

OBINUS, fictitious archbishop of London.

He appears fourth in a list attributed to Jocelin of Furness, succeeding Cadar and succeeded by Conan (John Stow, *The Chronicles of England*, 1580, p.56).

OCTAVIUS, Duke of the Gewissei. See Eudaf Hen.

ODGAR ab AEDD. (Legendary).

Odgar ab Aedd, king of Ireland, appears in the tale of 'Culhwch and Olwen'. He accompanied Arthur to the west of Ireland in the search for Gwrgi Seferi, the purpose of which is never explained (RM 134). Later Arthur dispatched a message to Odgar to seek the cauldron of Diwrnach Wyddel, his overseer. Odgar, king of Ireland, besought Diwrnach to give it, but he would not (RM 135). Odgar was the only person who could pluck from the head of Ysgithyrwyn, Chief Boar, the tusk which Ysbaddaden Pencawr required in order to shave himself for the wedding of Culhwch and Olwen (WM 452, RM 122). However it was actually 'Cadw' [Caw] of Prydyn who 'took' the tusk (RM 135). Odgar was brother of Gwitard, son of Aedd king of Ireland.

On the name see Patrick Sims-Williams in BCS 29 pp.605-6 (1982).

ODIAR the Frank. (Legendary).

He is mentioned as *Odyar franc* in the romance of 'Geraint and Enid' as the steward of Arthur's Court (WM 412, RM 265). See further CO(2) p.227.

ODWYN ap TEITHWALCH. (1040)

He is mentioned in the genealogies as a descendant of Ceredig ap Cunedda, and the father of Morfydd the mother of Gwaithfoed of Ceredigion (PP §45). Here the spelling is Odwin.

The name Odwyn is obviously connected with Castell Odwyn in the parish of Llanbadarn Odwyn, Ceredigion. Castell Odwyn is also said to have been named after a giant, Odwyn Gawr (Pen.118 p.834, see Cy. 27 (1917) p.138).

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

15th of 25 kings which Geoffrey of Monmouth placed between Catellus [Cadell ap Geraint] and Heli [Beli Mawr]. He succeeded Caph [Caff] and was succeeded by Sisillius [Seisyll III]. Nothing further is said of his reign (HRB III.19). Brut y Brenhinedd substitutes the name Owain. The Brut says nothing more except that the 'Cleopatra' version (fo.31) makes him son of his predecessor, Caff, and father of his successor, Seisyll. This defies chronology. See note s.n. Cadell ap Geraint.

Hector Boece mentioned Oenus as having taken advantage of civil wars in Scotland to bring the country under subjection. This was in the time of Reuther of Scotland, and the subjection lasted twelve years till the reign of Oenus's successor, Sisillius (*Scotorum Historia*, II.5-6).

OFAN ap CAW. See Gofan ap Caw.

OGRFAN GAWR. (Legendary).

He was the father of one of Arthur's 'Three Great Queens', all named Gwenhwyfar according to a triad (TYP no.56). His name is variously spelt Ocuran, Ogvrn, Ogyrvan, Gogvrn, Gogfran. See TYP p.154. The testimony of the *Gogynfeirdd* is in favour of Ogrfan, but with the *cywyddwyr* Gogfran is the usual form. See TYP p.363. John Rhys preferred Ogrfan (*Arthurian Legend*, pp.49, 65), but he wrongly associated the name with the poetic term *ogyruen* of obscure meaning (*ibid.* p.36; TYP p.364 n.1). See s.n. Ceridwen. Lewis Morris said "Gogyrfan Gawr ... pronounced by the vulgar Gogfran Gawr". (*Celtic Remains*, p.204). The father of Gwenhwyfar is always called Ogrfan or Gogfran Gawr by the poets and in legends.

Under the name Gogfran Gawr he is said to have lived at Aberysgyr in Brycheiniog (Peniarth MS 118 of 16th century p.832, see Cy. 27 (1917) p.134). Several places were given the name Caer Ogrfan or the like. Thus Thomas Pennant says, "About a mile from Oswestry, in the parish of Sellatyn,

lies a fine military post...This place is called Old Oswestry, Hen Ddinas, and antiently Caer Ogyrfan.” (*Tours in Wales*, ed. John Rhys, I.330-1). A place called Caer Gogyrfan is mentioned by Hugh Derfel Hughes who says: ‘On Heilyn, third son of Cynfrig, [and] brother of Ednyfed Fychan, was the guardianship of these forts [*caerau*]; A.D.1230, from Penmaenmawr, Caer Gogyrfan, and Caer Owen Goch, to Maen Melyn, Lleyn.’ (*Hynafiaethau Llandegai a Llenllechid*, 1866, p.17).

Kayrogheren is named among other Radnorshire estates of Cwm Hir Abbey in the Inspeximus Charter printed in Dugdale's *Monasticon*, V.459. This is probably for Kayr Ogheruen, and is probably the old name for Knucklas Castle (Castell y Cnwclas) [grid ref. SO 2574], near Knighton, with which Ogrfan Gawr, his daughter Gwenhwyfar, and Arthur are associated (OP II.332) in local traditions preserved in the 15th and 16th centuries. Thus William of Worcester said:

Castrum de Knokelas prope villas de Knyghton ... ut dicitur rex Arthurus fundavit.

(*Itineraries*, ed. John H. Harvey, p.200). In Llanstephan MS.56, p.1 Dr. John David Rhys wrote:

C[astell] y Cnwclas.... And there was Arthur, of old, and from there he married Gwenhwyfar, daughter and heiress of Cogfrann Gawr.

Again in Peniarth MS.118 p.837 there is a tale connecting Arthur with the place, as follows:

There was a place on the frontier of the land of Shropshire called Bronn Wrgan, which was the abode of giants. They had imprisoned some brothers of Gwenhwyfar, the daughter of Gogfran Gawr, and this grieved Gwenhwyfar. But Arthur saved them, by killing the giants. He took the biggest head and placed it in the middle of the river as a stepping stone on the way to Castell y Cnwclas. As he stepped on it he said ‘May the head grow (*tyfed yr iad*) in the river like a stone’. And henceforth the river was called Afon Tyfediad.

See Cy. 27 (1917) p.148. Afon Tefeidiad is the Welsh name for the river Teme which flows past Knucklas (Rhestr). Another name for the castle seems to have been Castell Pendragon. See Edward Lhuyd's *Parochialia*, II.39 and Edward Lhuyd in Peniarth MS.251, interleaved pp.62-63.

Cogfran Gawr appears as the fictitious ancestor of a family in Llandeglau, Maelienydd. See WG 1, Vol.1 p.159.

ÔL ab OLWYDD. (Fanciful).

Track son of Tracker(?). One of several personified ‘qualities’. See s.n. Clust ap Clustfeinydd. He appears in the tale of ‘Culhwch and Olwen’ as a member of Arthur's Court. ‘His father's swine were carried off seven years before he was born, and when he grew to be a man he tracked the swine, and came home with them in seven herds.’ (WM 469, RM 112).

OLWEN ferch YSBADDADEN PENCAWR. (Legendary).

The tale of ‘Culhwch and Olwen’ tells of the many difficult tasks which had to be performed before Culhwch was permitted to marry Olwen ferch Ysbaddaden Pencawr.

Olwen used to go every Saturday to the house of Custennin the shepherd, to wash her head. In the bowl in which she washed she would leave all her rings; and neither she nor her messenger would ever come for them. ... ‘Yellower was her head than the flower of the broom, whiter was her flesh than the foam of the wave. ... Whosoever beheld her would be filled with love of her. Four white trefoils sprang up behind her wherever she went; and for that reason she was called Olwen (‘white-track’). (WM 475-6, RM 117).

With the Welsh poets Olwen's beauty was frequently referred to as an ideal. A poem by William Cynwal in the MS. Gwynedd 3 (ed. Ifor Williams, 1931) mentions Olwen (fo.177b l.4) and a marginal note (see p.357) says of Olwen: ‘Some say sweetheart of Gwalchmai, others say sweetheart of Culwch

fab Cylydd'. Lewys Môn regarded Olwen as the wife of Gwalchmai (*Gwaith*, ed. E.I.Rowlands, 1975, XLI ll.62-63, LXXI ll.33-34, XCVII ll.15-16, and note p.444).

ONBRAWST ferch GWRGAN FAWR. Wife of Meurig ap Tewdrig (BLD 140).

ONNENGREG ferch GWALLOG. (525)

Wife of Meurig ab Idno and mother of St.Elaeth Frenin (ByS §48 in EWGT p.62).

ONWEDD (ap PERYF†) ap DIFWNG.

Genealogical link in the ancestry of Cunedda Wledig; father of Amwerydd (HG 1 (Omun), GaC 1, ABT 1a in EWGT pp.9, 36, 95). Peryf only occurs in a version in the Life of St.David (§68) and in ABT §27 in EWGT pp.27, 109.

ORDDU ferch ORWEN.

Among the tasks which Ysbaddaden required to be performed, before Culhwch could wed Olwen, was to obtain the blood of the witch Orddu, ('pitch-black'), the daughter of the witch Orwen, ('bright-white'), from Pennant Gofud, ('the head of the Valley of Grief'), in the uplands of Uffern ('Hell'). The blood was required by Ysbaddaden to dress his beard before being shaved (WM 482, RM 123).

Cacawri and his brother Hygwydd, Arthur's servants, were sent to the hag's cave to fight her, but she worsted them. Then two other servants were sent, Hir Amren and Hir Eiddyl, but they fared even worse. 'Then Arthur seized the entrance to the cave, and from the entrance he took aim at the hag with Carnwennan his knife, and struck her across the middle until she was as two tubs. And Caw took the witch's blood.' (RM 141-2).

ORON, ORONIUS. See Gwron ap Cynfarch, Plennydd.

ORWEN, a witch. See Orddu.

OSFAEL ap CUNEDDA. See Ysfael ap Cunedda.

OSFRAN. See s.n. Camlan.

OSLA GYLLELLFAWR. (Legendary).

'O. of the Long Knife'. According to the tale of 'Rhonabwy's Dream' it was against Osla Gyllellfawr that Arthur fought the battle of Badon (RM 150). He is represented as sending forty-eight horsemen to Arthur to ask for a truce till the end of a fortnight and a month (RM 159, 160). In RM 159 the name is spelt Ossa.

The 'Long Knife' identifies him as Saxon, and as such he is foisted into the pedigree of Oswald, king of Northumbria, in a late version of *Bonedd y Saint* (§70+71 in EWGT p.64), where he roughly occupies the place of Ossa, grandfather of Ida king of Bernicia. In this context he is called 'Offa (or Ossa) Cyllellfawr, king of Lloegr, the man who fought against Arthur at the battle of Badon', and father of Mwnng Mawr Drefydd.

It is curious therefore to find Osla Gyllellfawr mentioned as one of the warriors of Arthur's Court in the tale of 'Culhwch and Olwen'. Here it is said that he carried Bronllafn *Uerllydan*, ('Short-broad'). When Arthur and his hosts came to a torrent's edge, a narrow place on the water would be sought, and his knife in its sheath laid across the torrent. That would be a bridge sufficient for the hosts of the Island of Britain and its three adjacent islands and its spoil (WM 465, RM 109-10).

Later in the story Osla took part in the hunting of the boar Trwyth. He and others caught him and plunged him into the Severn. But as Osla Big-knife was pursuing the boar, his knife fell out of its sheath and he lost it; and his sheath thereafter became full of water, so that as he was being pulled out of the river, it dragged him back into the depths (RM 140-1).

It may be inferred that after the battle of Badon, Osla Gyllellfawr, being defeated, was supposed to have become subject to Arthur and to have served him until he was drowned in the Severn (PCB).

OSWALLT LAW-WYN(?) or LAFNWYN. (b.c.605, d.642)

The Welsh form of the name of Oswald, king of Northumbria, 634-642. The *Historia Brittonum* (§64) calls him *Oswald Lamnguin*. The cognomen has been regarded as equivalent to modern Welsh *Llafnwyn*, 'Bright Blade', but a more probable explanation is that the cognomen should be *Laumguin*, modern Llaw-wyn, 'White hand', referring to the legend about his hand mentioned below. See Oman, p.280; Max Förster in *Anglia*, LXII (1938) p.58 for 'White-hand' and A.W.Wade-Evans, *Nennius*, 1938, p.82 n.2; Kenneth Jackson in *Celt and Saxon*, ed. Nora K. Chadwick, 1963, pp.33-34 for 'Bright Blade'.

Oswald was the son of Aethelfrith of Bernicia [Edelfled Ffleisor] by Acha daughter of Aella of Deira. He succeeded Eanfrith, his brother, as king of Bernicia, when the latter had been slain by Cadwallon in 634. Eanfrith had reverted to paganism, but Oswald was a devout and zealous Christian. He rallied his countrymen for one more battle against the victorious Cadwallon, and set up as his standard a great wooden cross, under which, on the banks of the Deniseburn near Hexham, he gave battle to Cadwallon. He was completely victorious though his army was a mere remnant, much outnumbered by the enemy. Cadwallon was slain (Oman, p.278). The place of battle was known to the Northumbrians as *Hefenfelth* ('Heavenfield', *coelestis campus*) (Bede, *Hist.Eccles.*, III.2) and to the Welsh as *Cantscaul* or *Catscaul*, modern Canyscaul. The place is Rowley Water, and the date 634. See references s.n. Cadwallon ap Cadfan.

Oswald thus became undisputed master over all Northumbria. He was busy for the Christian faith in all directions, drawing inspiration from Iona under the guidance of St.Aidan. Bede tells us that Aidan was so moved on one occasion by Oswald's generosity to the poor, that he seized his master's right hand and cried: 'May this hand never perish'. Northumbrian tradition added that the saint's blessing took such effect that when Oswald's hand was lopped off in the battle which brought him death a few years later, it remained incorruptible, and was preserved entire and unshrunk in the church of St.Peter at Bamborough (Oman, pp.278-80).

Oswald was slain in the 38th year of his age in battle against Penda and the Welsh at Oswestry (Oswald's Tree), the place being called Maserfelth by the English and Cogwy by the Welsh. The date was 5 August 642. When he saw the battle lost, and the remains of his host surrounded, his dying words were: 'Lord have mercy on the souls of my army'. (Oman, pp.280-1, Bede, *Hist.Eccles.*, III.9). See further s.n. Cogwy.

Oswald was the saint of Oswestry, and had a holy well at Whitford. See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.328 and 86 (1931) p.172). Commemorated on August 5. He is included in a late version of *Bonedd y Saint* (§§70+71 in EWGT p.64). Here he is wrongly made son of Oswydd Aelwyn [Oswy] who was actually Oswald's brother and successor. The error may derive from Cynddelw's poem in praise of Tysilio, which mentions the battle of Cogwy. Here Oswald is called *Oswallt vab Oswi Aelwyn* (RBP col.1167, ll.30-31).

OSWYDD AELWYN. (b.c.614, d.671)

'O. Fair-brow'. The name used by the Welsh for Oswy or Oswiu, king of Bernicia (642-655) and of all Northumbria (655-671). For examples of the cognomen see s.n. Oswallt. In the form *Ailguin* it was given to Ecgrith son of Oswy in HB §61. He was a younger brother of Oswald [Oswallt] by the same parents. He succeeded Oswald in Bernicia in 642. In 651 he invaded Deira in great force and slew the king Oswin. The Deirans chose Aethelwald, son of Oswald, to succeed Oswin, and he refused to submit to Oswy but did homage to Penda of Mercia to preserve himself against his uncle (Oman p.284).

In 655 Penda marched against Bernicia at the head of all his auxiliaries, English and Welsh. Their strength was so overwhelming that Oswy fled to the far north, to the city called Iudeu. The *Historia Brittonum* (§65) says that Oswy restored all the riches which were with him in the city to Penda

who distributed them among the kings of the Britons. This was called *Atbred Iudeu.*, ‘The restoration (*edbryd*) of Iudeu’.

It was probably on a later occasion (A.W.Wade-Evans in *Trans. Dumfriesshire and Galloway Nat.Hist. and Archaeological Soc.*, 27 (1950) p.82) that Oswy offered an immense peace-offering to Penda, provided that he would return home and cease destroying the kingdom. But Penda refused to accept it, being resolved to extirpate all his nation (Bede, *Hist.Eccles.*, III.24). Oswy gave battle with an army less than a third the size of Penda's confederacy. He met Penda on the banks of the river Winwaed near Leeds. But there was division and treachery in the Mercian host. Cadafael (q.v.), one of the Welsh kings, withdrew his contingent in the darkness of the night before the meeting, and Aethelwald of Deira drew apart at the moment of the general advance. Penda was defeated and fell in the forefront of the battle and with him other kings, English and Welsh (Bede, III.24, HB §§64-65; Oman pp.284-5. HW 190-1). HB §64 says that Oswy killed Penda *in campo Gaii*, and the *Annales Cambriae* mention (s.a. 656) *Strages gaii campi*, ‘the slaughter of the field of Gai’. The place would be called Maes Gai in modern Welsh (HW 191 n.123). See further in Oman pp.285-295. Oswy died on 15 February 671 in his 58th year (Bede IV.5).

The *Historia Brittonum* (§57) tells us that Oswy had two wives: Rhieinfellt (q.v.) of British ancestry, and Eanfled daughter of Edwin of Deira. The latter is the only wife mentioned by Bede (III.15).

OUDOCEUS, ST. (630?)

The old-Welsh form of the name was *Oudocui*, (e.g. Lann Oudocui in BLD 156); *Eudoce* in a ‘Llancarfan Charter’ attached to the Life of St.Cadog (§65 in VSB p.132). It was Latinised Oudoceus in BLD, and that is the form generally used. It would become Euddogwy in modern Welsh (DWB) but was never used.

The only ‘Life’ is that in the Book of Llandaf, which may be outlined as follows. Section numbers are added for convenience:

1. Oudoceus was the son of Budic son of Cybrdan, a prince of Cornouaille in Brittany, who had been exiled in Britain. While there Budic had married *Anaumed* [Anawfedd] the sister of Teilo. See more s.n. Budic (2). When Budic returned to Cornouaille his wife was pregnant, and he promised to allow the child, when it grew up, to study under Teilo (BLD 130).
2. During the yellow plague (*flava pestis*, see Fad Felen, Y) Teilo came to Cornouaille, which was afterwards called *Cerniu Budic* [Cernyw Buddig], and there he found his nephew, Oudoceus, learned in both kinds of law (BLD 130-1).
3. Teilo returned to his native country with Oudoceus, who succeeded to the bishopric of the church of Llandaf, being elected by the clergy Mercguinus [Merchwyn], and Elgoretus [Elwredd], Gunnuinus [Gwnwyn], a master, and three abbots, Catgen, abbot of Illtud, Concenn [Cyngen], abbot of Catmailus [Llancarfan], and Cetnig [Cethig], abbot of Docguinnus [Llandochau]; and by the laity, king Mouricus [Meurig ap Tewdrig], and his sons Athrwy and Idnerth, Guidgen [Gwyddien] and Cetiau [Ceidio] [sons of] Brochwel (BLD 131-2).
4. Oudoceus went to the archbishop of Canterbury who consecrated him bishop of Llandaf (BLD 132).
5. Oudoceus held the whole diocese in peace from Mochros [Moccas] to the Island of *Teithi* [probably off the coast of Dyfed near Menevia. See Teithi Hen]. It was later divided into two bishoprics by the river Tywi which also divided the kingdoms of Meurig and Cadwgon [See Cadwgon ap Cathen] (BLD 133).
6. In his time the Saxons plundered the south side of Britannia [Wales], especially on the borders of his diocese, from Mochros on the banks of the Wye as far as the river Dore, and from the Worm [in Herefordshire] to the mouth of the Taratyr on the Wye [near Ballingham, see OP I.372] (BLD 133-4).

7. Oudoceus visited Rome. A miracle (BLD 135).
8. Oudocus made a bell from butter (BLD 136).
9. Einion, king of Glywysing, gave land to Oudoceus (BLD 137).
10. Oudoceus resigned the See of Llandaf, and resided at Llaneinion (BLD 138).
11. Gildas, who was then living an anchorite's life on the Isle of Echni, was found crossing the river Wye with some wood which he had found in the forest, but which had been prepared for building by Oudoceus. When Oudoceus admonished him Gildas took no notice. Oudoceus expressed his anger by striking a stone with an axe. We are not told of the outcome (BLD 138).
12. Oudoceus died on July 2 (BLD 139).

NOTES ON THE LIFE

§1. The probable dates of Teilo and Oudoceus are not consistent with Oudoceus being a nephew of Teilo. We can perhaps accept that Budic married the sister of Teilo, but we have to suppose that Oudoceus was not the son of Budic. In fact there is no reason to suppose that Oudoceus was born in Armorica.

§3. In the expanded Life of Teilo (§14 s.n. Teilo) Oudoceus was already in Wales when Teilo returned from Armorica. In any case Oudoceus probably did not succeed Teilo.

There was no See of Llandaf at this time (WCO 155-160). Oudoceus and some of his successors were perhaps 'Bishops of Teilo' as in the case of bishop Nobis (q.v.). Merchwyn, Elwredd and Gwnwyn appear as disciples of Dubricius as well as contemporaries of Teilo. They are not likely to have lived till the time of Oudoceus. If Oudoceus was chosen in the manner described, it appears that he was already a bishop, for he appears as bishop Eudoce, a witness to one of the 'Llancarfan Charters' (§65 in VSB p.132) with Iacob abbot of Llancarfan, Cethig abbot of Llandochoau, and Meurig, king of Glywysing. But there is no doubt that Iacob preceded Cyngen, who was abbot at the time of the supposed 'election'.

4. Fictitious.

5. The territory over which Oudoceus had authority probably never reached to the west of Dyfed, but covered Gwent and Glywysing, as did the kingdom of Meurig. Morgan was a more likely contemporary of Cadwgon.

6. *Annales Cambriae* (MS.B) mention 'The slaughter of Gwent' under the year 649. See also HW 196.

7. Fictitious.

8. The legend of the bell made from butter is also told of St. Teilo in a Middle English metrical Life of St. Teilo of the 14th century, BL Egerton MS.2810. (G.H.Doble, *Saint Teilo*, 1942, p.42).

9, 10. Llaneinion = Llan Oudocui (BLD 223) = Llandogo in Gwent (WATU). It is the only church dedicated to Oudoceus (PW 81). The story is evidently a fiction to explain the name Llaneinion. According to BLD 156 Lann Oudocui was 'returned' to Oudoceus by king Morgan [ab Athrwys]. G.H.Doble thinks that the Oudoceus of Llaneinion is different from the bishop of the rest of the 'Life'. It is clear from the charter of BLD 180b (p.181) that Oudoceus the bishop died in the midst of his episcopal duties and was succeeded by Berthwyn (*The Journal of Theological Studies*, 44 (1943) pp.60-61). He evidently did not resign from episcopal duties but Llaneinion might have been his main 'seat' to which he retired from time to time and where he may have died (PCB).

11. Fictitious.

The Book of Llandaf contains a large number of charters of gifts to the church in the time of Oudoceus. These cover the reigns of Meurig ap Tewdrig and his grandsons Morgan ab Athrwys and Ithel ab Athrwys (BLD 140-159b) not in strict chronological order. There are also two charters in which Awst, king of Brycheiniog, appears (BLD 146, 154). It is clear that Oudoceus died during the

reign of Morgan and was succeeded by bishop Berthwyn (BLD 181). One charter (BLD 158) makes him a contemporary of Ithel ap Morgan, but this is almost certainly a mistake.

It is evident that Oudoceus had a long episcopacy. Wendy Davies puts the dates of the charters in which he appears from about A.D.650 to 700 (LlCh pp.97-101).

OUTHAM SENEX. See Gurthiern, Eudaf Hen.

OWAIN, fictitious king of Britain. See Oenus.

OWAIN ab AFALLACH.

Genealogical link in the ancestry of Cunedda Wledig; father of Brychwain (HG 1, JC 6, ABT 1a, etc. in EWGT pp.9, 44, 95, etc.).

OWAIN ap BELI. (600)

A king of Strathclyde, son of Beli ap Neithon and father of Elffin, according to the unique 'Harleian' genealogy (HG 5 in EWGT p.10). He is mentioned in the Annals of Tigernach (s.a. 642) as *Ohan*, king of the Britons, who slew Donald Brec, king of the Scots, at the battle of Strathcarron. See Dyfnwal Frych.

From the pedigree his birth may be put in about 600. He was apparently half-brother of Brude (q.v.) son of Bile, king of the Picts (672-693), having the same father, but, from chronological considerations, a different mother. Besides a son Elffin, another son, Dyfnwal, is recorded.

As the slayer of Dyfnwal Frych he is described in *Canu Aneirin* (stanza 79) as an un-named grandson of Nwython. See Neithon ap Gwyddno.

Owain seems to have been succeeded by a king named Gwriad (q.v.).

OWAIN ap CYLLIN.

Genealogical link in the fictitious part of the pedigree of the kings of Morgannwg; father of Meirchion Fawd-filwr (MP 3 in EWGT p.122).

OWAIN ap CYNGAR. See Tryffin, king of Dyfed.

OWAIN ap CYNLAS. See Maig (ab Owain) ap Cynlas.

OWAIN ap DYFNWAL ap TEWDWR. (730)

One of the line of kings of Strathclyde; father of Rhydderch. See HG 5 in EWGT p.10.

OWAIN ab EINION ap MEURIG.

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

OWAIN ab EMYR LLYDAW. (460)

Father of Cristiolus according to one late version of *Bonedd y Saint* (ByS 24a in EWGT p.58).

OWAIN ap GWLEDYR ferch CLYDWYN. See Tryffin, king of Dyfed.

OWAIN ap HYWEL DDA. (900)

After the death of Hywel Dda (c. 950) his sons Rhodri and Edwin died in 953 and 954 respectively. This left another son, Owain, undisputed ruler of Deheubarth. He was heir to the line of Cadell ap Rhodri and held Dyfed through his mother Elen ferch Llywarch. It was during his reign that the 'Harleian' genealogies (EWGT pp.9-13) were drawn up as well as the *Annales Cambriae*. For details of his reign see HW 344-5, 348.

His sons were Maredudd, Cadwallon, Llywarch, Einion and perhaps Iestyn. See the names. Late authorities say that the mother of Maredudd was Angharad (q.v.) ferch Llywelyn ap Merfyn, who was supposed to be the heiress of Powys.

OWAIN ap HYWEL ap RHYS. (860)

Father of Morgan Hen (JC 9, ABT 15, MP 3 in EWGT pp.45, 105, 122). He is mentioned in the Book of Llandaf as a son of Hywel ap Rhys in the time of bishop Cyfeiliog (BLD 236). He is again mentioned as king of Gwent in the Anglo-Saxon Chronicle (s.a. 926) where we are told that *Uwen Wenta cyning* submitted to Athelstan. He was presumably king also of Glywysing, like his father (PCB). His sons were Cadwgon, Gruffudd, and Morgan Hen. See the names. His wife was probably Nest (q.v.) ferch Rhodri Mawr.

OWAIN ap MARCHUDD. (880)

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

OWAIN ap MAREDUDD. (d.811).

A prince of the line of Dyfed. The line was continued through his daughter Tangwystl, the mother of Hyfaidd [ap Bledri or Bleiddig] (HG 2, 14, ABT 18a in EWGT pp.9, 11, 106). His death is recorded in *Annales Cambriae* s.a. 811.

OWAIN ap MEURIG TRYFFRWYDR. (930)

Genealogical link in the ancestry of Rhirid of Dinmael (fl.c.1230), patriarch of a tribe in Dyffryn Clwyd; father of Gwerystan. See PP §51.

OWAIN ap MISER. See Tryffin, king of Dyfed.

OWAIN ap MORGAN HEN.

He succeeded his father in 974 as king of Morgannwg and left two sons Rhys and Hywel to carry on the line (HW 348). See BLD 246, 248, 252.

OWAIN ap MORUDD. (218-211 B.C.)

A fictitious king of Britain, called Iugenius son of Morvidus by Geoffrey of Monmouth. He and his brother, Peredurus [Peredur], rebelled against their brother Elidurus [Elidir War], defeated him and imprisoned him. Iugenius and Peredurus then ruled jointly, Iugenius having the part north of the Humber. After seven years Iugenius died and the whole kingdom fell to Peredurus (HRB III.18). Iugenius had a son Iduallo [Idwal] who reigned some time later (III.19). *Brut y Brenhinedd* calls him Owain.

OWAIN ab URIEN RHEGED. (530)

A celebrated chieftain of North Britain, frequently referred to in Welsh poetry. He distinguished himself in the wars of his father against the English. See s.n. Urien. He is mentioned in two poems which are regarded by Ifor Williams as probably genuine poems by Taliesin, the bard of Urien: (1) 'Gwaith Argoed Llwyfain' (BT 60, CT no.VI), and (2) 'Marwnad Owain' (BT 67, CT no.X).

According to the first poem the battle of Argoed Llwyfain was between Fflamddwyn and the army of Goddeu and Rheged (ll.3-4). Owain and Urien are both mentioned (ll.9, 13). Taliesin says 'For a year will I sing a song to their victory!' (l.24). (Translation by Ifor Williams in *Lectures on Early Welsh Poetry*, Dublin, 1944, pp.63-64).

In *Marwnad Owain*, 'The Death-song of Owain', Taliesin says:

l.1	The soul of Owain ab Urien, may the Lord consider its need, the prince of Rheged lies under the heavy green sod.
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- 6 Like the wings of dawn were his sharpened spears!
 For the equal will never be found
 of the prince of glorious Llwyfenydd.
 Reaper of enemies, strong of grip,
 like his father and grandfather.
 When Owain killed Fflamddwyn
 it was no more (to him) than falling asleep
- 19
 A fine warrior in his many coloured coat of mail,
 who used to give horses to minstrels.
 Though he gathered (wealth) like a miser
 he gave it away for his soul's sake.
 The soul of Owain ab Urien.

(Trans. *ibid.*, pp.64-65)

Owain's presence at the battle of Argoed Llwyfain is mentioned in a prediction by Myrddin in the 'Hoianau' (Stanza 17, ll.1-2, BBC 60, ll.2-4):

And I will predict the battle of Coed Llwyfain,
 and ruddy biers from the attack of Owain.

The battle is referred to in Cynddelw's poem 'Marwnad Owain Gwynedd', in which he mentions Owain at the battle of Argoed Llwyfain. Sir John Morris-Jones thought that the poem implied that Owain ab Urien killed Fflamddwyn at this battle, and that perhaps there was a tradition to that effect (Cy. 28 (1918) pp.169-170).

Another poem in the Book of Taliesin 'Kychwedyl am dodyw' (BT 38.11) is not regarded by Ifor Williams as Taliesin's genuine work. Here Owain is mentioned and Mabon ab Idno, another 'man of the North', but it is not clear whether they were allied or opposed to each other.

In the poem 'Marwnad Urien' put into the mouth of Llywarch Hen (CLIH III) there is a stanza (37) which seems to imply that after the death of Urien, Owain was involved in warfare with a certain Dunod, perhaps Dunod Fwr:

Dunod, horseman of the chariot, planned
 to make a corpse in Yrechwydd
 against the attack of Owain.

In the triads we are told that Owain ab Urien was one of the 'Three Fair Princes' of the Island of Britain (TYP no.3); that he was the son of Urien by Modron ferch Afallach, and that he had a twin sister, Morfydd. This was one of the 'Three Fair Womb-Burdens' of Ynys Prydain. (TYP no.70). This is also referred to in Jesus College MS.20 (JC §3(5) in EWGT p.43). His wife was Penarwan ferch Culfanawyd Prydain, one of the 'Three Faithless Wives' of Ynys Prydain (TYP no.80). His bard was Dygynnelw, one of the 'Three Red-Speared Bards' of Ynys Prydain (TYP no.11), and his horse was Carn Aflawg, 'Cloven-footed', one of the 'Three Plundered Horses' of Ynys Prydain (TYP no.40).

A curious account is given by Gruffudd Hiraethog in Peniarth MS.133 p.58:

Ac i Vrien Reged i bv (iiij mab [added later]): Vasgen ap Vrien agc Owain ap Vrien, a Diver ap Vrien, a Dider ap Vrien. A hwnnw aeth a gwraic i ewythr Owen ap Vrien, ac vo laddas[ai] Owain ap Vrien i nai oni bai iddo erchi trvgaredd, ac y mae englynion da o hyny.

This was copied by Wiliam Llŷn in Peniarth MS.140 p.102. A slightly different version is given by Lewys Dwnn (LD ii.60):

4 mab a vy i Yrien Reged: Pasgen ap Iren ag Owain ap Irien, a Deifyr vab Irien; a Deivir vab Irien aeth a gwraig Owain ab Irien i vrawd, ag efe a laddysai Owain ap Irien y vrawd onid bai iddaw gymeryd trigaredd arnaw.

The latter version makes more sense except that only three sons are named. But the former would have more authority if sense could be made of it. Perhaps one should read *a Diver ap Vrien, tad Dider. A hwnnw ...* Then Dider would be the nephew of Owain, and we could translate:

Urien had Pasgen ab Urien and Owain ab Urien and Difer ab Urien, father of Dider. And he 'went with' the wife of his uncle Owain, and Owain ab Urien would have slain his nephew if he had not asked for mercy; and there are good stanzas about that.

In the LD version it seems that it was Deifyr, the brother of Owain, who went with Owain's wife and would have slain Owain if he had not had mercy on him. In either case Owain's faithless wife was evidently the Penarwan mentioned in the triad.

Owain's grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (stanza 13):

The grave of Owain ab Urien is in a square grave
under the earth of Llanforfael.

(SG pp.120/1). The place is not identified but is probably in Wales (*ibid.*, p.108), indicating "that traditions about Owain, like those about his father, became freshly localized in Wales" (TYP p.482).

Owain is the first of the sons of Urien to be listed in the 'Hanesyn Hen' tract (ByA §7 in EWGT p.87). In the anonymous, fragmentary Life of St.Kentigern (§1) *Ewen filius Erwegende ... vocatur Ewen filius Ulien* is said to be the father of St.Kentigern by Thaney daughter of Leudonus of Leudonia [Lothian] (EWGT p.29). This is confirmed in Bonedd y Saint (§14 in EWGT p.56) where Owain ab Urien is said to be the father of Cyndeyrn Garthwys by Denw ferch Lleuddun Luyddog of Dinas Eidyn.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth wrongly made Urien a contemporary of Arthur, and likewise speaks of *Hiwenus* [Owain] son of *Urianus* [Urien] who succeeded Auguselus [Arawn] king of the Scots of Alban when the latter was slain (HRB XI.1). Similarly in Brut y Brenhinedd, with names in [], but some versions make Urien succeed Arawn, e.g. the 'Cleopatra' version (fo.95).

ARTHURIAN ROMANCE

The anachronism which we first find in Geoffrey of Monmouth of making Owain a contemporary of Arthur is perpetuated in the later Arthurian Romances.

Brain Owain, The Ravens of Owain

In 'Rhonabwy's Dream' we find Owain ab Urien playing *gwyddbwyll* (a kind of chess) with Arthur. He is represented as possessing a flock of ravens which were being molested by some of Arthur's followers so that some of the ravens were killed. But when, at Owain's orders, a certain standard was lifted up, the ravens rose in the air, inflamed and enraged, and shook off their weariness. They swooped down on the men, carried off the heads of some, the eyes or ears of others, the arms of others, and flew up into the air (RM 155-6). Later they are found to be bearing the men into the air, rending them between them and dropping them in pieces to the ground. This continued until the banner was lowered (RM 157-8). The banner was carried by Gwres ap Rheged (RM 158-9).

At the end of the romance of 'Owain and Luned' we are told that 'Owain remained in Arthur's court from that time forth, as captain of the war-band, and beloved of him, until he went to his

own possessions. Those were the Three Hundred Swords of the Cynferchyn and the Flight of Ravens. And wherever Owain went, and they with him, he would be victorious' (RM 192).

Bleddyn Fardd in his elegy on Dafydd ap Gruffudd (LH p.71) describes Dafydd as

A man who caused the birds to fly upon the hosts [of slain]
like the ravens (*kigvrein*) of Owain, eager for prey.

And Lewys Glyn Cothi wrote:

Owain ab Urien, prince in the presence of [his] ravens.

(*Gwaith Lewis Glyn Cothi*, ed. Gwallter Mechain, 1837, p.302).

As late as the 16th century in Pembrokeshire, the pawns on a chessboard were called *Brain Owen ap Urien* (Richard Fenton, *Historical Tour*, ed. 1903, p.289). The family of Sir Rhys ap Thomas of Newton and Dinefwr claimed descent from Pasgen ab Urien, the brother of Owain, and bore three ravens on their arms. See s.n. Pasgen ab Urien. The only recorded descendant of Owain was his son Kentigern. Presumably the descendants of Pasgen were regarded as the heirs of Owain.

See further TYP pp.481, 519-520; BBCS 13 (1949) pp.136-7; *Arthurian Literature*, ed. R.S.Loomis, 1961, pp.42-43.

Owain and Luned

Owain ab Urien is the hero of a single Arthurian Romance in Welsh and French. It is called 'Owain and Luned' or 'The Lady of the Fountain' in the Welsh version, and the French version by Chrétien de Troyes is known as 'Yvain'. The Welsh poets often referred to episodes of the story, particularly that when Owain was caught between the outer gate and the portcullis of the 'Lady's' castle, his horse being cut in two, and he was rescued by Luned who gave him a magic ring of invisibility. See Luned. From the same story he was known as *Iarll y Cawg*, 'the Earl of the Basin'. He is included in a late triad (TYP App. IV.3) where he is one of the 'Three Knights of Battle' at Arthur's Court, who would never flee for fear of spear or sword or arrow. See further TYP pp.481-3. See also Aegan ap Coel Garnach.

Before composing 'Yvain' Chrétien had mentioned him in 'Erec et Enide' as Yvain the son of Urien, together with three other knights named Yvain. Like Gawain he appears here and in most of the later Arthurian romances without any activities of special interest.

HECTOR BOECE

Owain is equivalent in the pages of Hector Boece to the fictitious Eugenius III, king of Scots, son of Congall son of Dongard [Domangart]. He is said to have violated Tenew daughter of Loth, king of the Picts, and thus became father of St.Mungo [Kentigern] (*Scotorum Historia*, IX.13). He was an ally of Modred against Arthur and got the spoils of the battle (which Boece places on the Humber). He captured Guinevere and kept her in prison till she died (IX.11).

This Eugenius of Boece is the Eugenius II or Eochodius Hebdre son of Congall son of Dungard of John Fordun, (*Scotichronicon*, III.24, 26), an equally fictitious person apparently. But he is not brought into connection with Arthur, Modred and Kentigern.

OWAIN DANWYN ab EINION YRTH. (440)

Ancestor of a line of princes of Rhos; father of Cynlas (HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108). According to Bonedd y Saint (§9 in EWGT p.56) he was also the father of the saints Einion Frenin, Seiriol and Meirion, and according to some versions of Bonedd y Saint he was father of Hawystrl Gloff or Menwyd (ByS 43 in EWGT p.61).

OWAIN FINDDU ap MACSEN WLEDIG. (Legendary). (355)

Owain ap Macsen Wledig appears in a triad (TYP no.13) as one of the 'Three Chief Officers' (*cynweissyat*) of Ynys Prydain, the others being Caradog ap Brân and Cawrdaf ap Caradog [Freichfras].

In the Life of St.Cadog he appears as the ancestor of that saint, being father of Nor, father of Solor, father of Glywys, etc. (§45 in VSB p.118, EWGT p.24). Similarly in Jesus College MS.20 (JC 4 in EWGT p.44) which adds that Owain's mother was Ceindrech ferch Rheiden.

In the tract of 'The Twenty-four Mightiest Kings', of which the earliest extant version is that by Gutun Owain (c.1475), he is called Owain Finddu, 'Black-lip', a noble knight, and his mother is said to be Elen [Luyddog] ferch Eudaf (§19 in *Études Celtiques*, 12 (1968-9) p.172).

He appears to be mentioned in The Red Book of the Exchequer (12th century) fo.322d (ed. Rolls II.760-2) which says:

Buheld. j cantref, et extra legem totam Walliae quia homines predictae provincie interfecerunt dominum suum Oenum filium Maxen.

Buellt, one cantref; and outside the whole law of Wales because the men of the aforesaid province killed their lord, Owain ap Maxen.

There is some doubt as to whether Owain ap Macsen is here intended, and it has been suggested that Owain ap Maredudd of Cedewain (slain 1261) is the person meant (see Rolls ed. II.cclxi). But A.W.Wade-Evans accepted Owain ap Macsen (WCO 83, 196).

Other legends put Owain's death near Beddgelert in Arfon. The following account was recorded by Edward Lhuyd in 1693 and the Welsh text was printed in the *Cambrian Journal*, 1859, pp.209-210. See TYP 478 for the text, and translation as follows:

And between the Dinas [i.e. Dinas Emrys] and the lake [i.e. Llyn Dinas], there is the grave of Sir Owen son of Maxen, who had been fighting with the giant with steel balls. There are depressions in the ground still to be seen, where each one stood. Others say that they fought with arrows, and that the depressions which are seen there today were the places where they dug to defend themselves, and neither of them survived the occasion. When the knight saw that he had no hope of living much longer, he was asked where he wished to be buried, and he asked that an arrow be shot into the air, and where it should descend, that they should make his grave there.

Another account says:

Near Dinas Emrys, Owain ap Macsen fought with a giant. As they were equal in fighting with tree trunks, Owain leapt up a hill on the other side of the river and cast a stone which fell at the feet of the giant, who cast it back. They then tried wrestling. Owain became enraged, threw down the giant, who shattered a huge stone in his fall, and a piece entering his back, he was killed. In dying he crushed Owain to death.

(*Geiriadur Cenedlaethol Cymru*, ed. Owen Jones, London, 1875, I.133 quoted by T.Gwynn Jones, *Welsh Folklore*, London, 1930, p.80).

The following occurs in BL Add.MS.15017 p.5 in the hand of Owen Jones (Myvvyr) (d.1814), copied apparently from a manuscript belonging to Thomas Johnes of Havod Uchtryd (1748-1816). The original manuscript, now lost, was dated 1799 (see pp.1, 57):

Plant Maxen Wledic: Cwstenin, Pablic ac Ywain vinðu yr hwn y claðwyd i benn ai gorff o uewn Nanhwynyn ymhlwyf Beð Celert yNghoed Ffaraon. Yr hwn Ywain a laðoð Eurnax gawr; yn yr unrhyw goed Eurnax ai llaðoð yntau.

The sons of Macsen Wledig: Custennin, Peblig and Owain Finddu whose head and body were buried in Nanhwynan in the parish of Beddgelert in Coed Ffaraon. That Owain slew Eurnach Gawr; in the same wood Eurnach slew him.

The same, in slightly different orthography, appeared in *Y Greal*, 1805-7, p.18. Although *Y Greal* contained many of Iolo Morganwg's forgeries (see DWB p.1034) it does not seem that this can be one of them. If it is not one of them it is perhaps the earliest genuine version that names Owain's adversary.

IOLO MORGANWG

Iolo Morganwg invented much about Owain ap Macsen in his third series of triads in *The Myvyrian Archaiology*, nos. 17, 21, 34, 41, 53. For his own translations see *Trans. Cym.*, 1968, pp.299-338, and 1969, pp.127-156. In these triads Owain has no cognomen. The fight of Owain with the giant is mentioned in the Iolo MSS. three times. Here the giant is called Eurnach Hen (p.81), Urnach Wyddel of Dinas Ffaraon (p.82), Brynach Wyddel, king of Gwynedd (pp.84-85). Owain is given the cognomen 'Finddu' in all three cases.

OWAIN FRAISG.

'O. the Stout'. Genealogical link in the ancestry of the kings of Dyfed. See s.n. Tryffin, king of Dyfed.

OWAIN PENNYFERW ap TYFID. See Caradog ab Alâog.

OYLE GAWR. (Legendary).

A giant whose dwelling place was at Pen Oyle, apparently near Cefn Cribwr which is 4 miles north-west of Bridgend, Morgannwg. He is said to have been killed by Arthur (Peniarth MS.118 p.835, ed. and trans. in *Cy.* 27 (1917) pp.140/1).

PABIALI ap BRYCHAN. See Papai.

PABO, ST.

The patron of the church of Llanbabo in Anglesey (PW 90). It has been supposed that he was Pabo Post Prydyn, that he embraced a religious life and retired to Anglesey. This improbable idea was held by Henry Rowlands (*Mona Antiqua Restaurata*, 1766 ed., p.158). There is a stone bearing his effigy which is said to have been dug up in the time of Charles II bearing an inscription which is undecipherable. See *Arch.Camb.*, 1861, p.300, 1874, p.110; John O.Westwood, *Lapidarium Walliae*, 1876-9, p.193.

His commemoration is on November 9 (LBS I.75, IV.39). There is a tradition that Pabo and his 'queen' were buried at Llanerch-y-medd near Llanbabo (LBS IV.38-39).

PABO POST PRYDYN. (450)

'P. Pillar of Pictland'. He seems to have been a famous hero of North Britain though little is now recorded of him, and he is mentioned chiefly as the father of Dunod Fwr, Sawyl Benisel, Cerwydd and Arddun Benasgell, the wife of Brochwel Ysgithrog. See the names. The earliest genealogical sources make him son of Ceneu ap Coel Hen (HG 11, 19, JC 38 in EWGT pp.11, 12, 48). However 'Bonedd Gwŷr y Gogledd' makes him son of Arthwys ap Mar ap Ceneu ap Coel (§4 in EWGT p.73). This longer version was copied in late versions of the 'Hanesyn Hen' tract (ByA §12 in EWGT p.88). There is little doubt that the earlier version is more correct, being chronologically more satisfactory. Compare Pabo, St.

PADARN, ST. (480)

His Life is contained in Cotton MS. Vesp. A.xiv and was edited by A.W.Wade-Evans in VSB pp.252-269. It was probably written c.1120 at Llanbadarn Fawr near Aberystwyth (VSB pp.xii-xiii). The following is a brief outline of the Life:

§2. Paternus, an Armorican (*Armoricus*), born to Petran and Guean. Soon after the birth Petran left Letavia [Llydaw] for Ireland, dedicating himself to the service of God.

3. Padarn, being left with his mother, decided to imitate his father in the service of God.

4. A company of monks was about to leave Letavia for Britannia [Wales] under the leadership of Ketinlau [Cynllo?], Catman [Cadfan], and Titechon [Tydecho].

5. Padarn, still a youth, joined the company.

6. He was made the fourth leader of a troop by his cousins.

7. There were 847 monks following Padarn. They landed on the shores of the Britanni. Padarn took a place for a church called *Mauritana* and built a monastery there.

8-11. Padarn went to Ireland to visit his father. He made peace between two warring kings. As a token of gratitude the Irish gave him a staff called *Cirguen*, [Cyrwen], which had the property that if any two persons were at discord, they were made to agree by swearing together on it.

12. Padarn returned to his monastery in Britain.

13. Nimannauc, who wished to follow Padarn, being unable to live in Letavia without him, travelled miraculously to the 'Maritime Church' (*maritimam ecclesiam*) on a stone.

14. Padarn built monasteries and churches throughout Ceredigion and appointed leaders over them, namely, Samson, Guinnus, Guippir and Nimannauc.

15-19 Of the discomfiture of *Mailgun* [Maelgwn] and his two heralds, Graban and Terillan, as a result of which Maelgwn gave land to the saint, from the mouth of the river Rheidol until it touches at its head the limit of the river Clarach. See more s.n. Maelgwn Gwynedd.

20. Padarn went to Jerusalem with David and Teilo.

21. A certain tyrant named Arthur came one day to the cell of bishop Padarn and conversed with him. Arthur took a fancy to the tunic which Padarn was wearing and asked for it, but Padarn said it was only suitable for one of the clergy. Arthur went away in a rage but was returning in wrath when he was seen by one of Padarn's disciples. Padarn said, 'may the earth swallow him.' Arthur was swallowed up to the chin, he begged forgiveness, and the earth delivered him up.

22. *Caradauc Brechbras* [Caradog Freichfras] extended his dominions beyond the boundaries of Britannia into Letavia. The Armoricans refused to be pacified unless he persuaded Paternus to come to them. Caradog, traversing the circuit of his kingdom came to the monastery where Padarn was at that time. This was at the place called Campus Heli, but later called 'The Metropolis of Saint Paternus'. Padarn had inhabited his 'Maritime Church' for seven years, the 'Middle Church' named [ecclesia] *Crucis Agam*, where he overcame Graban and Terillan, for seven years, and finally, after resigning his bishopric, had been for seven years in 'that great church of his', living a life of contemplation. Caradog persuaded him to go to *Letia*.

23. Paternus went to Letia.

24-26. Paternus built a monastery near *Guenet* [Vannes], and Samson [of Dol], whose diocese was in Armorica, visited him there.

27. Paternus went among the Franks and died there on April 15.

30. Of the episcopacies of the three saints who went to Jerusalem: That of St.David served the kingdom of Rein [Rhain], that of St.Paternus the kingdom of Seisil [Seisyll] and that of St.Eliud [Eiludd, Teilo] the kingdom of Morgant [Morgan].

31. A grant of land to Padarn by Eithir (q.v.) ab Arthat.

NOTES ON THE LIFE

Bonedd y Saint agrees with §2 of the Life but goes further, making Padarn the son of Pedrwn ab Emyr Llydaw. Later versions say that his mother was Gwen ferch Ceredig ap Cunedda (ByS §21 in EWGT pp.57-58). Bonedd y Saint, further agrees with §6 of the Life in that Cadfan and Tydecho were both grandsons of Emyr Llydaw, and therefore cousins of Padarn. The author of the Life was probably mistaken however in treating Letavia [Llydaw] as synonymous with Armorica. It is more probable that Llydaw in this context is a forgotten district on, or within, the borders of Brycheiniog. See s.nn. Llydaw, Emyr Llydaw, Cadfan, Illtud.

With this misunderstanding it was easy for the writer of the Life (§§23-26) to confuse the Welsh Padarn/Paternus with a Paternus, bishop of Vannes, who was at a provincial council, held at the city of Vannes in 465 (G.H.Doble, *St.Patern*, "Cornish Saints" Series, No.43, p.4). Likewise Paternus was confused (§27) with a bishop of Avranches in Normandy. This Paternus was born c.480, died in 562 and is commemorated on April 15 (Doble, pp.4-6).

Caradog Freichfras, who is associated with Radnorshire and Brycheiniog, could easily have conquered a part of Llydaw in Britain, not Brittany as in §22 (WCO 113). 'Mauritana' (§7) = 'Maritima ecclesia' (§§13, 22) was his first church in Ceredigion which he inhabited for seven years. It is probably Llanbadarn Fawr. Ecclesia Crucis Agam, the 'Middle Church', his next, where he overcame Graban and Terillan (§22), somewhere between the rivers Rheidol and Clarach (§19), is not identified, and Campus Heli = Maes Heli = Metropolis Sancti Paterni = 'His Great Church' of §22, which was in the circuit of Caradog's kingdom, is evidently Llanbadarn Fawr in Maelienydd (PCB). Cf. LBS IV.44.

§11. Cirguen = modern Cyrwen, Padarn's *baculum*, bachall, or pastoral staff is mentioned in a Welsh quatrain by Ieuan ap Sulien, brother of Rhygyfarch. See Ifor Williams in NLWJ 2 (1941-2) pp.69f. It may have given its name to Llangorwen formerly in the parish of Llanbadarn Fawr, Ceredigion (LBS IV.50 n.3).

§14. These four disciples of Padarn are otherwise unknown and have left no dedications. This Samson could not have been Samson of Dol, but there is a Carreg Samson near the entrance to Llanbadarn church and another on the mountain near Llanddewibrefi (LBS IV.45, 170). See Samson ap Ceredig.

§20. The visit of Padarn, David and Teilo to Jerusalem is repeated in the Lives of David (§46) and Teilo (BLD 106). It was "a deliberate fabrication by the Welsh ecclesiastics, when they were struggling to maintain their independence, and that of their churches, from subjection to Canterbury." (LBS IV.45). The three saints are grouped together in a triad (TYP no.82) as the 'Three Blessed Visitors' of Ynys Prydain.

§27 The death of the Welsh Padarn evidently occurred in Wales, perhaps in Bardsey, because we are distinctly told in the Life of Elgar the Hermit in the Book of Llandaf that Paternus was buried in Enlli (BLD 3).

§30 Seisyll was Seisyll ap Clydog, king of Ceredigion, Rhain was Rhain ap Cadwgon, king of Dyfed and Brycheiniog, and Morgan was presumably Morgan ab Athrwyys, king of Glywysing. Seisyll and Rhain were approximately contemporary, living c.720, and Morgan may have been living at about the same time. See s.n. Rhieinwg and references there.

Some late versions of Bonedd y Saint credit Padarn with a brother, Garmonion (q.v.).

Padarn's churches are: in Ceredigion: Llanbadarn Fawr, Llanbadarn Odwyn and Llanbadarn Trefeglwys (PW 61); in Radnorshire: Llanbadarn Fawr in Maelienydd, Llanbadarn Fynydd and Llanbadarn-y-garreg in Elfael (PW 42-43); Pencarreg in Ystrad Tywi (PW 53). The Welsh Calendars give April 15 or 16 for his commemoration (LBS I.71, IV.51) but April 15 is really the day of Paternus of Avranches. Browne Willis gave March 15 for Padarn at Pencarreg (PW 53 n.4).

The town of Launceston, the Gate of Cornwall, lies between the parishes of North and South Petherwin. In the Episcopal Registers the patron saint of these two parishes is always *Paternus*, and the name Petherwin probably means the 'white' or 'blessed' Paternus (Doble p.39). This has been regarded as the Welsh Padarn, but Doble noticed that the church of St.Constantine at Milton Abbot (five miles south-east of Launceston) was in the same area and that there was a legend of a Constantine, king and monk, who was the son of Paternus, in Cornwall. As a result he suggested that the father of Constantine was the Paternus of the Petherwins (pp.40-42). See s.n. Costantinus, king and monk. Questionable (PCB). Padarn is mentioned in the poem *Teulu Cybi Sant* as a disciple of St.Cybi who was associated with Cornwall. Perhaps he was the saint of the Petherwins (PCB).

PADARN BEISRUDD. (300)

'P. of the Red Tunic'. Son of Tegid and father of Edern father of Cunedda Wledig (HG 1, GaC 1, JC 6, etc. in EWGT pp.9, 36, 44, etc.). The cognomen 'Red Tunic' suggests the official purple under the Roman administration, while the distinctly Latin names Edern [Aeternus], Padarn [Paternus] and Tegid [Tacitus] in this part of the pedigree suggest also that the family was ruling subject to Roman authority in North Britain (CB p.118; WCO 36-37; TYP p.484).

As grandfather of Cunedda (q.v.) it may be assumed that Padarn Beisrudd ruled the district of Manaw Gododdin inhabited by the Votadini. Friendly relations seem to have existed between the Votadini and the Romans from the second century at least. After the reorganisation following the irruptions of A.D.367-9, the tribal chief was probably recognized as an independent king, with forces of his own, responsible for holding part of the northern isthmus. This would fit in with the date of Padarn Beisrudd (I.A.Richmond in *Roman and Native in Northern Britain*, 1958, pp.124-5).

The tunic (*pais*) of Padarn Beisrudd is included as one of the 'Thirteen Treasures of Britain' which had the property that it would fit well on a nobleman but not on a churl. Other versions say that no harm would come to anyone wearing it, or that it would fit nobleman or churl whether great or small and no harm would come to one wearing it, or that it would only fit Padarn himself. See *Études Celtiques*, 10 (1963) pp.469-470.

St. Padarn also had a very fine *tunica*. See §21 of his 'Life'.

PADERN, disciple of St.Cybi.

Possibly the saint of the two Petherwins near Launceston in Cornwall. See s.n. Padarn, St.

PADRIARC FRENIN DA. (870)

Ancestor of a family in Mochdre, Ceri, father of Tanged. See PP §61. His date of birth would seem to have been c.870. The name seems to be simply 'Patriarch, the good king'. See Paen ap Ioe.

PADRIG ab ALFRYD. (570)

The patron of Llanbadrig in Anglesey (PW 89). According to Bonedd y Saint he was the son of Alfryd ap Gronwy of Gwardog in Arfon (§28 in EWGT p.58). Some late versions of Bonedd y Saint say that Ethni ferch Alfryd ap Gronwy, that is, the sister of Padrig, was the mother of St.Nidan (§55 in EWGT pp.62-63). There are several Padrig place-names in the vicinity of Llanbadrig. See LBS IV.53.

The parish wake at Llanbadrig is held on March 17 (LBS IV.52) which is the day of St.Patrick of Ireland (q.v.).

PAEN ap IOE. (1000)

Paen ap Ioe ap Meirchion ap Tanged ap Padriarc Frenin Da. He is ancestor of a family in Mochdre, Ceri. See PP §61. Llanwrin MS.1 p.88 calls him Paen Hen of Castell Paen in Radnorshire, that is, Painscastle or Llanbedr Castell-paen, Elfael. For his descendants see WG 1 Vol.4 p.729. These suggest a date of c.1000 for the birth of Paen.

PANNA ap PYD. (d.655).

Panna is the Welsh form of the Anglo-Saxon name Penda (A.W.Wade-Evans, *Nennius*, p.78 n.1). It occurs as Penda and Pantha in the *Historia Brittonum* §60 and Pantha in the *Annales Cambriae* s.a.657. The name corresponds to Penda son of Pybba, king of Mercia (626-655). Thus in the expanded 'Hanesyn Hen' tract (ByA §28a in EWGT p.91) he is called Panna ap Pyt, whose sister was the mother of Cadwaladr Fendigaid. This is in conformity with the statement by Geoffrey of Monmouth who says that the mother of Cadwaladr was the half-sister of Penda by the same father but a different mother (HRB XII.14). Similarly in *Brut y Brenhinedd*.

One of the Stanzas of the Graves in Peniarth MS.98 (No.9) says:

The grave of Panna ap Pyd on Arfon's height
under its cold earth.

But the Black Book of Carmarthen version (No.10) says:

The grave of Rhun ap Pyd is in the river Ergryd
in the cold in the earth.

(SG pp.135, 121). It would seem that the BBC version is more likely, as it is certain that Penda was not buried in Arfon.

The following details concerning Penda are from Oman pp.232, 259, 276-285. Penda was the first king of Mercia about whom anything tangible is known. He reigned 626-655, and was fifty years old when he began to reign. He was a heathen, and to a certain extent a champion of the old religion, but did not persecute Christians nor did he obstruct the preaching of Christianity among his people. At the beginning of his reign he seems to have been a vassal of Edwin, king of Northumbria. In 628 Penda fought against the West Saxon kings Cwichelm and Cynegils at Cirencester and came to a treaty with them. When Cadwallon ap Cadfan of Gwynedd returned from exile in Ireland and raised rebellion against Edwin, he was joined by Penda. They invaded Northumbria, and Edwin was defeated and slain at the battle of Heathfield in 633. In 635 Penda fell upon East Anglia and slew in battle its two kings, the pious Sigebert and his successor Egrice. In 642 he defeated and slew Oswald of Northumbria at Oswestry. It seems probable that Penda had Welsh allies at this battle. See Oswalt, Cogwy.

For the next thirteen years Penda seems to have enjoyed pre-eminence over all the other kingdoms. He harried Northumbria, fell upon Wessex (645), and East Anglia (654). The Welsh were probably either vassals or allies. At any rate when he marched against Oswy of Bernicia in 655 he had an enormous host of auxiliaries. But later Oswy marched against him with a relatively small force, and in the ensuing battle, partly, apparently, owing to the disaffection of some of his allies, he was defeated and slain. See s.n. Oswydd Aelwyn, Cadafael ap Cynfeddw.

Cynddylan ap Cyndrwyn was apparently an ally of Penda against Oswald at the battle of Cogwy, i.e. Oswestry, in 642. This is rather confirmed by an allusion in the poem 'Marwnad Cynddylan' where Penda seems to be referred to as *mab Pyd*. See s.n. Cynddylan.

Panna gave his name to Llannerch Banna = Penley, Maelor Saesneg, five miles north of Ellesmere (HW 189, WATU).

PANON. Father of Iscawyn (q.v.).

PAPAI ap BRYCHAN.

He is mentioned with Cynon in the tract *De Situ Brecheniauc* (§11(5),(6) in EWGT p.15):

- (5) Papay filius Brachan.
- (6) Kynon filius Brachan, qui sanctus est in occidentali parte predictae Mannie.

The words 'predictae Mannie' suggest that the previous entry should have been:

- (5) Papay filius Brachan in Mannia.

If this correction is accepted it helps to correct the corresponding entries in ‘Cognatio Brychan’ (§13(5)-(7) in EWGT p.18):

- (5) Papay.
- (6) Run ipse sanctus ycallet in Manan.
- (7) Marthaerun apud Keueilauc.

which should probably read:

- (5) Papay ipse sanctus ycallet in Manan.
- (6)(7) Run [in] Martherrun apud Keueilauc.

See further s.n. Rhun ap Brychan. The Jesus College MS.20 version (§2(5)-(8) in EWGT pp.42-43) is clearly derived from ‘Cognatio Brychan’.

The ‘Hanesyn Hen’ version gives Pabal (§2m) and the version in Peniarth MS.127 (§2j) includes Pabiali with Pasgen and Neffei as saints in Spain (EWGT pp.82, 84). See s.nn. Neffei, Pasgen ap Brychan.

Papai seems really to have been a saint of Manaw, whatever that means. No churches are known to have been dedicated to him.

PASGEN (ap DINGAD) ap BRYCHAN.

He is mentioned in the Brychan documents (DSB 11(8), CB 14(8), JC 2(9), PB 2j in EWGT pp.15, 18, 43, 82). In CB and JC he is made son of Dingad ap Brychan, probably to keep the number of sons down to eleven. The version of PB 2j in Peniarth MS.127 joins Pasgen with Neffei and Pabiali [Papai]. It says that they were sons of Brychan by a Spanish woman and went as saints and chief judges to Spain. No churches are known to be dedicated to him.

PASGEN ap BRYDW, PASGEN ap CADELL, PASGEN ap CATEYRN.

See Pasgen ap Gwrtheyrn.

PASGEN ap CYNDRWYN. See Cyndrwyn, prince of Powys.

PASGEN ap GWRTHEYRN. (400)

He is mentioned in the *Historia Brittonum* (§48) as *Pascent*, the third son of *Guorthigirn*, ‘who reigned in the two provinces of Buellt and Gwrtheyrnion after the death of his father. They were bestowed on him by Ambrosius [Emrys Wledig] who was the great king among the kings of Britain.’ According to HB §49 (EWGT p.8) he was the father of Briacat, whose descendants apparently ruled the two provinces until the time of Ffernfael ap Tewdwr at the end of the eighth century.

In later pedigrees Pasgen has been foisted into the pedigree of the kings of Powys in various ways: Pasgen ap Cateyrn ap Cadell Ddyrnllug, father of Maucan in HG 22, 27; Pasgen ap Cadell Ddyrnllug ap Cateyrn, father of Manogan (JC 18) and finally Pasgen ap Brydw ap Rhuddfedel Frych ap Cyndeyrn [for Cateyrn] ap Gwrtheyrn, father of Cadell Ddyrnllug in ABT 6k, 9b, 20, HL 2f. See EWGT pp.12, 46, 100, 103, 107, 113. This shows the tendency, noted under Cadell Ddyrnllug, of stringing the sons of Vortigern into a pedigree.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth depicts Pascentius son of Vortigern in an entirely different role, which is hard to explain. After the death of Vortigern at the hands of Aurelius Ambrosius [Emrys Wledig] he is said to have fled to Germany to avenge his father's death. He landed in the north of Britain but was defeated by Aurelius Ambrosius. He then fled to Ireland and allied himself with Guillomaurius [Gillamwri]. They landed at Menevia and were met by Uther Pendragon, as Ambrosius was sick. Pasgen with the aid of a Saxon contrived to have Ambrosius poisoned, but when the invading army was attacked

by Uther Pendragon, Pasgen and Guillamaurius were slain and their army destroyed (HRB VIII.13-16). Similarly in Brut y Brenhinedd.

Hector Boece tried to improve on Geoffrey of Monmouth by making Passentius brother of Octa and therefore a son of Hengist (*Scotorum Historia*, XI.1).

PASGEN ab URIEN RHEGED. (540)

Pasgen ab Urien Rheged is mentioned in Welsh poetry, in Bonedd y Saint as father of Gwrfyw the father of St.Nidan (ByS §55 in EWGT p.62), and in the 'Hanesyn Hen' tract in the list of sons of Urien (ByA §7 in EWGT p.87).

In the Llywarch Hen poetry a stanza in 'Marwnad Urien' (CLIH III.38) seems to imply that, after the death of Urien, Pasgen was involved in warfare with a certain Dunod, possibly Dunod Fwr. See quotation s.n. Dunod Fwr. In a triad (TYP no.23) Pasgen ab Urien is listed as one of the 'Three Arrogant Men' of Ynys Prydain. Some versions, however, substitute Gwibei Drahog. Perhaps the arrogance of Pasgen was the cause of dissension among the British princes of the North resulting in the warfare hinted at with Dunod.

In another triad (TYP no.43) we are told that one of the 'Three Pack-Horses' of Ynys Prydain was Arfwl Felyn, 'Huge Yellow', the horse of Pasgen ab Urien. Again in the Llywarch Hen poetry in another poem a certain Pelis is apparently speaking to Mechydd ap Llywarch and says:

Though snow should fall to the crupper(?) of Arfwl Melyn
the darkness will not make me sad;
I can lead a host to Bryn Tyddwl.

(CLIH VII.14; TYP p.107). The inference is that Pasgen was in the company. See CLIH p.181. See further s.n. Mechydd ap Llywarch Hen.

Several Welsh families traced their descent from Pasgen ab Urien: (1) through Gwgon (q.v.) ap Ceneu Menrudd ap Pasgen, of Abergwili; (2) through a son, Môr, whence the tribe of Einion ap Llywarch in Ystrad Tywi (PP §24); (3) through Llyminod Angel (q.v.) in North Wales. It is interesting to note that all these lines point to a date for the birth of Pasgen in about 830, which suggests another Pasgen misidentified with Pasgen ab Urien. The tribe of Einion ap Llywarch used in its arms three ravens, whence Pasgen was called *Kyff cenedl gwaed y brain*, 'the stock of the tribe of the raven kindred' (LD i.23). These ravens were supposed to be the Ravens of Owain ab Urien. Apparently Pasgen was regarded as the heir of Owain ab Urien. Urien himself was associated in later times with South Wales. See s.n. Urien. In LD i.32 Pasgen is called *brenin Gwyr ap Urien Reged brenin Gwyr*.

In Peniarth MS.132 p.126 Lewys ab Edward calls him Pasgen Preidd Lydan, 'of extensive spoil'. Lewis Glyn Cothi mentions Pasgen ab Urien as ancestor of Morgan ap Rhys ap Gwilym ap Philip (*Gwaith*, ed. Gwallter Mechain, 1837, p.9, l.31). This Morgan ap Rhys belonged to the tribe of Einion ap Llywarch. See WG 1 Vol.2 p.332.

PASGEN BUELLT ap GWYDDAINT. (700)

One of the line of princes of Buellt and Gwrtheyrnion, descended from Pasgen ap Gwrtheyrn; father of Tewdwr and of Gloud (HB 49 and JC 14 in EWGT pp.8-9, 46). The cognomen appears only in JC. The genealogical connections point to Pasgen's birth in about A.D.700.

PATER, bishop.

Bishop in the time of Nowy (or Noë) ap Gwriad, king of Gwent, according to the Book of Llandaf which records three charters which he signed and a synod of 955 in his time (BLD 217-221). Wendy Davies dates the charters about 950-960. He seems to have succeeded Wulfrith and been succeeded by Gwgon (LlCh pp.120-1, 125).

PATERNUS. See Padarn.

PATRICK, ST.

Patrick the Apostle of Ireland, commemorated on March 17. According to his own 'Confessions' he was born in Britain at *Bannaem Taburniae*, a place never satisfactorily identified, the son of Calpurnius, a deacon, son of Potitus, a priest, son of Odissus.

His Life is not discussed here, as it concerns Ireland rather than Britain. It is sufficient to say that his famous letter to Coroticus, (ed. Whitley Stokes, *The Tripartite Life of St. Patrick*, Rolls, 1889, pp.375-80) is now believed to have been sent to a king of Strathclyde. See Ceredig Wledig.

The 'traditional' date for the beginning of his ministry in Ireland was A.D.432, the year after Palladius was sent *ad Scottos*, [to the Irish? or perhaps the Scots?] having been ordained bishop by Pope Celestin, in 431 according to the Chronicle of Prosper of Aquitaine. But modern consideration of the chronology of this period of Irish history has led to the conclusion that the Annals have been distorted partly by putting Patrick's mission too early. This is illustrated by the fact that there are two widely differing obits of the saint, one c.461/2 and the other 30 years later c.492/3.

The first to put a convincing case for a revision was T.F.O'Rahilly with his theory propounded in *The Two Patricks*, Dublin, 1942. A more recent and seemingly more satisfactory modification of that view has been put forward by Professor James Carney in *The Problem of St. Patrick*, Dublin, 1961. For a balanced judgement on the matter see F.J.Byrne, *Irish Kings and High-Kings*, London, 1973, pp.79-81.

The following chronology has been proposed by Carney (*loc.cit.*, p.118):

- c.423 Patrick born.
- 434 Taken captive to Ireland.
- 440 Escaped to Britain.
- 456 Arrived in Ireland as bishop.
- 471 Raid by the soldiers of Coroticus.
- c.489 Wrote his Confession.
- 493 Death.

In the *Historia Brittonum* (§51) we are told that Patrick's original name was Mawn [Magonus in Tírechán's account. See *Tripartite Life*, p.302] and that he received the name Patrick when he was consecrated bishop, along with Auxilius and Iserninus.

According to the Life of St. David (§3) St. Patrick, having been made bishop, passed through Ceredigion and Dyfed before crossing to Ireland. This was thirty years before St. David was born (§4). Three extinct chapels in Dyfed were dedicated to St. Patrick: Capel Padrig under St. David's, Paterchurch or Patrickchurch under Monkton, and Capel Padrig under Nevern (PW 28, 32, 58). Compare Padrig ab Alfryd.

PAUL, abbot of Llancarfan.

He appears in two of the 'Llancarfan Charters' appended to the Life of St. Cadog (§§ 59, 61 in VSB pp.128-130), in both of which he is called Abbot of Nantcarfan. Two of the witnesses in the second, Elionoe and Brenic, appear also as witnesses to a charter in the time of the abbot Conigc (§56 p.126). Paul seems to have succeeded Dagan or Danog and been succeeded by Gnawan. See *Trans. Cym.*, 1948, pp.292, 294-6, but ignore dates. His date as abbot would be c.740 if we accept the chronology of Wendy Davies (LlCh).

PAUL, ST., of Léon. (480)

The 'Fleury' MS. of the Life was published in the *Revue Celtique*, V (1883) pp.413-460. Handwriting of 10th century. Some gaps can be made good by another MS. of c.1100 (*Bibliothèque Nationale*, Paris, MS. Latin 12,942), ed. Dom Plaine in *Analecta Bollandiana*, 1 (1882) pp.208ff. The author gives his name as Wrmonoc, and says that he finished his work in the year 884.

The following analysis is taken from that given by G.H.Doble in *The Saints of Cornwall*, I. 11-28.

§1. Paul, surnamed Aurelian, was son of a certain count Perphirius, who came from Penn Ohen, in Latin *Caput Boum*, [Penychen]. This man had eight brothers who all lived in Brehant Dincat, in Latin *Guttur receptaculi pugnae* [Gullet of the place of refuge from battle], and three sisters. Those named are: brothers, Notolius and Potolius, and a sister, Sitofolla. Paul consecrated himself to the service of God.

2. Iltutus lived at an island called Pyrus [Ynys Byr = Caldy Island] and had many disciples. Paul was handed over by his parents to Iltutus.

3. Among Iltut's disciples were Paul, Devius [Dewi] called 'Aquaticus', Samson and Gildas.

7. Paul, aged 16, departed for the seclusion of the desert. He built an oratory which now bears the names of his brothers [?Llanddeusant in Ystrad Tywi]. Here he was ordained priest by the bishop.

8. His fame reached the ears of king Marc, *quem alio nomine Quonomorium vocant*, 'whom others call by the name Quonomorius', a powerful monarch, under whose rule lived peoples of four different languages. Marc desired Paul to settle firmly the foundations of the Christian faith which had recently been laid in that country. Paul went to *Villa Bannhedos* (Caer Banned, Villa Benhedos in the Paris MS.) where the bones of Marc now rest. He remained some time instructing the people. Marc wished him to accept the office of bishop over the country, but Paul declined and decided to leave.

9. He set out and arrived at the house of his sister, aforementioned, who was living in the furthest recesses of that country, on the shores of the British Sea, having become a nun.

10. Paul set sail and landed at an island named Ossa [Ushant].

11. Twelve presbyters came with him under their master (To-)Quonocus, and Decanus, a deacon, namely: Iahoevius, Tigernomalus, Toseocus Siteredus, Woednovius also called Towoedocus, Gellocus, Bretowennus, Boius, Winniavus, Lowenanus, Toetheus also called Tochicus, Chielus, and Hercanus also called Herculanus. All these had memorials and basilicas built in their honour.

12. He set out again and came to *pagus Achniensis* [Ach] which they call Telmedovia [Ploudalmézeau] in the west of Domnonia.

15. Paul learnt that the lord of the land was Withur. He came to the city (*oppidum*) which is now called by his name [i.e. Saint-Pol-de-Léon].

16. Paul came to *Battham insulam* [Isle of Batz] where Withur often came for quietude.

17. Paul met Count Withur who was his cousin.

18. Paul spent the rest of his days in that island and in the *oppidum* [St.Pol-de-Léon].

19. Withur and the people wished to make Paul bishop, but knowing that he would object, and perhaps leave, decided on the stratagem of sending Paul to king Philibert [Childebert, 511-558], secretly asking him to have him made bishop, even against his will. So he was consecrated by three bishops.

20. Worn out with age Paul ordained one of his disciples, Iahoevius, to exercise the episcopal office in his place, but after a year Iahoevius died, and Paul appointed Tigernomalus, who also died after a year. So Paul himself resumed duties again, then chose Cetomerinus. On the very day of consecration, Iudual Candidus, the noble duke of a great part of Domnonia, said to be a cousin of St.Samson, had come to see Paul, and made him a grant of land. Paul departed to the Isle of Batz, where he lived some years, very frail, till he died at the age of 104 or over.

22. He died on March 12.

NOTES ON THE LIFE

§1. The cognomen Aurelianus may be due to the fact that his remains were removed to Fleury near Orleans (Aureliani) in the 10th century (DNB). Paul is often called Paulinus in Brittany (Doble pp.32, 36). The author took 'brehant' to be Welsh *breuant*, 'throat' or 'windpipe' and mistranslated the personal name Dincat. Doble pointed to Llandingad the parish of Llandovery which

has a chapel, Capel Peulin, dedicated to St.Paulinus [of Wales] (Doble pp.33-34). See further note to §7. Penn Ohen [Penychen] was perhaps suggested by the name Pawl Penychen (q.v.).

2. The author of the Life knew that Paul studied under St.Illtud with St.Samson. He got 'Pyrus' from the Life of Samson (Doble p.29), but Paul more probably studied under Illtud at Llanilltud Fawr as implied in the Life of Illtud.

3. This list of Illtud's pupils agrees with that in the Life of Illtud (§11) except for the order and the fact that the latter has Paulinus instead of Paul. A.W.Wade-Evans assumed that Paulinus here stood for Paul (VSB index s.n.Paulinus).

7. For the identification with Llanddeusant see Doble p.34. The festival there was on October 10 which is the day of St.Paulinus of York, but was also appropriated to the Welsh Paulinus (q.v.) mentioned in the Life of St.David, etc. Doble believed that Wrmonoc was mistakenly drawing here from a lost Life or tradition of this Paulinus (pp.33-34).

8. On the much discussed identification of Marc with Quonomorius, see s.nn. Conmor, March ap Meirchion. Although the Life is quite vague about the locality of Marc, and Caer Banhed has not been identified, Doble does not doubt that St.Paul is now in Cornwall, although he could be anywhere between Morgannwg and Brittany (TYP p.445-6).

9. Sitofolla is not the same as Sativola or Sidwell (q.v.), *pace* LBS. Doble thinks that the most probable site of Sitofolla's convent was on Mount's Bay near that part called Gwavas Lake. This is not far from Paul near Penzance which is probably a foundation of Paul although officially dedicated to Paulinus with parish feast on October 10. The site fits the description in the Life, and would be an ideal place from which to sail for Ushant (Doble pp.40-42, 59).

11. For identifications of many of these presbyters see Doble pp.43-46. In particular Iahoevius = Iaoua or Ioevin of whom there is a late Life, in which he is said to be son of a sister of Paul. See LBS III.333-4.

There was a little monastery of Lampaul on Ushant [Île d'Ouessant] (Doble p.43).

15. Withur was probably a very local 'lord' (PCB). The name = Victor (Doble p.49), Welsh Gwythur or Gwythyr. The 'count' of Léon at the time was probably Conmor (q.v.), whence Quonomorius of §8, followed by Iudual (q.v.) of Domnonée (PCB).

19. Philibert (also mentioned in §15) wrongly for Childebert, king of Paris, 511-558, is similarly called Philibert in the Life of St.Malo. See s.n. Malo §6.

In the *Vie de S.Guevroc ou Kirecq*, Albert Le Grand says that when Guevroc was in solitude at Ploudaniel in Léon, St.Paul paid him a visit and persuaded him to accompany him to his monastery of Occismor where he worked under St.Paul for many years (LBS II.197). Albert le Grand also brings S.Tanguy into contact with Paul (Doble p.53; LBS I.187).

St.Paul also enters into the Life of the Breton saint Tudual (q.v.).

In the late Welsh 'Achau'r Saint' there is an entry:

Pawl vab Pawlpolinvs

(§43 in EWGT p.71). It is perhaps for *Pawl vab Polinus*, 'Paul son of Paulinus' (PCB).

PAUL son of GLOIU. See Gloyw Wallt Hir.

PAUL HEN of Manaw. See Peulan, St.

PAUL. See also PAWL.

PAULINUS, ST., of Wales. (470?)

He is mentioned in the Life of St.David by Rhygyfarch (§10) where we are told that David in his youth went to Paulinus, a disciple of Germanus and a teacher, who led a life pleasing to God on an island in Wincdi-lantquendi. Some late MSS. read Withlandi or Withland, whence the idea that his monastery was at Whitland (Hendy-gwyn ar Daf), Dyfed. This identification is pure conjecture, resting

on no ancient authority. Whitland had no ecclesiastical associations before the foundation of the Cistercian Abbey (HW 151 and n.129), in the 12th century. The true site has not been identified (WCO 84).

In §49 Rhygyfarch says that it was the bishop, Paulinus, who arose and proposed that Dewi should be invited to come to the Synod of Brefi. It would seem that Paulinus would then have been too old if he had been a disciple of St.Germanus.

Paulinus is said to have been one of the teachers of Teilo (BLD 99).

Paulinus is the patron of Llangors in Brycheiniog (PW 38), called Llangors Peilyn Sant in Peniarth MS.146 (RWM i.918). According to A.W.Wade-Evans there was still a Llanbeulin there in 1934 (WCO 84). There is also a Capel Peulin under Llandingad near Llandoverly (PW 51). G.H.Doble also suggested that Llanddeusant, six miles south of Llandoverly, was a Paulinus foundation. See s.n. St.Paul of Léon. The church has no proper patronal saint, but the annual fair was held on October 10 (PW 52 n.4), which is the day of St.Paulinus of York. The true feast-day of St.Paulinus of Wales is probably November 22 as given in Cwrtmawr MS.44: *Gwyl Polin Escob* (LBS IV.73).

A tombstone, now in the museum in Carmarthen, had the following epitaph:

Servatur fidaei patrieque semper amator
Hic Paulinus iacit cultor pientissimus aequi

‘Preserver of the Faith, and ever a Lover of Fatherland,
Here lies Paulinus, most devout Fosterer of Righteousness.’

(J.O.Westwood, *Lapidarium Walliae*, 1876-9, pp.79-81; Aemilius Hübner, *Inscriptiones Britanniae Christianae*, No.82). The monument belongs to the sub-Roman age, but unfortunately the precise spot where it was first erected is unknown, for, when discovered, it had been converted into a foot-bridge. This was at a place called Pant-y-Polion (probably for Pant Polin) in the parish of Cao, Ystrad Tywi. It was removed from there to Dolau Cothi in the same neighbourhood and thence to the museum (Rice Rees, *Welsh Saints*, p.188; HW 151; WCO 84-85). There are two other inscriptions in South Wales, one in Morgannwg, the other in Dyfed, to sons of a Paulinus, named Cantusus and Clutorix [Clodri] respectively. (See John Rhys, *Celtic Folklore*, p.535; Hübner Nos.77, 97; Westwood pp.38-39, 111-2). The first inscription was supposed to refer to the saint (Rice Rees, WCO), but J.E.Lloyd was doubtful (HW 152) and G.H.Doble said: “the inscription does not seem to me quite what one would expect on the grave of an abbot who was regarded as a saint, and sounds more like the epitaph of a virtuous and pious layman. The ‘patriae amator’ may have been a chieftain who gave his name to the *Cwmwd* [of] *Peuliniog*” [in the south east of Dyfed] (*Saint Paulinus of Wales*, 1942, p.14).

PAWL ap MEPURIT. (510)

One of the line of princes of Buellt and Gwrtheyrnion descended from Pasgen ap Gwrtheyrn; father of Eldog (HB §49 in EWGT p.8). In JC §14 he is called Pawl ab Idnerth; father of Elaed (EWGT p.46).

PAWL ap PAWLPOLINUS. See Paul, St., of Léon.

PAWL PENYCHEN ap GLYWYS. (465)

Pawl of Penychen, a region of Glywysing. He is mentioned in the *Prefatio* to the Life of St.Cadog, as *Poul Pennichen*, one of the ten children of Glywys (VSB p.24, EWGT p.24). Later in the Life (§§8-9) we are told that Cadog came to some land belonging to Pawl Penychen, and as a result of a miracle wrought by the saint, was given a tract of land belonging to Pawl, on which he built his chief monastery, Llancafarn. The court where Pawl lived was called Nant Pawl.

In §19 we are told that Illtud was captain of the soldiers of Pawl Penychen. During Illtud's absence the soldiers had stolen food and beer from Cadog's monastery but were swallowed up by the

earth. The result was the conversion of Illtud. This is also told in the Life of St.Illtud (§§2-3), and by Walter Map, *De Nugis Curialium*, Distinctio II Cap.X.

He appears as *Poul* with his brothers Edelig and Seru, witnesses to an agreement which Cadog made with his uncle, Rhain ap Brychan, in an attachment to the Life of St.Cadog (§70).

In the Life of St.Cungar we are told that when that saint came from Congresbury in Somerset to Glamorgan he incurred the wrath of a king named *Poulentus*, who is doubtless Pawl Penychen. The name is probably drawn from the Life of Illtud (G.H.Doble, *The Saints of Cornwall*, V.25).

PAWL. See also Paul.

PEBID PENLLYN.

Ancestor of a long line of princes of Penllyn of whom nothing is known; father of Sulbych (ABT §22 in EWGT p.107).

PEBIN, of Dôl Bebin in Arfon.

The father of Goewin, a maiden loved by Gilfaethwy (q.v.) ap Dôn.

PEBLIG ap MACSEN WLEDIG. (360)

The saint of Llanbeblig, the parish church of Caernarfon (PW 84), commemorated on July 3 (LBS I.73 IV.87). According to Bonedd y Saint he was the son of Macsen Wledig by Elen ferch Eudaf (§63 in EWGT p.63). He is included as a 'worthy' saint among the sons of Macsen in the tract on 'The Twenty-four Mightiest Kings' (§19 edited in *Études Celtiques*, XII (1968-9) p.172).

PEDOLHAEARN. (Legendary).

Literally 'Iron Horseshoe'. The name of a 'tyrant' or 'giant' said to have been slain by Arthur in the parish of Ynysafan [Michaelston-super-Avan] in Morgannwg. "A great heap of earth is at this day to be seen called thereof *Crig tor y bedol* upon y^e top of a mountaine named *Mynydd tor y bedol*" (Edward Lhuyd, *Parochialia*, III.121).

PEDR ap CYNGAR. (535)

A prince of the line of Dyfed; father of Arthur ap Pedr (HG 2, JC 12, ABT 18a in EWGT pp.10, 45, 106).

PEDR ap GLYWYS. (470)

The name is included among a list, apparently, of sons of Glywys (JC §5 in EWGT p.44). Perhaps the Petrus of the Life of St.Pedrog (§10) (PCB).

PEDR LLANFAWR ap CORUN. (470)

He is mentioned in the tract Progenies Keredic (§3 in EWGT p.20), also, without cognomen, in Bonedd y Saint (§4 in EWGT p.55). He is supposed to be the saint of Llanbedr Pont Steffan (Lampeter) in Ceredigion (OP II.469; LBS IV.89; WCO 155), although now dedicated to St.Peter, the apostle (PW 59).

PEDROG ap GLYWYS. (480)

He is mentioned in the *Prefatio* to the Life of St.Cadog as one of the sons of Glywys (VSB p.24, EWGT p.24). It says: 'Pedrog alone of them received no part with them, since indeed, rejecting ... the vanities ... of this world, ... and at length abandoning native land ... he arrived ... in the land of the Cornish in the district which is called Bodmin ... A great monastery is built there in his honour and his festival is ... kept ... on the 4th of June.'

In Bonedd y Saint he is entered as *Pedrawc m. Clemens tywyssawc o Gernyw* (§39 in EWGT p.60). Here Clemens 'Prince of Cornwall' corresponds to Glywys Cornubienss and Glywys Cernyw of

the Brychan documents (CB 15(1) and PB 3a in EWGT pp.18, 82). Clemens is a corruption of Glywys, as pointed out by A.W.Wade-Evans (G.H.Doble, *The Saints of Cornwall*, IV p.155).

The oldest version of the Life of St.Pedrog was edited by Paul Grosjean, from three French MSS., in *Analecta Bollandiana*, 74 (1956) pp.487-496. This is the basis of the Life printed by Capgrave, which, however, omits interesting geographical details. A later, longer Life, contained in MS. M.n.57 in the Ducal Library of Gotha (beginning of 14th century), was discovered in 1937 and edited by Grosjean in the same volume, pp.145-188. It is followed by a Metrical Life, based on the prose Life.

The first life emanates from the monastery of St.Méen in Brittany to which the body of St.Pedrog had been taken in 1177, having been stolen from Bodmin. But the body was later returned to Bodmin. In 1938 G.H.Doble gave a translation of the first life from MS. Lat. 9989, fo.142 in the Bibliothèque Nationale, Paris, with notes of additions in the Gotha MS. He did not have the benefit of the editions by Paul Grosjean. The following is based on G.H.Doble's translation reprinted in *The Saints of Cornwall*, IV.137-147, with some corrections from the text of Grosjean.

- §1. The blessed Petroc, *natione Cumber*, was sprung from royal stock.
2. On the death of his father the nobles demanded him as their king, but he set his heart on a heavenly kingdom.
3. He went with his followers to Ireland and studied there for twenty years.
4. They returned to western Britain.
5. Close to the shore, by the river Haile, a certain Samson had a habitation in the wilderness. While he was at his manual labour he saw Petroc and his company arrive.
6. Petroc was directed to Samson by some labourers, and he and Samson exchanged the kiss of peace.
7. Petroc went to the cell of bishop Wethinoc which Samson had pointed out to him. Wethinoc received him courteously. Next day Petroc asked if he could stay permanently. Wethinoc agreed and of his own accord offered Petroc his own cell. In return he asked, and obtained, a promise that the place should be named after him, whence it is called *Landwethinoch* to this day. Wethinoc and his people departed and Petroc and his disciples took over and lived there for thirty years.
8. Petroc went to Rome. On his return he came to *Novam Villam* on the border of Cornwall, but a storm of wind and rain had converted the roads into rivers and rendered them impassable. Petroc forecast fine weather the next day, but the bad weather continued to the end of three days. For his 'presumption' in making a false forecast, Petroc set out on another journey to Rome, while his companions returned to Cornwall. After Rome he went to Jerusalem.
9. Petroc went east to India and beyond, where he spent seven years on an island. Then he returned to western Britain.
10. At that time reigned Teudur, a cruel and fierce man, who, to punish thieves and criminals caused serpents and other noxious worms to be collected in a marshy lake. At his death, his son, who succeeded him, forbade this kind of treatment to be inflicted, and the hungry reptiles turned against each other until only one remained, a horrible monster of enormous size, which tore to pieces cattle and men. Petroc, hearing this, boldly approached the monster, together with Wethinoc and Samson. Petroc commanded the monster to depart to solitudes beyond the seas and to hurt no one any more.

He appointed *dominus Petrus* to be prior over the 80 brethren over whom he had ruled and then departed to the desert with only twelve. The Gotha MS. adds that the twelve made lodging places for themselves in Nanceventon or Vallis Fontis (Doble p.143).

11. Petroc was in contention with Constantinus, a certain rich man. Constantine was discomfited, sought pardon, and was taught the Christian faith.

After Petroc and his disciples had spent many years together, Petroc went to a still more remote wilderness where he found a hermit, Vuronus or Wron [Guron, q.v.]. The Gotha MS. adds that

Wronus moved a day's journey to the south, but Petroc proceeded to build a monastery of stone, which was called Bothmena, 'The Abode of Monks', [Bodmin] (pp.145-6).

12. Cynam (*sic*), a 'tribune' in the country, was cured of agonising pain when he released certain prisoners.

13. Petroc died on June 4, [the Gotha MS. adds:] on the way from Nanceventon to Lanwethinoc at a place called Trerovel (p.146).

NOTES ON THE LIFE

§3. A visit to Ireland is unlikely (Doble p.147).

5. The river Haile is here the estuary of the Camel. *Heyl* is the ordinary Cornish word for an estuary (p.150). In the Gotha Life the place where they landed is named Trespheretroc and in the Metrical Life Trespetrock. That is Trebetherick on the right bank of the Camel estuary in St.Minver parish (p.139).

6. The Gotha Life shows that Petroc crossed the estuary to Samson's chapel at Lelissick (p.139) in the parish of Padstow.

7. On Wethinoc see s.n. Wethnoc. Landwethinoc was firmly identified by Charles Henderson with Padstow (pp.149-150), on the left bank of the Camel estuary.

8. Novam Villam = New Town = Newton St. Petrock in North Devon (p.153).

10. Teudur occurs frequently in Cornish legends. According to Leland he and Constantine helped Petroc to found his monastery at a place called Bosmanach [Bodmin]. See s.nn. Teudur, and Constantine, king and monk. Nanceventon is Little Petherick near Padstow, which is called Ecclesia de Nansfunten (1264), E. de Nansfonteyn (1270, 1288, 1330), St.Petroc Minor in Nansfeynton (1398) (p.159). Petrus is perhaps Pedr ap Glywys (PCB).

11. In the 'Miracles of St.Petroc' which follows the Metrical Life we are told that St.Constantine, king of Cornwall, gave Petroc an ivory horn, at the time of his conversion (p.153). See Constantinus, king and monk.

12. The Gotha MS. gives the more correct form Cynan. In the parish of Helland (2 miles north of Bodmin) is a manor called Boconion. This was called 'Bodkonan juxta Bodmin' in 1318, later Boconan. Botcinnum belonged to St.Petroc in the time of Domesday (p.152). Cf. Conan s.n. Brioc.

13. Trerovel is Treravel in the parish of Padstow, but very near Little Petherick (pp.153-4).

Padstow = Petrock's-stow (Doble p.132). It was clearly the principal centre of Petroc's activities (p.150). Later Bodmin replaced Padstow as the centre of the cult of St.Petroc. A monastery was built there to which the monks removed, taking with them his body, staff and bell (p.157). William of Worcester wrote in 1478: 'St.Petroc lies in a beautiful shrine at Bodmin church' (*Itineraries*, ed. John H.Harvey, pp.86/7).

Pedrog is the patron of Bodmin, Padstow, Trevalga (near Tintagel), Egloshayle and Little Petherick, in Cornwall; there are at least 21 dedications in Devon, including Newton St.Petrock; Timberscombe in Somerset; St.Petrox (Sain Pedrog) in Dyfed (PW 32), Verwick (Y Ferwig) near Cardigan (PW 61), and Llanbedrog in Llŷn (PW 86). See LBS IV.94-103, Doble pp.132, 160-1. For his cult in Brittany see Doble pp.161-5.

Pedrog's Martial Career

There was a tradition that St.Pedrog was one of seven men who escaped from the battle of Camlan: *Pedrawg sant o nerth i wayw*, 'St.Pedrog through the might of his spear' (See s.n. Camlan). In 1535 Llanbedrog in Llŷn had a relic called *Gwayw Pedrog*, 'Pedrog's Spear' (LBS IV.103). The fifteenth century poet Dafydd Nanmor knew of these legends, for he wrote:

In Camlan there were seven men of the Britons who escaped from the field, without being slain by either side. One of them is a saint because of his spear: precious Petroc was renowned with his weapon at the death of Arthur. He was a crowned king's son, from the ancient kings of Cornwall. He served, and will serve, the Trinity after that day, above Dover, and gave a vow never more to employ worldly weapons. Then he came to Y Ferwig, the place where he awaits his death-day.

(*The Poetical Works*, ed. Thomas Roberts and Ifor Williams, VI, ll.1-14, trans. Rachel Bromwich in TYP p.493). In keeping with this he is mentioned in a late triad (TYP App.IV.6) as *Petroc Baladrddellt*, 'P. Splintered-Spear', *ap Clement Tywysawc Kernyw*, one of the 'Three Just Knights' of Arthur's Court, who had dedicated themselves to preserve justice by every law, Pedrog by the law of arms.

In one version of *Bonedd y Saint* (§39) and some versions of TYP App.IV.6 the name is written *Pedrogl* which looks like *Patroclus* but is probably only the result of an intrusive *-l* (TYP p.493).

In a late genealogy of princes of Cornwall we find *Pedrog ap Clemens ap Bledrus ap Custennin ap Cadwr* (PP §70). This is a mere stringing together of names of persons connected with Cornwall. *Pedrog* is made father of *Coilbin* or *Progmael* and ancestor of *Dungarth* (q.v.).

PEDRWN ap COLEDDOG. See *Collen*, St.

PEDRWN ab EMYR LLYDAW. (450)

The father of *St.Padarn* (q.v.), probably the same as *Pedrwn Wledig* of *Llydaw* the father of *Garmonion* (q.v.). 'Wledig' is here perhaps a mistake for *Ledewig*, 'a man of Llydaw'. According to the *Life of St.Padarn* (§§2, 8) *Petran* went to Ireland and dedicated himself to the service of God.

PEIBIO ab ERB, king of Eryng. (525)

The chief authority for the life of *Peibio* is the *Book of Llandaf*. In charters associated with *St.Dubricius* he is said to be son of *Erb* (BLD 72, 76), and the following sons are mentioned: *Cynfyn* (q.v.), *Cinust* (BLD 76) and *Guidci* or *Guoidci* (BLD 73, 76, 163). His wife was the daughter of a king named *Constantinus* (BLD 72). *Peibio* is described as king of Eryng (BLD 78, 163).

According to the *Life of Dubricius*, king *Peibio*, on returning from a military expedition, ordered his daughter *Efrddyl* to wash his head. The legend goes on to say that circumstances led him to suspect that she was pregnant. He ordered her to be put into a sack and cast headlong into the river, but the water always carried her to the bank. *Peibio* then tried to destroy her by placing her on a funeral pile, but the next morning she was discovered holding her son in her lap, at a spot where there is a stone, placed there in testimony of the wonderful event. The place is called *Madle*. Daughter and child were brought to the king, who kissed the infant. The king's face was touched by the child's hand and he 'was healed of the incurable disease with which he was afflicted, for he incessantly emitted foam from his mouth which two persons who constantly attended him could scarcely wipe off with handkerchiefs'.

As a result the king became devoted to his grandson and made him heir to *Madle* and of the whole island which is called *Ynys Efrddyl* from his mother (BLD 78-79). See further s.n. *Dyfrig*.

The father of the child, *Dyfrig*, is not given in any good authority. A marginal entry in the *Book of Llandaf* p.78, l.23 says:

The above named king of Erchyng, named *Pepiau*, was father of *St.Dubricius* as is held in the *Chronicles* at the College of Warwick, and above the name of the said king "father of *St.Dubricius*" was formerly written correctly in an antique hand; and some later [person] wished to change it as above, but mutilated the antique writing and spoilt it (BLD 337).

James Usher wrote:

It is not known who his father really was. Some bunglers therefore falsely declare him to be without a father [as] *John of Tinmouth* says. Another [says it was] a king of Erchyng named *Pepiau* (*Brit. Eccles. Antiq.*, 1687, Cap.XIII p.238).

Accepting the chronology of Wendy Davies it appears that Dubricius died when, or before, Peibio was born, so that Efrddyl, mother of Dubricius, could not be the daughter of Peibio.

In two places he is called *Pepiau* (or *Peipiau*) *clauorauc* (BLD 78, 163). The cognomen *clauorauc* seems to be equivalent to modern *clafrog*, 'leprous, mangey', but in the Life of St. Dubricius (BLD 78) the word is translated *spumosus*, 'foaming', which implies that the writer was thinking of the Welsh word *glafoerlog*, 'dribbling, slobbering'. That this was also the supposed meaning in later tradition is indicated by John Lewis (d.1616) in *The History of Great Britain*, 1729, who had much to say about him. He mentioned him four times, Introduction pp.33, 43, main text pp.159, 197. An interesting account is on p.43 of the introduction where he says:

In *Herefordshire* in a Parish Church is the Picture of a King, with a Man on each Side of him, with Napkins wiping the Rheum and Drivel from his Mouth, that Humour so abounding in him, that he could get no Cure of it; which King the Country People call King *Dravellor*, the *Britains Pepian Glanorawc*, the *Latins Pepianus spumosus* Rex Ereychi, i.e. King of *Urchenfield*.

In a rather corrupt pedigree (JC 10 in EWGT p.45) he appears as *Pipiawn Glawrawc m. Arberth* and *Peibiawn*. Here he is given a son *Tewdwr*, ancestor of *Briafael Frydig*.

The 'Vespasian' text of the Life of St. David (§13) writes *Pepiau* instead of *Proprius* for the name of the king of Ergyng who was healed of blindness by St. David.

For legends in which Peibio appears with his brother, *Nynnio*, see s.n. *Nynnio*, *Rhita Gawr*.

The Book of Llandaf contains three charters in which Peibio occurs. In one of these (72a) Dubricius occurs as the first clerical witness with several of his disciples. The other two (72b, 73a) only mention disciples of Dubricius as clerical witnesses. Wendy Davies ignores Dubricius in the first and dates these charters c.575, 580, 585.

PEIRIO, ST.

The saint of Rhosbeirio, formerly subject to Llanelian in Anglesey (PW 94). According to Henry Rowlands Peirio was a son of Caw (*Mona Antiqua Restaurata*, 1766 ed., p.154). This was entered into the 'Alphabetic Bonedd' by William Morris and Lewis Morris and finally appeared in the *Myvyrian Archaeology* (MA¹ II.51 = MA² 429) and the Iolo MSS. LBS gives no commemoration.

PEITHIEN ferch CAW. (500)

She is mentioned in the Breton Life of Gildas (§2) as *Peteova* daughter of *Caunus*, who, with her brothers, *Egreas* [Eugrad] and *Alleccus* [Gallgo], renounced worldly pomp and retired to the remotest part of the country. She is there described as 'a virgin, consecrated to God'.

A.W.Wade-Evans says that *Peteova* stands for *Pectiana*, 'little Pictess', yielding modern *Peithan* or *Peithian*. As Eugrad and Gallgo had foundations close together in Anglesey, that of *Peithian's* is to be looked for in the same neighbourhood. It has disappeared but probably lay between them (WCO 181, 237).

Welsh sources only mention her in the 'Hanesyn Hen' tract, where she is called *Peithien ferch Caw* (§3 in EWGT p.85).

PELAUR, PELEUR, PELINOR. See *Tegau Eurfron*.

PELIS. See *Mechydd ap Llywarch Hen*,

PENARDDUN ferch BELI. (Legendary).

She is only mentioned once, namely in the *Mabinogi* branch of 'Branwen' where she is said to be the mother of *Brân* and *Manawydan* by *Llŷr Llediaith*, and of *Nisien* and *Efnisien* by *Euroswydd* (WM 38, RM 26).

PENARWAN ferch CULFANAWYD PRYDAIN. (Legendary).

One of the 'Three Faithless Wives' of Ynys Prydain. Wife of Owain ab Urien (TYP no.80).

PENBARGOD.

A king named *Pennbargaut* of Morgannwg is mentioned in the Life of St.Clydog in the Book of Llandaf. Here we are told that the brothers *Guruann* [Gwrfan] and *Lybiau* [Llibio], and their sister's son *Cinuur* [Cynfwr] came from Penychen some time after the death of Clydog and lived as hermits at Merthyr Clydog [Clodock in Ewias, Herefordshire]. They built a better church and king Penbargod endowed it with lands on both sides of the river Mynwy. The two brothers remained there till they died (BLD 194-5).

PENDA, king of Mercia. See Panna ap Pyd.

PENDARAN DYFED. (Legendary).

On the name see TYP p.488. He first appears in the Mabinogi branch of 'Pwyll'. Apparently when he was at the court of Pwyll in Arberth, Dyfed, it was he who seized on a remark by Rhiannon, as a hint for the naming of her son, Pryderi. Pwyll then gave the boy to Pendaran for fosterage (WM 36-7, RM 24).

In the later branch of 'Branwen' he appears as a young lad who was with the seven men left in Britain when Brân set out for Ireland (WM 50, RM 35). When the seven men were killed by Caswallon ap Beli, Pendaran Dyfed 'escaped into the wood' (WM 58, RM 41). There is clearly an anachronism here as pointed out by Ifor Williams, since Pendaran Dyfed is now a young man while Pryderi, his foster son, is old enough to be one of those who accompanied Brân to Ireland (WM 56, RM 40). See PKM p.192.

In a triad (TYP no.26) we are told that Pryderi ap Pwyll kept the swine of Pendaran Dyfed, his foster-father, in Glyn Cuch in Emlyn. According to the 'W' version these swine were the seven animals which Pwyll had brought from Annwn and given to Pendaran Dyfed.

PENGWERN.

The place where Cynddylan held his court according to the Cynddylan poetry. The court was destroyed apparently at the time when Oswy of Northumbria was taking over North Mercia after he had defeated and slain Penda in 655. See s.n. Cynddylan. The destruction is mentioned in the first stanza of the poetry (CLIH XI.1). Cynddylan's sister Heledd says:

Stand forth, maidens, and look
on the land of Cynddylan.
The Court of Pengwern is a raging fire.

(Trans. Ifor Williams in *Early Welsh Poetry*, Dublin, 1944, p.45).

From quite early times Pengwern was identified with Shrewsbury. Giraldus Cambrensis (c.1190) said that in ancient times there were three royal courts in Wales, Dinefwr in South Wales, Aberffraw in North Wales and 'Pengwern in Powys, now called Shrewsbury. Pengwern signifies the head of a grove of Alders' (*Itin.Kamb.*, I.10). He repeated this in *Descriptio Kambriae* (I.4) where he explained that the country now called Shropshire formerly belonged to Powys. Ranulph Higden (d.1364) in his *Polychronicon* says:

Salopia urbs ... quae Anglice vocatur Shrobbesbury ... Britannice vero vocabatur Penguern ... et fuit aliquando caput Powisiae terrae.

(Book I, Ch.47 ed. Rolls II.60).

Later the royal seat of Powys was said to be at Mathrafal, now a township in Llangynyw, Caereinion, Powys Wenwynwyn. See HW 196 n.10, 249 and n.112. John Rhys thought that the name 'Shrewsbury' (Scrobbsbyrig) was a translation of 'Pengwern' (*Celtic Britain*, 1884, p.141). The modern Welsh name for Shrewsbury is Amwythig. Ifor Williams gave a list of later opinions, and said, 'Tradition in support of locating Pengwern in Shrewsbury, therefore, is stronger than I formerly thought. But how old is the name Amwythig? There are various Pengwerns in Wales.' (CLIH pp.192-3).

Melville Richards suggested that "Cynddylan's Hall of Pengwern was ... on the Wrekin hill-fort", the Wrekin, a hill four miles west of Wroxeter, being the Dinlle Wrygon mentioned in the Cynddylan poem (CLIH XI.81). See NLWJ 18 pp.141-2 (1973). This is eight miles east-south-east of Shrewsbury. Others have looked for Pengwern in Shropshire but nearer the present Welsh border.

PENPINGION. (Legendary).

A deputy porter at Arthur's Court. See Glewlwyd Gafaelfawr.

PENRHYN RHIONYDD.

Penryn Rionyt in the North is mentioned in the tract 'Enweu Ynys Brydein' as the place where one of the 'Three Coronets' should be worn (subject to the Crown of London). This seems to be the basis of a triad (TYP no.1) which speaks of *Penn Ryoned* in the North as one of the 'Three Tribal Thrones' of Ynys Prydain, with Arthur as chief prince, Gyrthmwl Wledig as chief elder, and Cyndeyrn Garthwys as chief bishop. In another triad (TYP no.85) *Penryn Rioned* is one of Arthur's 'Three Principal Courts'.

The name does not seem to occur in any of the Arthurian tales and romances. It is sometimes mis-spelt Penrhyn Rhianedd. See e.g. s.n. Albine.

The identity of the place is uncertain. W. J. Watson suggested a place at the head of Loch Ryan in Galloway (*The Celtic Place-names of Scotland*, p.34). See further TYP p.4.

PERCEVAL. See Peredur Paladr Hir.

PERDIX. (Fictitious).

John Leland believed that the partridge (*perdix*) mentioned by Ponticus Virunnius, which was supposed to have prophesied in the reign of the fictitious king Rhiwallon ap Cunedda, was the pseudonym of one of the early British *vates*. Leland calls him Perdix Praesagus (*Commentarii de Scriptoribus Britannicis*, ed. Anthony Hall, pp.14-15). John Bale included Perdix Praesagus in his *Scriptorum ... Catalogus*, 1557, p.11. See T.D.Kendrick, *British Antiquity*, 1950, p.58; G.J.Williams in *Llên Cymru*, IV pp. 15-25 (1956). Compare Eryr (Aquila).

PEREDUR ap CADWY. (530)

According to a pedigree in Jesus College MS.20 he was father of Theudu, whose daughter was somehow ancestress of the kings of Glywysing. The text is unfortunately corrupt and the correction is quite uncertain (JC §10 in EWGT p.45).

PEREDUR ab EFROG. See Peredur Paladr Hir.

PEREDUR ab ELIFFER GOSGORDDFAWR. (d.580).

He appears almost always in conjunction with his twin brother Gwrgi. For his history see s.n. Eliffer Gosgorddfawr. It is only necessary to mention here that he is presumably the person mentioned in the Vita Merlini:

- 1.26 Dux Venedotorum Peredurus bella gerebat
Contra Guennolo(n)um Scotiae qui regna regebat.
- 1.31 Venerat ad bellum Merlinus cum Pereduro;
Rex quoque Cumborum, Rodarchus, sevus uterque.

In making Peredur a chieftain of the men of Gwynedd and putting him on the side of Merlin against Gwenddoleu, Geoffrey of Monmouth does not agree with the traditional Welsh version of the story where Peredur is certainly a prince of North Britain (not North Wales), fighting against Gwenddoleu and Myrddin [Wyllt]. See s.n. Arderydd.

Mons Dunpeledur (i.e. Din Peredur) is the old name for Cairndinnis near Traprain Law in the parish of Prestonkirk, Haddingtonshire. The name appears in the Life of St. Modwenna in Cotton MS. Cleopatra A.ii (13th century). See W.F. Skene, *The Four Ancient Books of Wales*, I.85-86; Bollandists *Acta Sanctorum*, July Vol.2 p.309; OP II.203, 250).

PEREDUR ab ERIDUR. (Fictitious).

Mentioned by Geoffrey of Monmouth as one of the princes present at Arthur's special coronation (HRB IX.12). The patronymic varies in Brut y Brenhinedd. Brut Dingestow gives *Peredur uab Prud*, but the Red Book Brut gives *Peredur uab Elidyr* (p.200). The name is probably for Peredur map Eleuther which is the old form of the name which became Eliffer. See Eliffer Gosgorddfawr. An explanation of 'Prud' is suggested by Henry Lewis in *Brut Dingestow*, p.271.

PEREDUR ap MORHEN(?). See Tudwal Tudclyd.

PEREDUR ap MORUDD. (Fictitious). (218-207 B.C.)

A fictitious king of Britain, called Peredurus son of Morvidus by Geoffrey of Monmouth. He and his brother Iugenius [Owain] rebelled against their brother Elidurus Pius [Elidir War] who was king. They defeated him, put him in prison, and then ruled together, Peredur having the part of Britain south of the Humber. After seven years Iugenius died and Peredur ruled the whole kingdom alone with such generosity and mildness that no thought was given to Elidurus languishing in prison. But Peredur was succeeded on his death by Elidurus. Peredur left one son Runo [Rhun] who reigned some time later (HRB III.18-19).

Brut y Brenhinedd calls him Peredur ap Morudd and adds nothing to Geoffrey's account but uses the names in [] above.

A gloss on fo.29r of the 'Ushaw' MS. of HRB mentions *Kair Peredur quod nunc Ribbecastria dicitur*. The place is Ribchester, Lancashire. (W. Levison, in *English Hist.Rev.*, 58 (1943), pp.41ff).

According to John Stow this Peredur "buildded the town of Pickering in the north parts of Yorkshire." (*The Chronicles of England*, 1580, p.30).

In Peniarth MS.215 pp.186-191 John Jones of Gellilyfdy made a list of the towns of Britain with their Welsh names (1604-12) and added (p.191) *Peredur a wnaeth tre Picringe*, 'Peredur founded the town of Pickering.' He does not say which Peredur, but he may have been thinking of Peredur ab Efrog, whose patronymic implies his connection with York (Caer Efrog).

PEREDUR ARFAU DUR.

'P. of Steel Weapons'. A warrior who fought and died in the raid on Catraeth, according to the 'Gododdin' (CA Stanza 31, l.359).

PEREDUR BEISWYRDD or BEISWYN. (1000)

The cognomens 'green tunic' or 'white tunic' seem to distinguish two different people, but, if so, they were so thoroughly confused that it is hardly possible to disentangle them. If they were distinct, they were probably brothers, perhaps twin brothers. It was not unusual in Wales for brothers, especially half-brothers, to have the same name, distinguished by a cognomen. The Lord Rhys, for example, had three sons named Maredudd (HW 580 n.34). Each had a different mother. See NLWJ XIV (1965) pp.98-100.

Note that *pais* is masculine in the cognomens, though in modern Welsh it is feminine. The feminine would give *peiswerdd* and *peiswen*, forms which are found in some versions of the genealogies.

Peredur Beiswyrdd or Beiswyn appears in the genealogies as ancestor of Cadwgon Fantach, Rhys Chwith and Cydifor ap Gwaithfoed of Ceredigion, all patriarchs of tribes in Ceredigion. Peredur's birth would seem to have been in about A.D.1000. See PP §§3, 4, 5. His fictitious ancestry is given in PP §6 where he is made son of Ednyfed ab Einudd Bach of Meirionydd, or son of Einion ab Efydd ap Pill ap Sandde ap Gwyddno Garanhir.

According to Edward Lhuyd's *Parochialia*, I.7:

Pre dyr Peiswyrth, L^d of higher Cardigan had a place or Pallace, call'd Kayro, viz^t Lhÿs Pre dyr ynghayro.

Egerton Phillimore wrote: "This must have been at or near Aber Caero in Llanfihangel Geneu'r Glyn [in the cantref of Penweddig]. Here it would seem that Peredur Beiswyrdd has been identified with Peredur of Penweddig." (OP II.603).

The following, by Gruffudd Hiraethog, is found in Peniarth MS.177 pp.343-7 across the tops of the pages:

Pre dr peiswyn arglwydd Kredigion. A ffan oedd y Pre dr peiswyn yn adeilad llys iddo ar lan nant a elwid Keiro, a'r seiri yn gweithio, eve a glywed [lef] vwch i ben y[n] doedyd val hyn:

*Llys Pre dyr yn gheiro -
Gwaeth i gwneuthvr no ffeidio;
Mihangel piav yno.*

Ac yno i gwnaethbyd eglwys Mihangel o Gastell Gwalltr. Finnis.

Peredur Beiswyn, Lord of Ceredigion. And when Peredur was building a court for himself on the bank of the stream called Ceiro, and the carpenters were working, he heard [a voice] above his head saying:

Peredur's Court in Ceiro -
To make it is worse than to cease;
Mihangel [The archangel Michael] owns this place.

and then he founded St.Michael's Church of Castell Gwallter.

Similarly Simwnt Fychan in Cardiff MS.4.265, old folio 238v, which supplies the parts in []; NLW MS.16962 fo.3 by Thomas Wiliems (c.1600).

PEREDUR FILWR ap BRWYDR DDIRIAID. See Brwydr Ddiriaid.

PEREDUR GOCH. (900)

Father of Cadwaladr (q.v.) ap Peredur Goch.

PEREDUR PALADR HIR, PEREDUR ab EFROG. (Legendary).

'P. Longspear'. He appears sparingly in native Welsh literature as a warrior of Arthur's Court. He is not mentioned in the tale of 'Culhwch and Olwen', but appears in the tale of 'Rhonabwy's Dream' as Peredur Paladyr Hir (without patronymic), one of 42 counsellors of Arthur (RM 159), and again in a similar list of names in the tale of 'Geraint and Enid' (WM 411, RM 265). In these two cases the name is perhaps drawn from a stock of names of heroes which were traditionally associated with Arthur or were later brought into that sphere.

Gruffudd Hiraethog wrote in Peniarth MS. 133 p.34: *Kastell Kefel ynghoedmor le bv Bredvr ap Efrog, plas Barwn Koetmor*, 'Castell Cefail in Coedmor, where Peredur ab Efrog was, the mansion of Baron Coedmor.' The place is in Llangoedmor, Ceredigion, and was the seat of the Mortimers. See Peniarth MS.132 p.205. (J.Y.W.Lloyd in *Powys Fadog*, I.193 wrongly put the place in Betws-y-coed or Llanrwst, Gwynedd. There was a Coetmor in Betws-y-coed. See LD ii.255).

In the Peniarth MS.50 version of TYP no.4 Peredur ab Efrog replaces Rhiwallon Wallt Banhadlen as one of the 'Three Well-Endowed Men' (*deifniog*) of Ynys Prydain. Similarly in Cardiff MS.'6' [= 2.83] where the three are called 'Fearless Men' (*diofnog*). It seems unnecessary to treat the 'diofnog' triad separately as TYP no.91 (PCB).

Otherwise this Peredur is found only in connection with Arthurian Romance. The most important is the romance of 'Peredur ab Efrog' where he is twice given the cognomen Paladr Hir (WM 160, 165, RM 227, 232). Although this Romance does not mention the Grail, some of the adventures correspond with those in *La Conte del Graal* of Chrétien de Troyes, where Perceval *li Gallois*, 'the Welshman', takes the place of Peredur. The result was that when two later Grail romances in which Perceval (or Perlesvaus) appeared were turned into Welsh, the name in the Welsh version was changed back to Peredur. Rachel Bromwich was convinced that 'Perceval' was merely a loose approximation to 'Peredur' (TYP p.490), or vice versa? (PCB).

Peredur appears in two late triads in both of which he is treated as a Grail hero:

(1) TYP no.86 where Peredur ab Efrog Iarll is one of the 'Three Knights of Arthur's Court who won the Greal', the other two being Galaad and Bort. This is based on the 'Vulgate' *La Queste del Saint Graal*, of which there is a Welsh version in Peniarth MS.11, edited and translated by Robert Williams, *Selections from the Hengwrt Manuscripts*, Vol.1, 1876, text pp.1-170, translation pp.437-546.

(2) TYP App.IV.2 where the same three are called the 'Three Virgin Knights' who were in Arthur's Court. Neither giant nor witch nor fiendish being could withstand them.

The other Welsh Grail romance is a version of the French romance generally known as the 'Perlesvaus'. It is edited and translated as above, from Peniarth MS.11, text pp.171-433, trans. pp.547-720. In this romance Perlesvaus/Peredur is the sole achiever of the Grail.

In the Welsh version of the 'Queste' the 'Maimed King', son of Lambor (Robert Williams, I.122, l.27), is said to be Peredur's uncle (p.126, l.7). Thus we find in a Welsh tract on the 'Soldiers of the Round Table' Peredur is listed as *Predyr ap Efroc o verch Lambor ap Manael*. See NLWJ XIV (1965) p.242.

Also in the 'Queste' and the 'Perlesvaus' Perceval has a sister, un-named in the 'Queste' but called Dindrane in the 'Perlesvaus' and Danbran in the Welsh version (Williams, I.172). A sister of Peredur is mentioned in a strange triad as *Gwen verch Evrawc iarlh*, one of the 'Three maiden women who became a dissolved lake through modesty'. See NLWJ XIV (1965) p.243.

In the romance of 'Peredur' there are several adventures which do not correspond to those in Chrétien's Grail romance:

(1) How Peredur learnt the use of arms and horsemanship from the nine witches of Caerloyw [Gloucester], staying with them for three weeks (WM 139-140, RM 210-1).

(2) How he fell in love with Angharad Law Eurog, a maiden in Arthur's Court, but she would not return his love. He vowed not to speak a word to a Christian until she confessed that she loved him. He went travelling incognito, and performed many mighty deeds. He returned unrecognised to Arthur's Court, and was known as the Dumb Knight. Angharad met him, and, not knowing him, confessed that she could love him if he could speak, and indeed even if he could not speak (WM 145-151, RM 215-220).

(3) The slaying of the Addanc. See s.n. Afanc.

(4) How Peredur came to the land of the 'Empress of Great Cristinobyl' [i.e. Constantinople], became her protector, and ruled with the Empress for fourteen years (WM 161-5, RM 228-232).

(5) Peredur and Gwalchmai sent for Arthur and his bodyguard to go against the witches of Gloucester. Peredur with Arthur and his war-band slew the witches (WM 178, RM 243).

For Peredur's supposed sweet-heart, Nyf, see s.n. Nyf.

The family of Whitney of Whitney, Herefordshire, claimed descent from Gware or Garrett the son of Peredur ab Efrog according to Harleian MS. 2300 fo.164 this part by Walter Hopkins

(c.1625), Bodleian MS. Add. C 177 p.37 by David Edwardes (d.1690). Here Efrog is called Earl of Ewias and Ergyng.

PEREDUR PENWEDDIG.

'P. of Penweddig' a cantref of Ceredigion. The father of Môr Mawrhydig (q.v.). Compare Peredur Beiswyrdd.

PEREDUR TEIRNOE. (800)

'P. of the three vessels'. Son of Meilir Eryr Gwŷr Gorsedd and father of Cillin Ynfyd (HL 1a, 2a in EWGT pp.111, 112).

PEREN ferch GREIDAL. Wife of Cynwyd Cynwydion (q.v.).

PEREN ferch LLEUDDUN LUYDDOG. (525)

The wife of Bugi and mother of St.Beuno according to Bonedd y Saint (§30 in EWGT p.59) and Buchedd Beuno (§1). She may have left her name at Treberen, an old name for Llanfihangel Fawr (Llanfihangel near Roggiett) near Caerwent (WATU, A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.323).

PERIS, ST.

The saint of Llanberis in Arfon, and, in conjunction with Cian his servant, of Llangian, a chapel formerly under Llanbedrog, Llŷn (PW 84, 86). Commemorated on December 11 (LBS I.76, IV 92). He is listed in Bonedd y Saint (§41 in EWGT p.60) as 'St.Peris, cardinal of Rome.'

St.Peris is associated with St.Germanus and St.Grediw [Rhedyw] in a legend recorded by 'G.R.' in a letter to Edward Lhuyd. See *Arch.Camb.*, III.6 (1860) pp.239-240.

Peris occurs several times for Peter in the Chronicle of Robert of Gloucester (LBS IV.91/92 n.4).

PERLLAN FANGOR. See Caerlleon (Chester).

PERRAN, ST. See Piran.

PERWEUR f. CRYDR FYCHAN. Wife of Enfael Adran (q.v.).

PERWEUR ferch RHUN RYFEDDFAWR. (505)

She is mentioned in a triad (TYP no.79) as Perwyr ferch Rhun Ryfeddfawr, one of the 'Three Lively Maidens' of Ynys Prydain. According to the expanded 'Hanesyn Hen' tract Perweur ferch Rhun Ryfeddfawr was the wife of Rhun ap Maelgwn and mother of Beli (ByA §28c in EWGT p.91).

PERWYR. See Perweur.

PERYF ap DIFWNG. See Onwedd.

PETEOVA. See Peithien ferch Caw.

PEULAN ap PAUL HEN.

He appears in a late version of Bonedd y Saint as son of Paul Hen of Manaw, with a brother Gwyngeneu and a sister, Gwenfaen (ByS §77 in EWGT p.65). He appears in the Life of St.Cybi (§5) as one of the saint's disciples, and presumably came with Cybi to Anglesey, where he is patron of Llanbeulan (PW 89). Gwyngeneu is the patron of Capel Gwyngenu under Holyhead and Gwenfaen is the patron of Rhoscolyn, formerly Llanwenfaen, in Anglesey (PW 88, 91).

Peulan is commemorated on November 1 or 2 and Gwenfaen on November 4 or 5 (LBS I.74, IV.104, III.185). The festival of Gwyngeneu is not known (LBS III.231).

PEULIN. See Paulinus.

PIALA, ST.

Said to be the sister of St.Gwinear (q.v.) and to have come to Cornwall with him. A dedication to St.Piala 'remains unidentified' but in the 18th century Dr.William Borlase, searching near Hayle for a possible dedication to this lady, lit upon Phillack, and the suggestion was taken up. The proper patron of Phillack was St.Felec (R.L.Olson and O.J.Padel in CMCS 12 (1986) pp.48-49).

PILL. See Pyll.

PINNER, fictitious king. See Pymer.

PIR. See Pŷr.

PIRAMUS. (Fictitious).

According to Geoffrey of Monmouth he was chaplain to Arthur, and was later appointed by Arthur to be Archbishop of York, the See having become vacant on the expulsion of Samson by the Saxons (HRB IX.8). Brut Dingestow calls him Priaf [based on Priamus] and the 'Cleopatra' version gives Eppir.

In the fictitious list of Archbishops of York he is given the date 522 and placed between Samson (507) and Thadioc (586). See *Series Episcoporum Ecclesiae Catholicae*, ed. P.B.Gams, 1873, p.200.

PIRAN, ST.

The saint of the parishes of Perran-Zabulo, Perran-Uthno and Perran-Arworthal in Cornwall. There was also once a chapel of St.Pieran in the parish of Tintagel. Venton-Barren or Venton-Perran in Probus is the 'Well of Perran' (G.H.Doble, *Saint Perran, Saint Keverne, and Saint Kerrian*, "Cornish Saints" Series, No.29, pp.36-37, 59).

Nothing is known about the Life of St.Piran because he was early identified by hagiographers with the Irish St.Ciaran of Saigir, on the well-known grounds that Goidelic C- corresponds to Brythonic P-. Joseph Loth, however, considered the identification untenable on philological grounds. He considered that the form Pieran, found in Domesday Book was the result of such an identification (Doble, pp.20-22). The Exeter Domesday (1085) speaks of 'The lands of *S.Pieranus* in *Cornugallia*. The Canons of *S.Pieranus* have one Manor which is called *Lanpiran*.' This was later called *Lamberran* and represents the present Perran-Zabulo (Doble, p.38). *Carn-peran* is mentioned in a charter of A.D.960 (Doble, p.39). *Peranus* is a common spelling in the 12th century (p.41). There is no good reason to suppose that Piran came from Ireland. See s.n. Breaca.

John Capgrave's Life, *De Sancto Pirano*, is printed by C.Horstman, *Nova Legenda Anglie*, II.320-328. The original was found in 1937 in a Gotha MS. and was edited by Paul Grosjean as 'Vita S.Pyrani' in *Analecta Bollandiana*, 59 (1941) pp.225-271. It is based on the Life of St.Ciaran of Saigir, but diverges at the end by omitting his burial at Saigir and saying instead that Piran came to Cornwall where he built for himself a dwelling place, and died. Capgrave's Life adds 'Now he rests in Cornwall, on the Severn Sea, 15 miles from Petrokstowe [Padstow] and 15 from Mousehole.' The place corresponds to Perran-Zabulo.

Capgrave's Life often copied word for word from the Gotha Life, but in many cases summarized it. The Gotha Life contains some most valuable new information about Perran-zabulo and the cult of St.Perran there in the middle ages. (G.H.Doble, *The Saints of Cornwall*, IV.20).

The Gotha Life differs also from the Irish Life of St.Ciaran in calling his father Domuel and his mother Wyngella (§2). These names also occur in Capgrave as Domuel and Wingella (p.320). In the Irish Life of St.Ciaran the saint's parents are Lugna and Liadain (Charles Plummer, *Betha Náem nÉrenn*, Oxford, 1922, II.99).

Neither William of Worcester nor John Leland went to Perran [-Zabulo] (Doble, *St.Perran*, etc., p.45). In 1281 it was reported that the Oratory was being harmed by sand. Owing to the encroachment of

sand new sites had to be chosen for new churches from time to time (pp.42-44). William of Worcester in 1478 found in the Calendar of Bodmin Priory *Sanctus Pieranus episcopus 5 die Marcij*, while in that of the church at Launceston he found *Sanctus Pirus episcopus de Cornubie 18 die Novembris* (*Itineraries*, ed. John H. Harvey, pp.86, 82). March 5 was the feast-day nearly always given for St.Piran because that was the day for St.Ciaran of Saigir (Doble p.21). There is no other evidence for the date November 18 (Doble p.6).

St.Piran was the patron saint of tanners in Cornwall, but the reason is not known (Doble pp.32-34).

There was a *Capella Sancti Pirani* at Cardiff, mentioned by Giraldus Cambrensis (*Itin.Kamb.*, I.6). (LBS II.136, Doble p.26). Geoffrey of Monmouth perhaps manufactured his Pirus (q.v.) from Piranus of Cardiff (PCB; Doble p.27).

In Brittany St.Peran is the patron of the parish of Trézévidé in Léon, not far from Morlaix, and his name is found in many place-names: St.Peran, Loperan, Saint-Perran, etc. (Doble p.23). He appears in the Léon Breviary (1516) and that of Tréguier (15th century) as Pieran. In the Breton Hours, printed for the diocese of Léon, he appears under March 5 as *Pierani Episcopi* (pp.22-23).

Besides Piran, the saints Caron, Kerian and Keverne were misidentified with St.Ciaran of Saigir. See the names.

PLEBIA, ST.

In the Life of St.Ninian (§9) the saint is said to have gone walking *cum suo aliquando fratre ... Plebia nomine*, 'with his sometime brother, Plebia'. It seems that 'brother' here means 'fellow monk'(PCB), but "some later writers mention St.Plebeius as a brother of St.Ninian, and it has been conjectured that he also was buried in the church of St.Martin." (Richard Stanton, *A Menology of England and Wales*, London, 1887, *sub* Sept.16, St.Ninian, p.449).

PLENNYDD. (Legendary).

The Italian, Ponticus Virunnius, in his abridgement of British History, *Historiae Britannicae Libri Sex*, 1508, I.1, says that the ancient Britons were noted for poets, philosophers and orators among whom he names Plemmydius and Oronius. In the 1534 edition the form is Plenydius. He was followed by another Italian, Lilius Gregorius Gyraldus [Lily Giraldus, 1479-1552] in *Historia Poetarum*, Basle, 1545, p.123, where he mentions Plemmydius, Oronius and Gildas. John Leland (d.1552) mentions Plemmydius and Oronius in his *Commentarii de Scriptoribus Britannicis*, ed. Anthony Hall, Oxford, 1709, pp.16-17, whence Bale in *Scriptorum ... Catalogus*, 1557, p.4 says that Plenydius and Oronius were *ante nativitate Christi*.

Edmund Prys, in a cywydd sung in a contest with William Cynwal (c.1580), mentions Plenydd and Oron as primitive bards. See Edward Jones, *Musical and Poetical Relicks of the Bards*, 1794 ed., p.13; *Llên Cymru*, IV.21 (1956). Lewis Morris (d.1765) found Plenydius and Oronius in the work of Ponticus Virunnius. He commented: "who can this Plenydius be but Bledynius, i.e. Bleddyn Vardd; and Oronius is, no doubt, Goronwy." (*Celtic Remains*, p.359, s.n. Plemmydius).

Iolo Morganwg probably obtained the names from Edward Jones. He made much use of them in the 'Myvyrian' Third Series of Triads (58, 92) where they are called Plennydd and Gwron. See also *Barddas* I.43, II.25, 41, 73, 135, *The Iolo MSS.* pp.428, 430, 431, 668.

PLIWS HEN.

The name appears at the head of the pedigree of Llywelyn ap Gwrgan, patriarch of a tribe in Cedweli, in which he is the father of Predri. See PP §63. The fact that his immediate descendants are connected with Dyfed makes it reasonably certain that Predri ap Pliws is a corruption of Pryderi ap Pwyll.

In LD i.20 he is called *Pileys hen ap Pyrr y durion, brenin holl Ynys Prydain*. See P_r y Dwyrain, and compare Lliw(n) Hen.

POBDELW ap POBIEN HEN. (630)

A prince of the line of Dunoding; father of Eifion (HG 17, JC 40 (Hoedlew), ABT 24 in EWGT pp.11, 48, 108). For modern form see CA 293.

POBIEN HEN ab ISAAC. (600)

A prince of the line of Dunoding; father of Pobddelw (HG 17(no cognomen), JC 40(Podgen Hen), ABT 24 in EWGT pp.11, 48, 108). On the name see Cy. 21 (1908) p.5, n.1; CA 293.

POL de LÉON, ST. See Paul, St., of Léon.

POLIN. See Paulinus.

PORREX II. (Fictitious) (Second century B.C.)

A fictitious king of Britain mentioned by Geoffrey of Monmouth as the second of 25 kings who ruled between the death of Catellus [Cadell ap Geraint] and the reign of Heli [Beli Mawr]. He succeeded Coillus [Coel] and was succeeded by Cherin. Nothing is told of his reign (HRB III.19). Similarly Brut y Brenhinedd. But the 'Cleopatra' version makes him son of Coel and father of Cherin. This defies chronology, but is copied in MP 1 in EWGT p.121.

PORREX son of GORBODUGUS / GWRFYW DIGU. See Ferreux.

PRASUTAGUS.

A king of the Icenii. He submitted to Claudius in A.D.43. He was well-known for his opulence, and on his death in the year 61 he thought it prudent for the safety of his family, and as a measure of precaution against the oppression of the Romans, to make the emperor Nero joint heir, with his two daughters, to his property. His wife was Boudicca, whom he left as a widow (CB pp.84-85; C & M pp.87, 99).

PRAWST, wife of Brychan. See Eurbrawst.

PRAWST ferch ELISE ab ANARAWD. (930)

The mother of Llywelyn ap Seisyll and Cynan ap Seisyll according to the expanded 'Hanesyn Hen' tract. See ABT §7f in EWGT p.101; HW 347. See further s.n. Seisyll (1).

PRAWST ferch TITHLYM PRYDYN. The mother of Cadwallon Lawhir (q.v.).

PREDRI ap PLIWS HEN.

He appears in the pedigree of Llywelyn ap Gwrgan as father of Maredudd, king of Dyfed (PP §63). The name is probably a corruption of Pryderi. See s.n. Pliws Hen.

PROBUS, ST.

Probus and Grace are the co-patrons of the large parish of Probus in Cornwall, with commemoration on July 5 (LBS IV.107). Their names sound very much like pious abstractions, but their skulls were found in the north wall of the sanctuary during restoration in 1851 (*Cornwall* by Arthur L.Salmon, revised by H.Ronald Hicks, 1950, p.143).

PROGMAEL ap PEDROG.

He appears in a fictitious pedigree of princes of Cornwall as father of Coilbin. See PP §70.

PRYDAIN ab AEDD MAWR. (Legendary).

He belonged apparently "to a genuine pre-Geoffrey antiquarian tradition preserved by the bards" (TYP p.495). The bards did not readily relinquish the names, although they did not appear in Geoffrey's *Historia Regum Britanniae* which almost silenced the old tradition.

The tract known as *Enweu Ynys Brydein* (TYP App.I.1) says that after the island was conquered by *Prydein vab Aed Mawr* it was called *Ynys Brydein*.

The old tradition apparently made him ancestor of Beli Mawr, for the pedigree is preserved in ‘Hanes Gruffudd ap Cynan’ where Prydain ab Aedd Mawr is made father of Dyfnarth (GaC §2, similarly ABT 1a, MP 1 in EWGT pp.36, 95, 121).

In view of the popularity of the Brutus fiction of HRB it is difficult to see how this independent tradition could be reconciled. No attempt was made to identify Prydain with Brutus. Instead the reconciliation was achieved, as far as this was possible, by inserting Prydain after the reigns of Ffereux and Porrex (HRB II.16), when there was supposed to have been a period of civil war. There is also a genealogical break in HRB at this point. The line was attached to that of Geoffrey's earlier kings. See s.n. Aedd Mawr. Robert Vaughan in his notes on the triads copied by Evan Evans in Panton MS. 51 fo.6r-v attempted to complete the reconciliation, saying:

You must consider that after the cruel murder of Porrex king of Britain, committed by his own mother, ... this Prydein son of Aedd the Great, king or prince of Cornwall ... made warr upon the Queen ... and took her prisoner, whom the people tormented and killed, then he subdued the whole island, the which of him took the name of *Ynys Prydain*.

For a discussion of the ‘antiquarian tradition’ see BBCS 23 (1968) pp.1-6.

Iolo Morganwg invented much about Prydain ab Aedd Mawr which is found in the ‘Myvyrian’ Third Series of Triads (Nos.1, 24, 34, 36, 54, 55, 59), *The Iolo MSS.* and *Barddas*.

See also Britto, Brutus, Britan Máel, Bretannos (s.n. Celtes).

PRYDELAU MENESTYR. (Legendary).

‘P. the Cup-bearer’. See Elidir Mwynfawr. The Red Book text of the triad (TYP No.44) reads Petrylew, and similarly some other versions. This suggests that the correct name was *Pedrylaw* meaning ‘adroit, dexterous’ and gives a good descriptive epithet for a cup-bearer (TYP p.496).

PRYDER ap DOLOR. (Fanciful).

‘Care son of Grief’ (TYP p.496). He is called Pryder ap Dolor of Deifr and Bryneich [Deira and Bernicia, i.e. Northumbria], one of the ‘Three Powerful Sherpherds’ of Ynys Prydain (TYP no.16). The name seems fanciful. Compare Clust ap Clustfeinydd, and others listed there.

In Bonedd y Saint he is called Pryder ap Dolor Deifr of Deifr and Bryneich, the father of Dwyfael (§56 in EWGT p.63). Dwyfael is perhaps fictitious as a saint, for no dedications to him are known.

Lliaws pryder, occurs in the Gododdin (CA Stanza 85, 1.1029). This could be translated ‘Pryder's Host’ (LBS II.387). Ifor Williams did not regard ‘pryder’ as being a proper name here. Kenneth Jackson translates ‘a host of anxieties’ (*The Gododdin*, p.150).

PRYDERI ap PWYLL. (Legendary).

Pryderi is the hero who originally formed the main subject of the *Mabinogi*, which now occurs in four branches: ‘Pwyll’, ‘Branwen’, ‘Manawydan’ and ‘Math’. ‘Mabinogi’ originally meant a ‘tale of youth’, but here a ‘tale of a hero’. “Numerous accretions ... have obscured this original conception, and in particular the exploits of Pryderi have yielded place to new material”. (*The Mabinogion*, translated by Gwyn Jones and Thomas Jones, Everyman Edition, p.xii). Nevertheless Pryderi appears in all four branches, as will be seen below, although in a very minor role in ‘Branwen’.

In the Mabinogi branch of ‘Pwyll’ we are told that Pryderi was the son of Pwyll Pendefig Dyfed and Rhiannon, and was born at Arberth. But the night after he was born he was stolen away while the six women, who were supposed to watch him, were asleep (WM 28, RM 18). It appears that the same being that had stolen the child had also been in the habit of stealing the foals of Teyrnnon Twryf Liant, Lord of Gwent Is Coed, as soon as they were born every eve of the first of May. On this occasion, however,

Teyrnnon decided to watch. A claw came through the window of his house to seize the colt, and Teyrnnon struck off the arm at the elbow. He heard a scream outside and went out, but was unable to trace it owing to the darkness. On returning to the house he found the boy left at the door, in swaddling clothes. Teyrnnon and his wife adopted the boy and called him Gwri Wallt Eurin, 'G. of the Golden Hair', because his hair was as yellow as gold (WM 30-32, RM 20-21). The child grew very rapidly and at four years old he would bargain with the grooms to allow him to take the horses to water. Teyrnnon therefore gave him the colt to ride which had been born the day he was found (WM 33, RM 21-22).

Soon after this Teyrnnon heard a story which was being told about Rhiannon; how she had slain her own son, and of the punishment which she was suffering. See s.n. Rhiannon. Teyrnnon soon came to the conclusion that the child he had found and reared was the son of Pwyll, because of the resemblance. He took the first opportunity of visiting Pwyll at Arberth. Everyone admitted the resemblance, and agreed that the boy must be the son of Pwyll. 'If that were true', said Rhiannon, 'I should be delivered of my care (*pryder*).' Pendaran Dyfed suggested that from Rhiannon's remark the boy should be called Pryderi, and so it was agreed. Pryderi was given to Pendaran Dyfed to be fostered (WM 33-37, RM 22-25).

We learn from a triad (TYP no.26, 26W) that Pryderi kept the swine of Pendaran Dyfed in Glyn Cuch in Emlyn, and he was so efficient in his guardianship that he was called one of the 'Three Powerful Swineherds' of Ynys Prydain. The swine were the seven animals which Pwyll had brought from Annwn and had given to Pendaran Dyfed. But according to the Mabinogi branch of 'Math' the swine were 'sent' to Pryderi by Arawn (WM 83, RM 60).

When Pwyll died, Pryderi ruled over the seven cantrevs of Dyfed prosperously, beloved by all around him. Later he acquired the three cantrevs of Ystrad Tywi, and the four cantrevs of Ceredigion. And then he took to wife Cigfa ferch Gwyn Gohoyw (WM 37-38, RM 25).

In the Mabinogi branch of 'Branwen' the only mention of Pryderi is that he was one of the seven in the army of Brân who escaped from Ireland, and who were entertained by the Head of Brân for fourscore years. See Brân Fendigaid. (WM 56, RM 40).

Manawydan was another of the seven who escaped from Ireland and in the Mabinogi branch of 'Manawydan' we are told that Pryderi gave him authority over the seven cantrevs of Dyfed, and Rhiannon, his mother, as wife to Manawydan for his own (WM 61-63, RM 44-45). Then comes the story of the spell that was cast over Dyfed and how Pryderi, Manawydan, Rhiannon and Cigfa wandered through Lloegr. See s.n. Manawydan. On their return to Dyfed Pryderi entered a magic castle and was caught there. Later he was joined in captivity by Rhiannon and they both disappeared. They were kept in fetters by the magician Llwyd ap Cil Coed, Pryderi having the gate-hammers of Llwyd's court about his neck. They were both finally released when Manawydan got the better of Llwyd (WM 68-81, RM 49-58).

In the next branch of the Mabinogi, that of 'Math', the story is told of how Gwydion ap Dôn stole the swine of Pryderi in order to provoke war. See s.n. Gwydion. War followed until Pryderi offered to decide the contest by single combat with Gwydion. This was agreed and Pryderi was slain by Gwydion owing to the magic and enchantment of the latter. Pryderi was buried at Maen Tyriawg, above Y Felenrhyd, 'and his grave is there' (WM 88-89, RM 64).

The place of Pryderi's burial is given in the MSS. as *Maen Tyuyawc* but was amended to *Maen Tyryawc* [i.e. Maentwrog in Ardudwy] by Lady Charlotte Guest (*The Mabinogion*, III.196), and approved by John Rhys (*Hib. Lect.*, p.244), and PKM p.265. It agrees with the Stanzas of the Graves in the Black Book of Carmarthen (No.7), although the place is differently described:

At Aber Gwenoli
is the grave of Pryderi.

(SG p.118/9). Aber Gwenoli is where the little stream Gwenoli, rising near Llyn Tecwyn, flows into the river of the Felenrhyd (R.J.Thomas, *Enwau Afonydd*, 1938, p.146), near Ivy Bridge, grid ref. SH 6539, about a mile south-west of Maentwrog.

Dyfed is called *Pryderi dir*, 'the land of Pryderi', by Dafydd ap Gwilym (*Gwaith Dafydd ap Gwilym*, ed. Thomas Parry, p.150, l.32). Compare Predri ap Pliws Hen.

As Pwyll was associated with Annwn, so was Pryderi. In the poem known as 'Preiddeu Annwn' in the Book of Taliesin are the lines:

Perfect was the prison of Gwair in Caer Siddi,
According to the story of Pwyll and Pryderi.

(See s.n. Gwair ap Geirioedd). In another poem in the Book of Taliesin, Pryderi is again associated with Caer Siddi, this time in company with Manawydan. Here Taliesin is represented as saying:

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

(See s.n. Manawydan). It may be supposed that Pryderi, like his father Pwyll, was regarded as having become a lord of Annwn, after his death in the world of men (PCB).

The original name of Pryderi, Gwri Wallt Eurin, occurs in the modified forms, Gware Gwallt Eurin and Gwrfan Wallt Afwyn, both of which occur in the tale of 'Culhwch and Olwen' as the names of persons at Arthur's Court. See the names. For references to Pryderi in the Gogynfeirdd see TYP p.497.

For mythological speculations concerning Pryderi see W.J.Gruffydd in Cy. 42 (1931) pp.140 ff. and in *Rhiannon*, 1953, *passim*.

PRYDWEN, Arthur's Ship.

Prydwen is mentioned as Arthur's ship in the tale of 'Culhwch and Olwen'. Arthur used it in his search for the bitch Rhymhi and her two cubs (RM 132) and to take a small company to Ireland in order to get the cauldron of Diwrnach Wyddel. They returned in it with the cauldron (RM 136). Arthur used Prydwen again to go to Ireland to contact the boar Trwyth and to return to Wales (RM 136-7).

A more primitive version of the visit to Ireland for the cauldron is told in the Book of Taliesin in the poem known as *Preiddeu Annwn*, 'The Spoils of Annwn'. Here Taliesin tells how Arthur and his warriors visited Annwn:

- l. 9 Three shiploads of Prydwen we went into it.
- 27 Three shiploads of Prydwen we went on the sea.
- 33 Three shiploads of Prydwen went with Arthur.

(Trans. R.S.Loomis, *Wales and the Arthurian Legend*, pp.134-6). See further s.n. Pwyll.

Geoffrey of Monmouth used the name Pridwen for Arthur's shield (HRB IX.4), which is called Wynebgwrthucher in 'Culhwch and Olwen' (WM 459, RM 105). In Brut y Brenhinedd Arthur's shield is called 'Gwen'.

For other ships of Arthur see s.n. Gwennan. See also CO(2) p.147.

PUTER ab YSTADER.

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

PWYLL PENDEFIG DYFED, PWYLL PEN ANNWN. (Legendary).

'P. Prince of Dyfed, P. Head of Annwn.' The word *pwyll* means 'wisdom, sense', etc. Pwyll Pendefig Dyfed is the hero of the first branch of the 'Mabinogi', a group of tales originally built around his son Pryderi (q.v.). Pwyll was lord of the seven cantreves of Dyfed, and had his chief court at Arberth

[Narberth]. One day while hunting in Glyn Cuch he met Arawn king of Annwn, who was also hunting with a pack of dogs. Arawn told Pwyll that he was being oppressed by Hafgan, another king of Annwn, and explained how Pwyll could easily help rid him of the oppression if he would exchange places with Arawn for a year.

This was agreed to and they exchanged likenesses and places so that Pwyll became king of Annwn, while Arawn became prince of Dyfed. No one knew about the exchange except the two. Pwyll was even offered the wife of Arawn for his enjoyment, but in spite of the offer he conducted himself with the utmost propriety towards her for the whole year. At the end of the year there was an appointment to meet Hafgan in single combat. Arawn had explained that Pwyll should give Hafgan only one stroke, from which he would not survive. But if he should give him another, Hafgan would be able to fight again the next day as well as before. This experience Arawn had had himself. Pwyll therefore gave the one mortal stroke, and though Hafgan begged him to strike again, he refused. Thus was Hafgan slain, and Pwyll obtained the whole kingdom of Annwn. Then Pwyll journeyed to Glyn Cuch to keep his rendez-vous with Arawn; they took their original forms and returned to their kingdoms (WM 1-9, RM 1-6).

Pwyll found that Arawn had ruled Dyfed justly and generously. Thenceforth there was strong friendship between them, and they exchanged presents. Because of the year spent in Annwn Pwyll ceased to be called 'Pendefig Dyfed' and was called Pwyll 'Pen Annwn' from that time onward (WM 11-12, RM 7-8). In a triad (TYP no.20) Pwyll is said to have brought seven swine from Annwn. See further s.n. Pryderi.

Rhiannon the daughter of Hefeydd Hen succeeded in attracting the attention of Pwyll by riding past the Gorsedd at Arberth. Pwyll had some difficulty contacting her to satisfy his curiosity. When he finally caught up with her he was entranced by her beauty and told her of his love. She asked him to make a tryst with her before she was given to another man. A marriage feast was arranged to take place at the court of Hefeydd Hen in a year's time. Pwyll turned up as promised and the wedding feast was in progress when a young man of royal mien came to ask a boon. Pwyll carelessly bade him ask for anything that he could give, and the youth asked for Rhiannon. The young man was Gwawl ap Clud who would have been given to Rhiannon against her will. So Pwyll had to give her up and Rhiannon made a tryst with Gwawl for a year later (WM 12-21, RM 8-13)

Then Gwawl came with his retainers to the court of Hefeydd Hen for his marriage feast, and Pwyll, in the disguise of a poor man, came to ask for a boon. Gwawl was not so witless as to promise anything he could give, but Pwyll only asked for food to be put in a bag which Rhiannon had secretly given him. However the bag never seemed to fill, and Pwyll said that it would not be full until a man possessed of land and dominions should tread down the food in the bag with both his feet. On Rhiannon's advice Gwawl did so and thereupon Pwyll closed the bag around Gwawl and tied it securely. Then they seized all Gwawl's retainers. Gwawl was tormented while in the bag, being struck by each one of Pwyll's men, who asked 'What is here', and the answer was 'A badger'. That was the first time that the game of 'Badger in the bag' was played. Gwawl was only released when he had given sureties (WM 21-26, RM 13-16).

So Rhiannon became Pwyll's wife and went with him to Dyfed. In the third year she bore a son to Pwyll, but the child was stolen away the night after he was born (WM 26-28, RM 16-18). See s.nn. Rhiannon and Pryderi. The child was ultimately restored to his parents and named Pryderi, and when Pwyll died Pryderi succeeded him as prince of Dyfed (WM 35-37, RM 23-25).

The story of Pwyll contained in the Mabinogi branch of 'Pwyll' is partly based on an attempt to explain why Pwyll was known as 'Pendefig Dyfed' as well as 'Pen Annwn' (WM 12, RM 8) (John Rhys, *The Arthurian Legend*, p.282). In the Mabinogi branches of 'Pwyll' and 'Manawydan' Pwyll and Pryderi did not belong to Annwn, nor did Pryderi's friend Manawydan (John Rhys, *Celtic Folklore*, p.679). But in the poetry of the Book of Taliesin Pwyll, Pryderi and Manawydan are closely associated

with Annwn. See quotations s.n. Pryderi. As Pen Annwn, Pwyll is to be regarded as an immortal, although as Pendefig Dyfed he is represented as dying and being succeeded by his son Pryderi (WM 37-38, RM 25).

In the poem known as *Preiddeu Annwn*, 'The Spoils of Annwn', in the Book of Taliesin (BT 54.16 ff) mention is made of *peir pen annwfyn*, 'The Cauldron of the Head of Annwn', by which is presumably meant a cauldron belonging to Pwyll Pen Annwn. In the second stanza Taliesin is represented as saying:

In Caer Pedryfan, four-sided,
My first utterance was spoken from the cauldron.
It was kindled by the breath of nine maidens,
Even the cauldron of the Chief of Annwn. What is its nature?
Dark blue (i.e. enamel) and pearls are round its rim.
It will not boil the food of a coward; it has not been destined.
The sword of Llŵch Lleog was to it,
And it was left in the hand of Llemenog.
And before the gateway of Uffern [Hell] lamps were burning,
And when we went with Arthur, - glorious hardship, -
Save seven none returned from Caer Feddwid.

(Based on the translation of R.S.Loomis, *Wales and the Arthurian Legend*, p.135). We may deduce that Arthur succeeded in carrying off this cauldron, bringing it back in his ship Prydwen (Stanzas 1, 3, 4).

A similar exploit is told in the tale of 'Culhwch and Olwen', where Arthur goes to Ireland and brings back the cauldron of Diwrnach Wyddel in his ship Prydwen. Llenlleog Wyddel seized Caledfwlch and swung it around (RM 135-6). It seems that the tale preserves a later version of the same exploit (John Rhys, *The Arthurian Legend*, p.10). Llenlleog is perhaps based on Llŵch Lleog and Llemenog of lines 7 and 8 of the above stanza. See further s.n. Llenlleog.

This cauldron seems to be the same as one of the 'Thirteen Treasures of Britain', the Cauldron of Dyrnwch Gawr (q.v.), which would not boil the food of a coward. Compare line 6 above.

In late genealogies concerned with Dyfed Pryderi ap Pwyll seems to have become Predri ap Pliws Hen. Pwyll Pendefig Dyfed has also been described as son of Alyn frenin Dyfed. See PP §62(2). Compare Alun Dyfed.

PYBYR ap CAPER.

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

PYD.

The father of Panna (q.v.), i.e. Penda, king of Mercia, and therefore equivalent to Pybba, king of Mercia.

PYLL ap CYNAN ab EINION. (1000)

Father of Llywarch Howlbwrch, patriarch of a tribe in Gwynedd, according to one version. See PP 11(1).

PYLL ap CYNWRIG ap CYNDELW GAM. (945)

Father of Gwair the father of Afandreg mother of Cynan ap Iago, and so ancestor of Gruffudd ap Cynan, according to the expanded 'Hanesyn Tract' (ABT §6i in EWGT p.100).

PYLL ap CYNRYR ap MEILIR. (540)

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

PYLL ap LLYWARCH HEN. (550)

He appears in a number of obscure stanzas in the Llywarch Hen poetry (CLIH I.29-37, 41). Llywarch Hen is represented as singing the praises of his son, Pyll. It appears that after Llywarch Hen had retired to Wales Pyll was slain on the banks of a river Ffraw, apparently protecting his land (I.29, 37). The latter stanza is repeated elsewhere (VIII.6):

The best three men under heaven
Who guarded their abode,
Pyll and Selyf and Sandef.

In another stanza (I.40) the name seems to appear wrongly as Pwyll. See quotation s.n. Madog ap Llywarch Hen. Pyll is also mentioned in a stanza of another poem (III.42), but the meaning is obscure. It refers to the death of a person named *Elgno* [Elno]. In the next stanza *Elgno Hen* is mentioned as a protector(?) of Urien.

Pyll or Pill is listed as a son of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86). Cae Pyll ap Llywarch Hen in Caerhun is mentioned as the seat of a family by Gruffudd Hiraethog in Peniarth MS.134 p.237. In Peniarth MS.135 p.375 it is called Cae'r-pill. See WG 1 Vol.3 p.661, WG 2 Vol.8 p.1250.

In a line of the Gododdin (CA Stanza 31, 1.357) a warrior named Pyll is mentioned among those who raided Catraeth, but as he was presumably slain on the expedition he can hardly be identified with the son of Llywarch Hen.

PYLL ap SANDDE ap GWYDDNO GARANHIR.

Father of Efydd and ancestor of Peredur Beiswyrdd according to one version. See PP §6(2).

PYMER, king of Lloegr. (Fictitious).

Geoffrey of Monmouth calls him Pinner, one of the kings who fought against Dunuallo Molmutius [Dyfnwal Moelmud] and was slain by him (HRB II.17). Brut y Brenhinedd calls him Pymer.

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

He is called Pir by Geoffrey of Monmouth who makes him 23rd of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded Samuil Penissel [Sawyl Benisel] and was succeeded by Capoir. Nothing further is said of his reign. Brut y Brenhinedd calls him Pyr. The 'Cleopatra' version makes him son of his predecessor and father of his successor, which is chronologically impossible. Similarly MP §1 in EWGT p.121.

PYR, abbot.

In the Life of St.Samson he is called Piro, a certain excellent man and holy priest who had founded a monastery on an island 'not far' from Llanilltud Fawr. Samson desired to dwell there and got leave from Illtud to leave Llanilltud. He was welcomed by Piro (I.20-21). Some time later, on a dark night in Lent, Piro, while walking in the grounds of his monastery, fell into a deep pit, whence he was dragged out, only to die. Rumour had it that he had been intoxicated. This happened while St.Dubricius was spending Lent on the island. The next morning Samson was unanimously chosen to be the new abbot, a post which he surrendered after eighteen months (I.36).

The island where the monastery stood is doubtless Caldy Island off the south coast of Dyfed, opposite Tenby, called in Welsh Ynys Bŷr. Maenorbŷr (Manorbier) on the mainland opposite is also presumably named from the abbot (WCO 122, 216). The island is some 60 miles, as the crow flies, from Llanilltud Fawr.

In Wrmonoc's Life of St.Paul of Léon (§2), we are told that Illtud spent much of his time in Insula Pyrus.

The name Piro appears in a list of abbots of Llanilltud immediately after Illtud (David Williams, *History of Monmouthshire*, 1796, Appendix, p.50). It would seem that Pŷr may have been abbot of Llanilltud during a temporary absence of Illtud (PCB).

PYR Y DWYRAIN. (Fictitious).

‘Pŷr of the East.’ The earliest extant appearance of the name seems to be in the ancestry of Gwynfardd Dyfed, patriarch of a tribe in Dyfed. This occurs in Peniarth MS.132 p.179, similarly pp. 193, 324, the first by Gruffudd Hiraethog, where we find: *Gwnvardd Dyved ap Argoel llawir ap Pyr y Dwyrain ap Lliw hen twysoc Prydain*. See PP §62(3). He is also made the father of Pliws Hen (q.v.) in LD i.20. In these, names associated with Dyfed are artificially strung together, but further corrupted, viz. Aergol Lawhir and Pliws Hen [from Pwyll Hen]. Pŷr y Dwyrain apparently goes back to the wife of Sitric, king of Dublin, in the pedigree of Gruffudd ap Cynan in ‘Hanes Gruffudd ap Cynan’: *Slani ... verch y Vrien brenhin Muen, dwy rann o Ywerdon*, ‘Slani, daughter of Brian [Boruma], king of Munster, two parts of Ireland.’ (§4 in EWGT p.37). An early corruption of this must have occurred in the ancestry of Eidio Wyllt (see PP §68(3), patriarch of a tribe in Brycheiniog, for we find in LD i.224 a corrupt version of the wife of Sitric: *Aber v. Vrien brenin Gun a ddwy rann o Werddon*, ‘Aber daughter of Brian, king of Gun and two parts of Ireland.’ From this arose ‘ap Pyr y Dwyrain’. This explanation was first suggested in *Trans.Cym.*, 1948, p.300.

PYSCOC GAWR. (Legendary).

Probably *recte* Pystoc Gawr. A giant said to have given his name to Castell Pyscog, or rather Castell Pistog (Owen Jones, *Cymru*, I.78, 107) in Bangor Teifi, Ceredigion. His wife is said to have been a witch, slain by Gwalchmai (Peniarth MS 118 p.831, ed. and trans. Hugh Owen, *Cy.* 27 (1917) pp.130/1. See also Hywel Gawr and Llyffan Gawr.

QUONOMORIUS. See Conmor; Paul, St., of Léon; March ap Meirchion.

REDERCHUS, fictitious king of Britain. See Rhydderch.

REDION, fictitious king of Britain. See Rhydion.

REGAU daughter of LEIR. See Leir.

REGIN son of GORBONIANUS. (Fictitious). (197-195 B.C.)

Geoffrey of Monmouth says that the successor of Elidurus Pius [Elidir War] was a son of Gorbionianus son of Morvidus [Gorbionian ap Morudd] (HRB III.19). The earliest texts do not give his name but say: *Defuncto itaque Eliduro, suscepit Gorbioniani filius diadema regni*. (Ed. Acton Giscom, p.299, from Cambridge Univ.Lib. MS.1706 and Bern MS.568, both 12th century). But the text edited by Edmond Faral from Trinity College Cambridge MS.1125 (c.1300) (*La Légende arthurienne*, III. 124) reads *Suscepit Regin Gorbioniani filius diadema regni*.

Nothing is told of the reign of this monarch except that he ruled with mildness and equity and was succeeded by his cousin Marganus son of Arthgallo [Margan ab Arthal].

Brut y Brenhinedd calls him Rhys ap Gorbionion although the proper equivalent of Regin is Rhain. Another Regin, son of Ebraucus, in HRB II.8 also becomes Rhys in Brut y Brenhinedd. Other corresponding names are shown above in [].

Matthew Paris (d.1259) in his *Chronica Majora*, ed. H.R.Luard, Rolls, I.70, wrote *Regin Gorbioniani filius*, but the editor thought that the name was derived from ‘regni’ of the HRB text. It appears that some early translators in English, using the idiom of the time, wrote ‘After Elidurus came Gorbionian his son’ meaning ‘Gorbionian's son’. But it was interpreted by some later chroniclers as meaning ‘After Elidurus came his son Gorbionian’. Thus we find Gorbionian II as son and successor of

Elidurus given by Peter of Langtoft (c.1300), Rolls ed. p.56, and in Grafton's Chronicle (1569), ed. Henry Ellis, 1809, p.49. On the other hand John Hardyng (c.1465) in his Chronicle (ed. Henry Ellis, 1811, p.71) called him 'Gorbonian that was Gorbonian his soonne'.

RESTITUTUS, bishop of London.

He is mentioned in the Acts of the Council of Arles in 314, as being one of the bishops present at the Council. See further s.n. Eborius.

He appears 12th in the list of Bishops of London given by Francis Godwin, *De Praesulibus*, London, 1616, p.227, being inserted between Hilarius and Guethelinus who occur in the earlier list of fictitious 'Archbishops' ascribed to Jocelin of Furness by John Stow, *The Chronicles of England*, 1580, p.56.

RHAGAW ferch LLYR. See Leir.

RHAGAW ferch LLYWARCH HEN. See Llywarch Hen.

RHAGENNYDD YSGOLHAIG. (Legendary).

'R. the Cleric'. He was the owner of two of the 'Thirteen Treasures of Britain', namely, his pot (*gren*) and dish (*dysgl*) in which the food wished for would be found immediately. See *Llên Cymru V* (1958) pp.33f, 64-65; *Études Celtiques*, X (1963) p.470.

Tudur Aled mentions *Tlysau Rhagennydd*, 'The Treasures of Rhagennydd' in his poem 'Mawl gŵr hael' (*Gwaith*, ed. T.Gwynn Jones, No.IV, 1.95). So also Iorwerth Fynglwyd. See *Llên Cymru*, V.147.

For further notes on the 'Thirteen Treasures' see s.n. Brân Galed.

RHAHAWD ail MORGAN. (Legendary).

Ail means correctly 'successor' but can mean 'son', or 'descendant' (TYP p.497). The name Rhahawd also found as R[h]aawt, R[h]yawd is said to derive from Norman French *Raoult* (G.P.Jones in *Arch.Camb.*, 80 (1925) p.304). He is mentioned in the tale of 'Rhonabwy's Dream' as one of 42 counsellors of Arthur (RM 159), in a triad (TYP no.12) as one of the 'Three Frivolous Bards' (*overveird*) of Ynys Prydain, and in another triad (TYP no.73) as one of the 'Three Peers' of Arthur's Court.

His horse, Rhuddfrych, is said to be one of the 'Three Lovers' Horses' of Ynys Prydain. Some versions of the triad call the horse Gwrbrith (TYP no.41)

Raawt eil Morgant is mentioned in a poem by Gwilym Ddu (RBP col.1227, ll.1-2). See TYP p.497.

RHAIN ap CADWGON. (675)

He appears in the genealogy of the kings of Dyfed as the father of Tewdws (HG 2 in EWGT p.10). The name is omitted in the corresponding later versions (JC 12, ABT 18 in EWGT pp.45, 106). He also appears in the pedigree of the kings of Brycheiniog as father of Tewdwr (JC 8 in EWGT p.45), from which it appears that Rhain ap Cadwgon, like his father and grandfather, was king, at least nominally, of Dyfed (which then included Ystrad Tywi) and Brycheiniog (A.W.Wade-Evans, *Welsh Medieval Law*, Oxford, 1909, p.xlvii).

The kingdom was unwieldy and it was apparently during the reign of Rhain that Seisyll ap Clydog, king of Ceredigion, conquered (c.730) the district of Ystrad Tywi which had formerly been part of Dyfed (HW 257, 262). Thus the kingdom of Rhain was separated into two parts, Brycheiniog and a reduced Dyfed.

Rhain was apparently succeeded by his sons Tewdws in Dyfed and Tewdwr in Brycheiniog.

Egerton Phillimore and J.E.Lloyd believed that the smaller kingdom of Dyfed was called Rheinwg after Rhain ap Cadwgon (OP ii.224-5; Cy.xi.141; HW 262, 281-2), but see s.n. Rhieinwg.

RHAIN ap HYWEL DDA. (900)

Mentioned in the expanded 'Hanesyn Hen' tract (ABT 7i in EWGT p.101).

RHAIN ap MAREDUDD. (d.808).

A king of Dyfed whose death is recorded in *Annales Cambriae* s.a. 808. His genealogy is given in the 'Harleian' genealogies, where he is said to be father of Tryffin (§§13, 14 in EWGT p.11).

RHAIN DREMRUDD ap BRYCHAN. (450)

'R. the Red-eyed'. He is mentioned in the Brychan documents as *Rein filius Brachan* (DSB §11(2)), *Rein Vrem Rud* 'who reigned after his father' (CB §14(2)), *Drein dremrud m. Brachan* (JC 2(2)), *Rhein ap Brychan* 'in Manaw' (PB §2f). See EWGT pp.15, 18, 42, 82. But in the line of kings of Brycheiniog in JC 8 he is correctly called *Rein dremrud m.Brachan*, father of Rhigeneu (EWGT p.45). He is said to have been buried in Llandyfaelog (DSB §13) or Llanfaelog (CB §16). See EWGT pp.16, 19. Llanfaelog is here for Llandyfaelog. There are three places named Llandyfaelog, two in Brycheiniog and one in Cedweli, Ystrad Tywi. The mention of his being 'in Manaw' is an error derived from the brief on Cynon ap Brychan.

According to the Life of St.Cadog (§25) Rhain ap Brychan invaded Gwynllŵg in the time of St.Cadog. The men of Gwynllŵg rose against him, defeated him, and besieged him, being afraid to kill him as he was an uncle of Cadog, their master. Cadog came and rescued Rhain from the blockade and Rhain made an agreement with him, the witnesses of which are given in §70.

In Peniarth MS.132 p.130 Lewys ab Edward mentioned the 'seven cantrevs of *Rein dremrydd ap Brychan Brycheinoc*, namely the three cantrevs of Brycheiniog and the three cantrevs of Rhwng Gwy a Hafren and the cantrev of Buellt.' Again in the same MS. p.118 Lewys ab Edward gave a list of sons of Brychan and wrote *Kein* (for Rein) *ap Brychan o dyna Rieinwc*, 'Rhain ap Brychan, whence Rhieinwg'. The implication of these two entries is that Rhain ap Brychan ruled a district called Rhieinwg, which perhaps was part of or comprised Brycheiniog, Rhwng Gwy a Hafren [Radnorshire] and Buellt.

Compare Rhain Hael and Rhain ap Cadwgon, and see Rhieinwg.

A son, Neufedd (q.v.), is also mentioned.

RHAIN HAEL of RHIEINWG. (450)

The father of Gwenasedd the mother of St.Asa according to *Bonedd y Saint* (§13 in EWGT p.56). He is variously called *Riein o Rieinwc*, *Rein o Rieinwc*, *Rein hael*, *Rein hael o Rieinwc*, *Veyn o Remuc* [for Reinuc], *Uein dremrudd*, *Rhiein dremrudd*, *Reyn hael o Ryvonioc*. See EWGT p.56.

There are several suggestions in the above variations that he is the same as Rhain Dremrudd, and chronological considerations support this. Rhiain is perhaps an alternative form of the name Rhain, derived from Latin Reginus. See Rhieinwg.

RHAWIN ap BRYCHAN. See Rhun ap Brychan.**RHEDFOE ap RHEGED.** (Legendary).

Redwoe mab Regheth is mentioned as the third person whose kingdom was destroyed by the sea, in a Latin triad found embedded in the *Cronica de Wallia* in Exeter Cathedral Library MS.3514. Rhedfoe ap Rheged would be the modern form. See Thomas Jones in BBCS 12 pp.79-83 (1946). He compares with the names Rhedyw, Rhedfyw. The other two were Teithi Hen ap Gwynnan and Helig ap Glannog. The site of the kingdom of Rhedfoe is not stated in the triad.

RHEDYW, ST.

The patron of Llanllyfni in Arfon where the saint is called Rhedyw (PW 84). In a late version of *Bonedd y Saint* he is called Gredfyw ab Ithel Hael (§25(F) in EWGT p.58). His patronal day is variously given as July 6 and November 11. There are, or were, places in the parish called Bedd Rhedyw, Eisteddfa Redyw and Tyddyn Rhedyw (LBS III.148).

St. 'Grediw' is associated with St. Peris and St. Germanus in a legend recorded by 'G.R.' in a letter to Edward Lhuyd. See *Arch. Camb.*, III.6 (1860) pp.239-240.

RHEGED.

The personal name occurs as (1) the father of Gwres, (2) the father of Rhedfoe, and (3) as a son of Llywarch Hen.

RHEGED, district. See s.n. Urien Rheged.

RHEIDEN ab ELEDI. (Legendary)

The father of Ceindrech, the mother of Owain ap Maccsen Wledig (JC 4 in EWGT p.44).

RHEIDDWN ARWY (legendary)

One of the warriors at Arthur's court mentioned in the tale of 'Culhwch and Olwen' (WM 462, RM 107).

RHEINWG. See Rhieinwg.

RHEITHAN, ST.(?) See s.n. Caron.

RHIADAF ap CYNDRWYN. (570)

The name occurs in the list of the children of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85). In the extant Cynddylan poetry the name only occurs in 'Marwnad Cynddylan' (CLIH XIII.36) but there is nothing in the poem to suggest that he was a son of Cynddylan.

RHIAGATH ap PASGEN. See Briacat.

RHIAIN. See s.n. Rhain Hael.

RHIAN, ST.

The saint of Llanrhian, Dyfed (PW 27). Commemorated March 8 (LBS I.71, IV.111). William of Worcester calls him 'S.Rianus, abbas' (*Itineraries*, ed. John H. Harvey, p.74). John Leland calls him 'S.Reanus, abbas' (*Itinerary*, ed. L.T.Smith, III.65). See OP I.289-290.

RHIANNON. (Legendary).

Her story is told in the Mabinogi branches of 'Pwyll' and 'Manawydan'. She was daughter of Hefeydd Hen and had been promised in marriage to Gwawl ap Clud. But she desired to wed Pwyll, and succeeded in attracting his attention. He immediately desired her in marriage and this was achieved in spite of difficulties put in the way by Gwawl ap Clud (WM 12-27, RM 8-17). See s.n. Pwyll.

It was more than three years after the wedding before Rhiannon bore a child to Pwyll. He was born in Arberth [Narberth]. Six women were set to watch the child, but during the night they slept and in the morning the child had disappeared. The guilty women, to hide their negligence, killed the pups of a stag-hound bitch, smeared the blood on the face and hands of Rhiannon, and laid the bones in front of her. They then insisted that Rhiannon herself had destroyed her son, while they had received blows and bruises struggling with her. Rhiannon was unable to prove her innocence. The news spread and the chiefs of the land persuaded Pwyll that Rhiannon must do penance. The penance imposed was for her to remain in the court at Arberth till the end of seven years, and to sit every day near a horse-block outside the gate, to relate the whole story to everyone who should come there, and to offer to carry every guest and stranger on her back to the court if they would permit her. 'And thus she spent part of the year' (WM 27-30, RM 17-20).

Actually the child had been taken to Gwent, to the house of Teyrnon Twryf Liant and adopted by him until he came to realise that it was Pwyll's son. The boy was returned when he was at least four

years old (WM 30-36, RM 20-24). See s.n. Pryderi. Thus Rhiannon was released from her penance which must have lasted at least four years.

In the Mabinogi branch of 'Manawydan' we are told that after the death of Pwyll, Pryderi gave Rhiannon in marriage to Manawydan together with the seven cantrevs of Dyfed. She was with Manawydan, Pryderi and Cigfa when the spell fell upon Dyfed, and was with them during their wanderings through Lloegr. See s.n. Manawydan. After their return to Dyfed Pryderi and Rhiannon were caught in a magic castle and disappeared. They were not released again until Manawydan got the better of the magician Llwyd ap Cil Coed who had caused the enchantment over Dyfed to avenge his friend Gwawl ap Clud. During her captivity Rhiannon had been in bondage to Llwyd, fettered with the collars of the asses about her neck after they had been carrying hay (WM 62-81, RM 44-58).

Adar Rhiannon, 'The Birds of Rhiannon'

The Birds of Rhiannon are mentioned in the Mabinogi branch of 'Branwen'. When Brân ap Llŷr commanded the seven who escaped from Ireland to cut off his head, he told them that they would spend seven years feasting in Harlech with the Birds of Rhiannon singing to them (WM 57, RM 40). 'There came three birds which began to sing them a certain song which was more lovely than any they had ever heard. The birds were far away over the deep but the song was as clear as if they were close by them' (WM 58-59, RM 41).

In the White Book text of 'Culhwch and Olwen' we are told that one of the tasks set by the giant Ysbaddaden for Culhwch to achieve before he could marry Olwen was to obtain 'The birds of Rhiannon, they that wake the dead and lull the living to sleep' (WM 482). There is no further mention of this task.

For a reference to the music of birds in folklore see John Rhys, *Celtic Folklore*, p.155. For Irish parallels see PKM p.214, and Proinsias Mac Cana, *Branwen*, pp.102ff.

The name Rhiannon is derived from early Celtic *Rigantona*, 'Great Queen', which by its form suggests that it may have been the name of a goddess (Edward Anwyl, *Celtic Religion*, 1883, p.43). John Rhys regarded Rhiannon as "a goddess with free access to both worlds" (*Hib. Lect.*, p.641). For further speculations concerning Rhiannon see W.J.Gruffydd in *Cy. 42* (1931) pp.140ff, and *Rhiannon*, 1953.

RHICA, Penhynaf of Cornwall. See Gormant ap Rhica.

RHICENETH.

The wife of Morgan ab Athrwys or of Ithel ap Morgan (BLD 190).

RHICWLFF ap TUDWAL TUDCLYD. (540)

The father of St.Melangell (ByS §53 in EWGT p.62).

RHIDIAN, ST. (Fictitious).

The supposed saint of Llanrhidian in Gower, but see Tridian.

RHIEINFELT ferch RHWYTH. (615)

Speaking of Oswy, king of Bernicia (642-671) the *Historia Brittonum* (§57) says: 'Oswy had two wives, of whom one was called *Riimmelth filia Royth filia Rum*. The other was Eanfled daughter of Edwin.' In the case of the former the names are Welsh. The modern forms would be Rhieinfellt ferch Rhwyth ap Rhun, and this Rhun is probably Rhun ab Urien. See A.W.Wade-Evans, *Nennius*, p.77 nn.3, 4; WCO 75, 97.

H. M. and N. K. Chadwick (*The Growth of Literature*, 1932-40, I.157) identified her with *Rægnmæld* who appears in a list of queens in the *Durham Liber Vitae* (Ed. Henry Sweet, *The Oldest English Texts*, 1885 (reprinted 1938) p.154).

Oswy married Eanfled soon after 642 (Bede, *Hist.Eccles.*, III.15, 24, etc.) and she was living as joint abbess of Whitby in 685, long after Oswy's death (*ibid.*, IV.26). Thus Eanfled must have been

Oswy's second wife. His marriage with Rhieinfellt perhaps took place in about 635 when he was 22. She may have been heiress to the kingdom of Rheged and it probably became gradually occupied by the English as a result of this marriage, not by conquest (Kenneth Jackson in *Celt and Saxon*, ed. N.K.Chadwick, 1963, pp.41-42). Bede mentions only Eanfled as wife of Oswy. Rhieinfellt was probably the mother of Alhfrith, king of Deira 655-664 (DAB 43-44).

RHIEINGAR ferch LLUDDICA, mother of Tudur Trefor. (880). See Lluddica.

RHIEINWG (RHEINWG).

It appears that Rhieinwg is the correct spelling and that 'Rheinwg' is a mis-spelling or another form of the same name. A list of the few occurrences of the names shows that Rhieinwg occurs eight times and Rheinwg once while three cases, being mis-spelt, are doubtful. See BBCS 24, pp.26-27 (1970). At one time it was believed that Rheinwg was the name for Dyfed after it had been reduced in size through the conquest of Ystrad Tywi by Seisyll ap Clydog, king of Ceredigion, from Rhain ap Cadwgon, king of Dyfed. This was proposed by Egerton Phillimore (OP II.221, 224-5, 286; Cy. XI (1892) p.141) and approved by J.E.Lloyd (HW 257, 262, but with some doubts 281-2). Further consideration has led to the conclusion that Rhieinwg was a region including Brycheiniog, and probably some border areas of South Wales. That it derived its name from a certain Rhiain, also called Rhain, whence perhaps the alternative form Rheinwg. See Rhain Hael, and Rhain Dremrudd (PCB in Cy. 24 pp.23-27).

Further evidence is that Walter Map spoke of Brychan's land of *Reynos* (*De Nugis Curialium*, *Distinctio* II, Cap.xi, ed. M.R.James, 1923, p.81). See s.n. Gwestin Gwestiniog.

Humphrey Llwyd, in *Commentarioli Descriptionis Britanniae Fragmentum*, 1572, fo.61, says of the district between Severn and Wye containing Ross on Wye and the Forest of Dean: 'These regions with the whole of Herefordshire beyond the Wye, before it was occupied by the English, were once called in British *Eryeynuc* and the inhabitants *Eryenwyr*, but in the 'revised' edition by Moses Williams (1731, p.94) spelt *Ereinwch* and *Ereinwyr*. Lewis Morris made a note of this (*Celtic Remains*, pp.171-2 s.n. *Ereinwc*). Iolo Morganwg turned the name into *Gereinwg* (Iolo MSS. pp.116, 136). Humphrey Llwyd entered REINUC in his map of Wales, *Cambriae Typus*, 1573.

RHIEINWYLYDD ferch AMLAWDD WLEDIG. (450)

In the Life of St.Illtud (§1) Illtud is said to have been the son of Bicanus who married '*filiam Anblaud, Britannie regis, Rieingulid* in the British tongue, which in Latin would be *regina pudica*, [modest queen]'. The modern Welsh would be Rhieinwylydd (cf. WCO 102-3), where *rhiain* formerly meant 'queen' and *gwylaidd* means 'modest'.

RHIELL ferch LLYWARCH HEN. See Llywarch Hen.

RHIFEDEL ap RHYDEYRN.

Genealogical link in the ancestry of Coel Hen; father of Gradd (HG 10 (Iumetel), GaC 2, ABT 1c in EWGT pp.10, 36, 96).

RHIFERI or RHINERI ap TANGWN. (Legendary).

One of the 'Three Powerful Shepherds' of Ynys Prydain according to a triad (TYP no.16). The name is *Riueri* or *Rineri* in the texts but Rachel Bromwich thinks that both name and patronymic are corrupt (TYP p.498).

RHIGENEU ap RHAIN DREMRUDD. (475)

A prince of the line of Brycheiniog; father of Llywarch (JC 8 in EWGT p.45).

RHINNON RHIN BARFOG. (Legendary).

‘R. Stiff-beard’. The owner of bottles in which no liquid would ever turn sour, mentioned in the tale of ‘Culhwch and Olwen’. Ysbaddaden the Giant required Culhwch to obtain these for his wedding with Olwen (WM 483, RM 123). It is not told how they were obtained.

RHIOGAN, son of the king of Ireland.

One of forty-two counsellors of Arthur mentioned in the tale of ‘Rhonabwy's Dream’ (RM 159). In the romance of ‘Geraint ab Erbin’ he is called Rhiogonedd and is included among those who accompanied Geraint from Arthur's Court to Geraint's dominions (WM 411, RM 265).

RHIRID ap MÔR. (900)

Genealogical link in the ancestry of Einion ap Llywarch, patriarch of a tribe in Is Cennen and Cedweli, Ystrad Tywi; father of Llywarch. See PP §24(1),(2).

RHIRID ap RHUOL. (500)

Father of Menwyd and ancestor of Mael ap Menwyd (q.v.). See BBCS 20, p.237 (1963).

RHIRID MAWR ab AMADANW. (970)

Father of Ceinfryd the wife of Trahaearn ap Maelog Dda and mistress of Gruffudd ap Llywelyn ap Seisyll. See HL §1j, k in EWGT p.111.

RHITA GAWR. (Legendary).

He appears in Geoffrey of Monmouth's *Historia Regum Britanniae* as Ritho, a giant who had made for himself furs from the beards of the kings he had killed. He sent word to Arthur to cut off his beard carefully and send it to him. Then out of respect to Arthur's pre-eminence over other kings his beard should have the honour of the principal place. If Arthur refused to do so, Ritho challenged him to a duel, with this offer: that the conqueror should have the furs and also the beard of the vanquished for a trophy of his victory. In the conflict Arthur proved victorious, killed Ritho upon Aravius Mons, [Eryri, Snowdon], and took the beard and the spoils of the giant (HRB X.3). In *Brut y Brenhinedd* the giant is named Rhita Gawr.

Details of the fight are told in Peniarth MS.118 p.830 (ed. and trans. by Hugh Owen in *Cy. 27* (1917) pp.126-9). It adds to the information given by Geoffrey of Monmouth. The giant was called Lytta, Ritta, Ricca, Rithonwy or Itto Gawr. After the fight on Eryri some of the tribe of the giants removed his body from Eryri to somewhere near Mynydd Aran Mawr in Penllyn and his grave, of great dimensions, is under the place called Bwlch y Groes. A marginal note gives a slightly different version as follows: Itto Gawr called himself king of Gwynedd in the time of Arthur. They met for the fight on the top of a hill called Bwlch y Groes between Mawddwy and Penllyn im Meirionydd. At Itto's wish they cast away their weapons to test their strength. As a result of struggling and rolling they came to the plain, to the place called Blaen Cynllwyd after plucking each other's beards. Whence that hill is called Rhiw y Barfau, [the Slope of the Beards]. After that they fought with their swords, and Arthur killed the giant at the foot of the slope where Itto's grave is to be seen to this day.

Bwlch y Groes is at map ref. SH 9123. The Cynllwyd is a stream flowing from Bwlch y Groes to Bala lake.

There is plenty of local tradition that Rhita Gawr was slain on Snowdon, and the summit was named after him *Gwyddfa Rita*, ‘Rhita's Tumulus’, because Rhita was supposed to be buried there. It was said that the tumulus was built by the soldiers of Rhita, each of whom took a stone to place it on Rhita's tomb. The place is now generally called *Yr Wyddfa*, ‘The tumulus’. Rhys Goch Eryri of Beddgelert (early 15th century) wrote:

On the ridge cold and vast,
There lies Ricca Gawr.

The various spellings found are Ricca, Ritta, Rita, the uncertainty being due to the similarity of *t* and *c* in medieval manuscripts (John Rhys, *Celtic Folklore*, pp.474-9).

Hugh Derfel Hughes placed the grave of Rhita Gawr at Carnedd Rhita Gawr which he identified with Carnedd Llywelyn in Snowdonia, the second highest peak. He quotes *Beaumaris Bay* by Richard Llwyd, 1800, p.24, and attests in support the above quoted lines of Rhys Goch Eryri, who, he says, lived in a cave near the cairn (*Hynafiaethau Llandegai a Llanllechid*, 1866, pp.50, 53).

Iolo Morganwg told a tale of Rhita Gawr which has not been traced to an earlier source, but may have an earlier history. It is found in Llanover MS.C 35 pp.320-322 where its source is described as *o Lyfr Iaco ap Dewi*. (Rachel Bromwich in *Trans.Cym.*, 1969. p.150). The tale is printed in The Iolo MSS, pp.193-4, translation p.605. According to this tale, which is a kind of moral fable, there were two kings in Britain named Nynnio and Peibio between whom a ridiculous quarrel arose. Nynnio pretended to own the sky as his extensive field and Peibio pretended to own the stars as sheep in his field. Nynnio said that Peibio should not graze his sheep in his pasture. Thus the quarrel began which led to destructive war. Then Rhita Gawr, king of Wales, vanquished them and cut off their beards. The twenty-eight other kings of Britain warred against Rhita but were defeated. 'This is my extensive field' said Rhita, and immediately disbearded the other kings. He took up all the beards and made a mantle for himself extending from head to heel.

See also Llanover MS. C 71 pp.217-20, 'Hwedl Rhitta Gawr', in the NLW.

Nynnio and Peibio appear in the genealogies as brothers, sons of Erb, and kings of Gwent and Ergyng respectively. This suggests that Rhita may also be connected with that part of Wales. In keeping with that is the fact that there was a place called Tref Rita mentioned in the Book of Llandaf (BLD 32, 43, 90, 272) and stated by the editor to have been near Llandegfedd, Gwent (5 miles north by east of Newport).

From Geoffrey of Monmouth Ritho found his way into Arthurian Romance and appears in the 'Vulgate' Merlin continuation as Rions, king of the Giants. He likewise makes a mantle of beards and is slain by Arthur (Bruce II.319-20, 322-3); Sommer II.92, 141-60, 409-19). So also in Malory's *Morte Darthur*, I.17-18, 27, II.9.

RHIWALLON ab ARAUDR. (930)

Ancestor of Rhirid Flaidd, patriarch of a tribe in Penllyn; father of Llywarch (HL 13a in EWGT p.119).

RHIWALLON ab AWST. See Awst (1), king of Brycheiniog.

RHIWALLON ap CUNEDDA. (Fictitious). (772-750 B.C.)

A fictitious king of Britain, called Rivallo son of Cunedagius by Geoffrey of Monmouth. He succeeded his father and diligently applied himself to the affairs of government. In his reign there was a rain of blood for three days on end, and there fell vast swarms of flies, followed by a great mortality among the people. He was succeeded by his son Gurgustius [Gwrwst] (HRB II.16). Brut y Brenhinedd calls him Rhiwallon ap Cunedda and adds nothing further.

The story of the rain of blood and plague of mice (*sic*) told by Geoffrey is expanded by Ponticus Virunnus in his 16th century abridgement of the British History. He says that a large and brilliantly feathered partridge (*perdix*) flew into the temple of Diana, where Rivallo was making sacrifice, and addressed to him a prophecy which was afterwards inscribed on the temple walls, and was subsequently discovered and recorded by the first century British poet Gildas Cambrius (q.v.). John Leland believed that 'Perdix' was the pseudonym of one of the early British *vates*. See Perdix. (T.D.Kendrick, *British Antiquity*, pp.57-58).

RHIWALLON ap DINGAD ap TUDUR TREFOR. (960)

Father of Cynwrig ap Rhiwallon and ancestor of families in Powys (ABT 9b, HL 12b in EWGT pp.103, 119). His wife is said to have been Letis ferch Cadwaladr ap Peredur Goch (Peniarth MS.287 p.1).

RHIWALLON ab IDWALLON. (570)

One of a line of princes of Brycheiniog; father of Ceindrech the mother of Cathen (JC 8, in EWGT p.45) who is evidently Cathen ap Gwlyddien of the line of Dyfed.

RHIWALLON ab URIEN. (540)

According to a triad (TYP no.62) the war-band of Rhiwallon ab Urien was one of the 'Three Fettered War-Bands' of Ynys Prydain. The reason for the war-band being fettered is not stated but it may be supposed that it was the same as in the case of the first of the three, that of Cadwallon Lawhir (q.v.).

Rhiwallon is listed as a son of Urien in the 'Hanesyn Hen' tract (ByA §7 in EWGT p.87).

John Rhys thought that he was the same as Rhiwallon Wallt Banhadlen as they are both associated with fetters (*Hib. Lect.*, p.423 n.1), so also Rachel Bromwich (TYP p.168).

RHIWALLON WALLT BANHADLEN.

'R. of the Broom [i.e.yellow] Hair'. On the cognomen see TYP p.498. He is mentioned in a triad (TYP no.4) as one of the 'Three Well-Endowed Men' of Ynys Prydain, the other two being Gwalchmai ap Gwyar and Llacheu ab Arthur. Peniarth MS.50 substitutes Peredur ab Efrog. In another triad (TYP no.17) he is one of the 'Three Fettered Men' of Ynys Prydain, the others being Cadwaladr Fendigaid and Rhun ap Maelgwn. In the WR texts it is explained that they were called 'gold-fettered' because no horse could be found to suit them owing to their size. 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.

It has been suggested that he is the same as Rhiwallon ab Urien (q.v.).

RHODRI.

Both Rhodri and Rhydderch are frequently rendered Roderic in English. Etymologically, however, there is no equivalence in either case (OP II.210-1).

RHODRI ab ELISE, king of Gwent. See Arthfael ap Noë.

RHODRI ap HYFAIDD. (d.905).

His death by beheading in Arwystli is mentioned in *Annales Cambriae* s.a. 904 [*recte* 905]. He is called *Rostri* in MS.A, *Rodri filius Heweid* in MS.B, *Rodri vab Himeith* in *Brenhinedd y Saeson*, but wrongly Rhydderch in *Brut y Tywysogion*. He was probably brother to Llywarch ap Hyfaidd, king of Dyfed whose death is recorded in 904. He perhaps succeeded Llywarch for one year before the kingdom fell to Hywel Dda (PCB).

RHODRI ap HYWEL DDA. (d.953).

The death of Rhodri ap Hywel is recorded in *Annales Cambriae* s.a. 954 [*recte* 953]. According to J.E.Lloyd he and his two brothers fought against the sons of Idwal Foel after the death of Hywel in 949 or 950 (HW 344). He is mentioned as one of three sons of Hywel Dda in the expanded 'Hanesyn Hen' tract (ABT §7i in EWGT p.101).

RHODRI ab IDWAL. (d.968).

In *Brut y Tywysogion* we are told that in 968 Rhodri ab Idwal was slain and then Aberffraw was ravaged. His father was perhaps Idwal Foel as stated by David Powel, *Historie of Cambria*, 1584 (1811 reprint pp.42, 51).

RHODRI ab ITHEL, king of Glywysing. (710)

He is mentioned in the Book of Llandaf as witness to several charters:

(1) In the time of bishop Berthwyn, with his father Ithel and brothers Rhys, Meurig and Ffernfael (BLD 191). See s.n. Ithel ap Morgan.

(2) In the time of bishop Terchan, with his father Ithel and brothers Meurig and Ffernfael (BLD 202). See s.n. Ithel ap Morgan.

(3) As king himself in the time of bishop Cadwared (BLD 209b, 210b).

He is probably also the Rhodri mentioned in one of the Llancarfan Charters appended to the Life of St. Cadog (§55). Here he is a contemporary of Conigc, abbot of Llancarfan. See PCB in *Trans. Cym.*, 1948, p.295.

Wendy Davies suggests the approximate dates 730, 745, 765, 765, for the above four charters in BLD (LlCh pp.113-8).

Rhodri 'seems to have been' king of Glywysing (HW 274).

RHODRI FYCHAN ap RHODRI MAWR. (840)

He is included in the list of sons of Rhodri Mawr in the Peniarth MS.127 version of the expanded 'Hanesyn Hen' tract (ABT 7a(G) in EWGT pp.101-2), and LD ii.98. In one version (Peniarth MS.75) of the tract known as 'Disgyniad Pendefigaeth Cymru' (§7) Rhodri Fychan ap Rhodri Mawr replaces the usual Merfyn ap Rhodri Mawr as the person who is supposed to have inherited 'Talaith Fathrafal', i.e. the kingdom of Powys, in the supposed division of Wales on the death of Rhodri Mawr. See NLWJ 16 pp.256, 258 (1970).

RHODRI GAWR. (Legendary).

A giant said to have given his name to Cilfach Rhodri in the parish of Penbryn, Ceredigion (*Y Brython*, 2 (1859) = reprint of 1901 p.444).

RHODRI MAWR ap MERFYN FRYCH. (d.878).

The son of Merfyn Frych according to all authorities (HG 1, GaC 2, MG 1, JC 17, ABT 1e in EWGT pp.9, 36, 38, 46, 96). His mother was Epyllt ferch Cynan Dindaethwy according to GaC 1, MG 1, ByA 27c, ABT 1a in EWGT pp.36, 38, 91, 95, and the mother of Merfyn was Nest ferch Cadell ap Brochwel of Powys (ABT 1k in EWGT p.100). But according to HG 1 and JC 22 Epyllt was the mother of Merfyn Frych, and according to JC 18 Nest was the mother of Rhodri Mawr (EWGT pp.9, 47, 46). The first version is to be preferred in spite of the authority of HW. See s.n. Merfyn Frych.

Rhodri was evidently born in the Isle of Man, the home of his father, for the Annals of Ulster (s.a. 877), when mentioning his death, add a verse in which he is called 'Ruaidri of Manann, gem of delight'.

By Angharad ferch Meurig ap Dyfnwal [Dyfnwallon] he was the father of Cadell, Merfyn, Anarawd, Aeddan and Meurig. By another woman, un-named, he was father of Tudwal [Gloff] and Elise. His daughter Nest was probably mother of Morgan [Hen] ab Owain. This is the probable interpretation of JC §§20, 21 in EWGT p.47. Being a South Wales document it puts Cadell first. The expanded 'Hanesyn Hen' tract, a North Wales document, puts Anarawd first, omits Aeddan and Elise, but adds Gwriad and Gwyddelig. Angharad is the only mother of his sons mentioned (ABT 7a, 6j in EWGT pp.101, 100). Another son, Rhodri, is mentioned elsewhere. See Rhodri Fychan.

Asser in his Life of Alfred, §80, speaks of the six sons of Rhodri. David Dumville thought that 'six' was a mistake (CMCS 4 (1982) p.13).

Rhodri succeeded Merfyn Frych in Gwynedd in 844. He gradually rose to supreme power in Wales. In 855 Cyngen ap Cadell, king of Powys, died and Rhodri seems to have assumed rule in Powys, claiming the right through his grandmother (or mother) Nest daughter of Cadell. In 872 on the death of Gwgon ap Dyfnwallon of Ceredigion, Rhodri seems to have assumed power there also, due to his marriage with Angharad the sister of Gwgon. At his death he held in his grasp all North Wales and that part of the South which was not included in Dyfed, Brycheiniog, Gwent and Glywysing (HW 325).

During his reign Anglesey was ravaged by the Danes from Ireland in 853 or 854 (AC), but in 856 Rhodri avenged himself by killing their leader, Horm (AU s.a. 855). Later, however, he was fighting them again at 'Sunday's Battle' in Anglesey in 877 (AC s.a. 876). He was forced to seek safety in Ireland from their attacks in the same year (AU s.a. 876). In the following year, 878, he was back in Wales and was slain, with his son Gwriad (or brother - AC MS.B and ByT) by the Saxons (AC, AU, s.a. 877). (HW 324-6).

Rhodri is perhaps the Roricus to whom a panegyric was addressed by Sedulius Scottus (No.47). In this he is said to have set up a Christian 'altar' to contain the relics of the saints. Another (No.45), perhaps also addressed to Rhodri, celebrates a victory over the Northmen, perhaps that of 856. No.46 may also be addressed to him. See *Sedulii Scotti Carmina* in *Monumenta Germaniae Historica, Poetae Latini Aevi Carolini IV*, Berlin, 1896, pp.151 ff. (Nora K.Chadwick in *Studies in the Early British Church*, pp.75, 103).

Little is known for certain about the distribution of the kingdom of Rhodri Mawr among his sons (HW 326). Giraldus Cambrensis was the first to describe this, in *Descriptio Kambriae*, I.2. He went against tradition by ascribing North Wales to Merfyn and Powys to Anarawd, and made other errors. The next earliest reference is perhaps that by Dafydd Nanmor (c.1420-1485) in a poem 'Tri meib Rhodri mewn tremyn ei keid' (*The Poetical Works of Dafydd Nanmor*, ed. Thomas Roberts and Ifor Williams, Cardiff, 1923, pp. 118, 203. No.LIII). The poem also occurs anonymously and attributed to others. Here Cadell (the eldest) is ascribed Dinefwr (i.e. Deheubarth), Anarawd Aberffro (i.e. Gwynedd), and Merfyn Powys. (David Dumville in CMCS 4 (1982) p.12).

This corresponds to the usual version which ascribes North Wales to Anarawd with his capital at Aberffraw, Deheubarth to Cadell with capital at Dinefwr, and Powys to Merfyn with capital at Mathrafal. See e.g. Peniarth MS.131 pp.217, 293 ed. in 'Bonedd Henri Saithved' (§j) by Ieuan Brechfa in NLWJ 14 pp.331-2 (1966); 'Disgyniad Pendefigaeth Cymru' (§7) in NLWJ 16 p.258 (1970), Peniarth MS.135 p.330 by Gruffudd Hiraethog, David Powel, *Historie of Cambria*, 1584, (1811 reprint p.29). Robert Vaughan of Hengwrt adds an instruction as to where they should meet if there should be a dispute: If between North Wales and Powys they should meet at *Diffryn Rhianedd*, if between North and South Wales at *Bwlch y Pawl*, and if between South Wales and Powys at *Llyn Wen* upon the *Wey* (Peniarth MS.234 p.34). See also William Wynne, *History of Wales*, 1774 ed. p.35.

RHODRI MOLWYNOG ab IDWAL IWRCH. (d.754).

He belongs to the line of kings and princes of Gwynedd and was father of Cynan Dindaethwy (HG 1, MG 1, JC 22, ABT 1a in EWGT pp.9, 38, 47, 95). His cognomen appears as *maelwynawc* in MG 1, *molwynawc* in JC 22, *malwynawc* in ABT 1a MSS. A, B, E, but *molwynoc* C, C', D. ByT (Red Book version) spells *maelwynawc* with variation *maelwynawc*. Molwynog became the standard form (HW 231). Idris Foster suggested to PCB that the cognomen was probably for *moelwynog*, 'bald and gray'.

Brut y Tywysogion (s.a. 682) implies that he began to reign in 730. His death is recorded in *Annales Cambriae* in 754 where he is called *Rotri rex Brittonum*.

He perhaps succeeded his father as prince of a very reduced domain, which probably did not extend beyond the limits of Anglesey (HW 231). The traditions of this period are confused, but he was probably succeeded by Cynan Dindaethwy. See discussion in 'Disgyniad Pendefigaeth Cymru' in NLWJ 16 p.255 (1970).

David Powel (presumably from Humphrey Llwyd) stated that Rhodri Molwynog began to reign in the West Country in 720 and fought against the West Saxons. A victory of the Britons at the battle called *Bellum Hehil apud Cornuenses* in AC s.a. 722, and *Vrwydr Heilin* in ByT (Red Book) s.a. 721, is ascribed to Rhodri (*Historie of Cambria*, 1584, (1811 reprint p.12). Later he "was driven by the Saxons to forsake the west countrie, and to come to seeke his own inheritance in Northwales" (*ibid.*, p.13). This is based on *Brenhinedd y Saesson*, text and translation by Thomas Jones, Cardiff, 1971, s.a.721.

RHONGOMIANT, RHONGOMYNIAD, Arthur's Spear.

In the tale of 'Culhwch and Olwen' it is called *Rongomyant* in both texts (WM 459, RM 105) but is corrected to Rhongomyriad in the translation by Gwyn Jones and Thomas Jones, (*The Mabinogion*, Everyman Edition, pp.100, 279), and emended to *Rongomyriat* in CO, line 160. See CO(2) p.65.

Geoffrey of Monmouth mentions it as Ron, Arthur's spear, 'which was hard, broad and fit for slaughter' (HRB IX.4). Brut Dingestow calls it Ron, but the 'Cleopatra' version of Brut y Brenhinedd calls it *Ron gymhynied*, i.e. Rhôn Gymyniad, 'Spear of Command'.

In a late triad (TYP App.IV.8) Rachel Bromwich gives the reading Rongo(m)ian(t), which agrees with the original texts of 'Culhwch and Olwen'.

The words used for spear are *gwayw* (Culhwch & Triad), *glaiif* (ByB).

RHONWEN. (Legendary).

She first appears (though un-named) in the *Historia Brittonum* (§37), as the beautiful daughter of Hengist, brought to Britain by her father in order to further his designs against Vortigern. Hengist invited Vortigern and his officers to an entertainment, and enjoined his daughter to serve them profusely with wine and ale, that they might soon become intoxicated. The plan succeeded and Vortigern, enamoured of the girl's beauty, demanded her of Hengist, promising to give for her whatever he should ask. Hengist demanded the province of Kent, which Vortigern thereupon ceded, and Hengist's daughter was given to Vortigern.

Geoffrey of Monmouth followed the above account (HRB VI.12) and is the first to give her a name which appears as Renwein (Griscom) with variants such as Rowen (Harlech MS.), Ronwen (Faral), etc. Geoffrey adds that Ronwen had Vortimer, her step-son, poisoned (VI.14). In Brut y Brenhinedd the name is Ronwen [Rhonwen]. This name occurs in the triads (TYP nos.37(R) and 59) for Vortigern's wife.

The bards treated Rhonwen as the progenitor of the English nation, using the expressions 'Rhonwen wyriôn', 'plant Ronwen', etc. see TYP p.499; BBCS 21 (1965) p.301. Lewis Morris also mentions 'Hil Rhonwen' and 'Llwyth Rhonwen' and found that she was sometimes said to be daughter of Horsa (*Celtic Remains*, p.374 s.n. Rhonwen).

No children of Rhonwen were mentioned until Iolo Morganwg gave her a son, Gotta, the name apparently derived from a son of Hengist called Otha in HB §§38, 56, 58 and Octa in HRB VIII.6 etc. Thus in the 'Myvyrian Third Series' of Triads we find in No.21 that Vortigern "settled the Crown of the Island" on Gotta his son by Alis Ronwen daughter of Hengist. Similarly in Nos.37 and 100. In No.37 he is un-named. In Nos.37 and 100 Rhonwen is a daughter of Horsa. See *Trans.Cym.* 1968 pp.311, 316 and 1969 p.141. In the Iolo MSS. p.45 the son is called Octa son of Vortigern by Alis Ronwen daughter of Hengist. See also s.n. Alis.

RHORE ferch USBER. (Legendary).

One of the 'Three Amazons' of Ynys Prydain according to a triad (TYP no.58). Nothing more is known of her. Rachel Bromwich suggested that the name should be Rhorei to match the other two, namely Llewei and Mederei (TYP p.499). This correction was made by Iolo Morganwg in his version of the triad, No.96 in the 'Myvyrian Third Series'.

RHUDD ap LLYWARCH HEN.

Probably a 'ghost'. The name appears in the list of children of Llywarch Hen in the 'Hanesyn Hen' tract (ByA §5 in EWGT p.86). It is probably drawn from a stanza of the Llywarch Hen poetry (CLIH I.44) which begins *Bed rud*, probably meaning 'the red grave' not 'the grave of Rhudd', and refers to the grave of Llygedwy ap Llywarch Hen. See CLIH p.94.

RHUDDFEDEL FRYCH. (430?)

'R. the freckled'. He appears as son of Cateyrn ap Gwrtheyrn and father of Brydw in the very artificial pedigree of Cadell Ddyrnllug in the expanded 'Hanesyn Hen' tract (ABT 6k, 9b, 20, HL 2f in EWGT pp.100, 103, 107, 113). An earlier version in Bonedd y Saint (§62 in EWGT p.63) has Eurdeyrn for Cateyrn. All the names between Cadell and Gwrtheyrn except Rhuddfedel Frych are those of known sons of Gwrtheyrn. See s.n. Cadell Ddyrnllug. Nothing is known about Rhuddfedel Frych. He may perhaps be a son of Cateyrn.

The word or name *Ruduedel* occurs in the poem 'Kanu y Cwrwf' in the Book of Taliesin (BT 42.8). Lewis Morris quotes the line *Rhudd Fedel rhyfel rhyferthwg* which he ascribes to Owain Cyfeiliog (*Celtic Remains*, p.375 s.n. Rhydd Fedel Frych).

RHUDDLAD, ST.

The saint of Llanrhuddlad, Anglesey (PW 90). Commemorated on September 4 (LBS IV 112). According to Henry Rowlands Rhuddlad was a daughter of a king of Leinster (*Mona Antiqua Restaurata*, 1766 ed. p.157).

RHUDDLWM GOR. (Legendary).

'R. the Dwarf'. According to a triad (TYP no.28 WR version) his was one of the 'Three Great Enchantments' of Ynys Prydain. He taught his magic to his nephew, Coll ap Collfrewy. Other versions of the triad give Gwythelyn Gor, or the like, with no mention of Coll. See Gwyddolwyn Gor.

In the tale of 'Culhwch and Olwen' Gruddlwyn Gor is mentioned among those present at Arthur's Court (WM 468, RM 111). Rachel Bromwich suggests that this is the same person and that Gruddlwm should be the form of the name in the triad (TYP p.499).

RHUDDWYN GAWR. (Legendary).

'R. the Giant'. He is said to have given his name to Caer Rhuddwyn, a fortification on Pentre-gaer Hill near Oswestry. He had two brother giants: Berwyn who owned Caer Berwyn on Mynydd Berwyn, and Myfyr who owned Caer Myfyr on Mynydd Myfyr in Trefyclawdd [Knighton, Radnorshire] (*Y Greal*, p.240; *The Cambro-Briton*, i.342). Apparently from Wynnstay MS.10 fo.75v.

RHUFON ap CUNEDDA WLEDIG. (400)

One of the sons of Cunedda who received as his portion Rhufoniog, a cantref in Gwynedd Is Conwy. See s.n. Cunedda Wledig. Unlike the cases of other sons of Cunedda no direct descendants of Rhufon are given. A.W.Wade-Evans suggested that the kingdom became absorbed into that of Rhos (WCO 186). However a line of princes said to be of Rhufoniog was apparently descended from a certain Breichiol (q.v.) of a later date. See ABT §26 in EWGT p.108.

RHUFON ab EINION ab IDGWYN. (650)

A prince of the line of Rhos, Gwynedd; father of Meirion (HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108. In ABT §25 Einion is omitted.

RHUFON ab ENEDWY. (870)

Ancestor of Geraint ap Tegwared, patriarch of a tribe in Pentraeth, Môn; father of Cathus (HL §6a in EWGT p.116).

RHUFON BEFR ap DEWRARTH WLEDIG.

'R. the Radiant'. He is mentioned in the tale of 'Culhwch and Olwen' as one of the warriors at Arthur's Court (WM 460, RM 106). In the tale of 'Rhonabwy's Dream' he is described as a young man with yellow-red hair, without beard or moustache, having the bearing of a nobleman (RM 148). It was hateful to him that Arthur should suffer loss in anything (RM 159). His companions have mead and

bragget in honour, and the right to woo the daughters of the kings of Ynys Prydain. This right they have because in every strait they come in his van and in his rear (RM 149). According to a triad (TYP no.3) he was one of the 'Three Fair Princes' of Ynys Prydain. In another triad (TYP no.23, WR version) he is one of the 'Three Arrogant Men' of Ynys Prydain, instead of Rhun ab Einion. According to TYP no.61 his was one of the 'Three Golden Corpses' of Ynys Prydain. On 'Golden Corpses' see s.n. Madog ap Brwyn.

His patronymic is very variable: Dorath (CO), Deorthach Wledig (R's Dream), Dewrarth Wledig, Deorath Wledig, etc. (TYP no.3), none (TYP no.23), Gwyddno (TYP no.61)

In LIH p.316, ll.18-19 there is a poem attributed to Hywel ab Owain Gwynedd (c.1160) which commences with the lines:

A foaming white wave wets the grave-
mound of Rhufon Befr, chief of princes.

The poem implies a connection between Rhufon Befr and Gwynedd. This agrees with 'Araith Iolo Goch am y rhiain ardderchog' ed. D.Gwenallt Jones, *Yr Areithiau Pros*, p.12, which says: 'The dominions of Rhufon Befr son of Drothach (*sic*) Wledig were formerly Gwynedd'.

He is probably the same as the Rhufawn mentioned in the Stanzas of the Graves, in the Black Book of Carmarthen:

42 Elffin took me to test my bardic lore
 for the first time above a leader,-
 the grave of Rhufawn of princely mien.
43 Elffin took me to test my bardic lore
 above a leader for the first time,-
 the grave of Rhufawn, buried very young.

(SG pp.126/7). The site is not specified or described. In an elegy to Trahaearn Brydydd Mawr ascribed to Gwilym Ddu of Arfon (c.1320) the grave of a certain Rhufon is mentioned as *hyd Gawrnwy*, 'near Cawrnwy', perhaps Cornwy in Talybolion, Môn. See RBP col.1230, l.12 and ByA §4 (Nwy) in EWGT p.86. The parish of Llanfairynghornwy is on the north-west corner of Anglesey.

RHUFON HIR.

'R. the Tall'. He is mentioned in the 'Gododdin' of Aneirin, as one of the heroes who made the celebrated raid on Catraeth and died there (CA stanza 33, ll.376-9).

He took the lead, he burst through armies,
Five times fifty fell before his blades;
Rhufon the tall, he presented gold to the altar
and gifts and fine presents to the minstrel.

(Translated by Kenneth Jackson, *The Gododdin*, (1969) p.130). The name Rhufon also occurs with others in stanza 82, l.1002.

RHUN, father of Meigen. See Meigen ap Rhun.

RHUN ab ALUN DYFED. (Legendary).

He is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (v.24):

Whose is the grave at Rhyd Faen-ced
with its head downhill?
The grave of Rhun son of Alun Dyfed.

The stanza is given differently in Peniarth MS.98B (v.18):

Above the ford of the rough stone [Rhyd y Garw Faen] ...
is the grave of Rhun son of Alun Dyfed.

(SG pp.122/3, 136/7).

The following appeared in Peniarth MS.177 p.129, by Gruffudd Hiraethog, but is now illegible. It was copied by Simwnt Fychan in Cardiff MS.4.265 old fo.209v:

*Run ap Alvn Dyved yr hwnn a gladdwyd yn ymyl y Ryd Galed yn y Gwynvynydd
yMhennllynn. Ac yno y llas ef pann giliodd o Giltalgarth.*

Rhun ab Alun Dyfed who was buried on the edge of the Hard (or Difficult) Ford in the Gwynfynydd in Penllyn. And there he was killed when he retreated from Ciltalgarth.

Ciltalgarth is a township in Llanfor, Penllyn (WATU).

Rhun ab Alun Dyfed, through a son Dyfrig, was said to be ancestor of Rhun ap Dinawal, patriarch of a tribe in Cyfeiliog. See PP₂ §34(2).

RHUN ap ARTHGAL, king of Strathclyde. (830)

The last in the pedigree of the kings of Strathclyde in the 'Harleian' genealogies (HG 5 in EWGT p.10). He appears to have succeeded his father as king of Strathclyde in 872 when the latter was slain through the counsel of Constantine son of Kenneth, king of the Scots. See s.n. Arthgal. In spite of this he allied himself to the family of Kenneth mac Alpin, by marrying the daughter, un-named, of Kenneth. By her he was the father of Eochaid who became king of the Scots as well as of Strathclyde (CB p.184).

He evidently died in or before 878 when his son Eochaid (q.v.) became king.

RHUN ap BELI. (Legendary).

He is mentioned in a triad (TYP no.20) as one of the 'Three Red Ravagers' of Ynys Prydain. The 'WR' text adds that for a year neither grass nor plants would spring up where one of the three had walked. In another triad (TYP no.13W) he is mentioned as the father of Gwyddar.

Rhun ap Beli is also mentioned in a poem by Hywel Foel ap Griffri on Owain Goch ap Gruffudd, who had been imprisoned in 1254 by his brother Llywelyn ap Gruffudd:

If he were a free man, like Rhun ap Beli,
He would not let Lloegr burn his borders.

(LIH p.56, ll.20-21). See Thomas Stephens, *The Literature of the Kymry*, 1876 ed., p.363. His father, Beli, is not identified. See TYP p.500.

RHUN ap BRYCHAN.

The name does not occur in the earliest list of the children of Brychan in 'De Situ Brecheniauc', but is included in 'Cognatio Brychan' (§14(6) in EWGT p.18): 'Rhun, himself called a saint in Manan'. This corresponds to the version in Jesus College MS.20 (JC 2(7) in EWGT p.43): 'Rhunan ap Brychan is in the [place] called Manaw'. But Cognatio Brychan is probably itself somewhat corrupt. See discussion s.n. Papai, which suggests that 'Cognatio' should read: *Run [in] Martherrun apud Keueilioc*, 'Rhun in Merthyr Rhun in Cyfeiliog' (PCB). No such place as Merthyr Rhun is now known. On the other hand it is said that Marown church in the Isle of Man was ascribed to Runus or Runo in 1511 (LBS IV.109 n.1).

The version in the 'Hanesyn Hen' tract, called 'Plant Brychan' in EWGT p.81, does not mention Rhun. But an extended version in Peniarth MS.127 adds an item (§2u in EWGT p.82): 'Docvan [for

Doewan] and Rhawin and Rhun sons of Brychan. I do not know where they are resting'. This is the first appearance of Doewan (q.v.) and Rhawin as sons of Brychan. Rhawin is probably a doublet of Rhun or of Rhain.

RHUN ap CENELAPH DREMRUDD. (530)

A prince probably of Powys, father of Madog ap Rhun and ancestor of Eliffer ap Gronwy (JC 16 in EWGT p.46).

RHUN ab EINION, RHUN RYFEDDFAWR. (480)

'R. of Great Wealth'. Rhun ab Einion is mentioned in a triad (TYP no.23) as one of the 'Three Arrogant Ones' of Ynys Prydain. The 'RW' version of the triad substitutes Rhufon Befr. He is evidently the same as the person who appears as a descendant of Coel: 'Rhun ab Einion ap Ceneu ap Coel Hen' (JC §35) and 'Rhun ab Einion ap Mar ap Ceneu ap Coel' (ByA §14). See EWGT pp.48, 88.

Also in the expanded 'Hanesyn Hen' tract we find Perweur ferch Rhun Ryfeddfawr ab Einion ap Mar ap Ceneu ap Coel, as mother of Beli ap Rhun ap Maelgwn (ByA §29c in EWGT p.91). This shows that Rhun Ryfeddfawr is the same as Rhun ab Einion. A commoner version of the latter pedigree substitutes Maeswig Gloff (q.v.) for Mar. Perweur ferch Rhun Ryfeddfawr is the subject of a triad. See the name.

Rhun Ryfeddfawr is mentioned in the 'Llywarch Hen' poetry, where Llywarch Hen is represented soliloquizing after the death of Urien. (CLLH III.33). In the next two stanzas he is called Rhun, without cognomen. In this context it is reasonably certain that this is Rhun ab Urien. See CLIH p.132, TYP p.503).

RHUN ab ENEAS LEDEWIG. See Eneas Ledewig.

RHUN ap GWYDDNO. See Gwyddno ap Cawrdaf, Gwyddno Garanhir.

RHUN ap LLYWARCH. (970?)

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

RHUN ap MAELGWN GWYNEDD. (500)

He appears in nearly all the pedigrees of the line of Gwynedd, being father of Beli (HG 1, GaC 1, JC 22, etc. in EWGT pp.9, 36, 47, etc.).

He is mentioned in the triads as one of the 'Three Fair Princes' of Ynys Prydain (TYP no.3), and one of the 'Three Fettered Men' of Ynys Prydain. The WR versions call them 'Gold-fettered' because no horse could be found to suit them owing to their size. 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 (TYP no.17).

The tallness of Rhun is referred to in the tale of 'Rhonabwy's Dream' where we are told of a big curly-headed auburn man (RM 159) who is later said to be 'Rhun ap Maelgwn Gwynedd, a man whose authority is such that all men shall come and take counsel of him' (RM 160). He is sometimes called Rhun Hir, 'the tall', for example in the pedigree in JC 22, above. The epithet 'hir' is also found in poetry, e.g. that of Meilir Brydydd (LIH p.1, l.24) and Gruffudd ap Dafydd ap Tudur (RBP col.1265, l.31). This tallness was characteristic of his family. See Maelgwn Gwynedd, Cadwallon Lawhir, Cadwaladr Fendigaid.

In 'Hanes Taliesin' Rhun ap Maelgwn is sent by his father to test the chastity of the wife of Elffin ap Gwyddno and to see if Elffin's boasts were true. We are told that Rhun was one of the lustiest men in the world and that neither woman nor maiden with whom he became associated came away with her reputation intact. Rhun set out fully intending to despoil Elffin's wife, but Taliesin foresaw his plans and frustrated them by arranging for the wife's maid to take the place of her mistress, dressed in her

clothes and with her rings on her fingers. Rhun sat down to a meal with her, she became inebriated and Rhun gave her a drug which put her to sleep. Then Rhun cut off her little finger on which was Elffin's signet ring, and had his way with her. When Rhun returned in triumph to Maelgwn's court Elffin was able to prove that the so-called evidence of his wife's unfaithfulness was unfounded. See further s.n. Elffin ap Gwyddno. We hear no more of Rhun in this tale. See Patrick K.Ford, *The Mabinogi and other Medieval Welsh Tales*, 1977, pp.168-9, Charlotte Guest, *The Mabinogion*, Everyman edition, pp.269-70.

According to the expanded 'Hanesyn Hen' tract the wife of Rhun and mother of Beli was Perweur (q.v.) ferch Rhun Ryfeddfawr. His mother was Gwallwen ferch Afallach (ByS §28c, d in EWGT p.91).

In the Life of St.Cadog we are told that Maelgwn had had a disagreement with St.Cadog, had been discomfited and been forced to grant certain privileges to the saint (§§23, 69). Later his son Rhun set out from Gwynedd with a band of men to rob and lay waste in the south. Before they left, Maelgwn strictly bade them not to inflict any injury on Cadog and his people. The people trusted Maelgwn's men because of the covenant. Rhun invaded Gwrynydd and drove considerable plunder to his camp, but some of his men ventured into neighbouring Penychen, which was part of Cadog's territory. They caused trouble by setting fire to a barn. The smoke drifted to where Rhun was and caused him and his men to become blind. When he discovered the cause Rhun sent for Cadog, apologized, and he and his men received back their sight. Rhun ratified the previous privileges to Cadog and gave him presents, including a sword which Cadog later gave to Gwrgan Frych, a king in Glamorgan (§24).

According to the tract 'Disgyniad Pendefigaeth Cymru' (§1 ed. in NLWJ 16 p.257) after the death of Maelgwn, his son Rhun expected to succeed. But because Rhun's mother, Gwallwen, was Maelgwn's mistress, he was not acceptable to some as prince, only as regent. On these grounds Elidir Mwynfawr laid claim to the throne, but he was killed in Arfon. See further s.n. Elidir Mwynfawr. The sequel is told in the Chirk Codex of the Welsh laws: The men of the North came to avenge the death of Elidir, among whom were Clydno Eidyn, Nudd Hael, Mordaf Hael and Rhydderch Hael. Then Rhun ap Maelgwn and the men of Gwynedd rose up in arms and came to the bank of the Gwerydd in the North, and there they were long disputing who should take the lead through the river Gwerydd. And Rhun dispatched a messenger to Gwynedd to ascertain who were entitled to lead. Some say that Maeldaf Hynaf, the lord of Penardd, adjudged it to the men of Arfon; Iorwerth ap Madog affirms that it was Idno Hen [who assigned it] to the men of the black-headed shafts. And thereupon the men of Arfon went in the van, and were good there. And Taliesin sang:

I heard the clash of their blades,
with Rhun in the rush of armies,
the men of Arfon of red spears.

(Text and trans. in TYP pp.501-2). 'And then on account of the length of time they remained in arms, their wives slept with their bond-servants: and on that account Rhun granted them fourteen privileges.' These were called *Breiniau Gwŷr Arfon*. (Aneurin Owen, *Ancient Laws and Institutes of Wales*, I.104). The Gwerydd is said to be the Forth. See John Morris-Jones in Cy.28 (1918) pp.61-62.

'Rhun got the sovereignty from then onwards, and that was fitting' (Disgyniad Pendefigaeth Cymru, §1).

It is probably Rhun ap Maelgwn whose grave is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (v.70):

The graves on the Morfa,
few are they who lament them:
.
there is Rhun, ardent in battle.

The place is almost certainly Morfa Rhianedd, between Great and Little Orme's Head near Llandudno and near the legendary site of Maelgwn's Court at Degannwy. See SG pp.115, 130-3.

It was suggested by Edward Lhuyd that Caerhun, the site of a Roman fort in Arllechwedd, near the west bank of the Conwy, is named after Rhun ap Maelgwn (Gibson's edition (1695) of Camden's *Britannia*, p.670). This has been generally accepted (HW 167 n.25; J. Lloyd-Jones, *Enwau Lleoedd Sir Gaernarfon*, p.37). The poet Cynddelw refers to the north-Welsh rulers as 'the lineage of Rhun', 'the children of Rhun', and to Gwynedd as 'the land of Rhun ap Maelgwn' (LIH pp.107, 1.16; 89, 1.32; 180, 1.17; TYP p.502).

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth introduced discord by substituting Einion for Rhun as son and successor to Maelgwn and father of Beli (HRB XII.6). This was remarked on in MG §1 in EWGT p.38: 'Beli ap Rhun ap Maelgwn Gwynedd according to the manner of the bards, but according to the History, Beli was the son of Einion ap Maelgwn Gwynedd'.

Geoffrey says that Rhun ap Maelgwn, after the death of his brother Einion, was driven out by the Saxons, came to Armorica and bestowed his daughter, un-named, on Hoel, the son of that great Hoel who shared in Arthur's conquests (XII.6). The various versions of Brut y Brenhinedd copy or adapt Geoffrey in various ways. The daughter of Rhun is named Tymyr in Peniarth MS.131 p.54 (c.1510) and by Robert Vaughan, copied in Panton MS.51 fo.124.

RHUN ap MORGYNHOR.

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

RHUN ap NEITHON ap CATHEN.

The last of a line of otherwise unknown princes mentioned in the 'Harleian' genealogies (HG 16 in EWGT p.11).

RHUN AP NEITHON ap SENYLLT. (515)

Member of a line of princes whose descendants are found in the Isle of Man; father of Tudwal (HG 4, JC 19 in EWGT pp.10, 46). H.M.Chadwick thought that this family originally came from Galloway having been expelled by the English shortly before 550 (*Early Scotland*, p.146), or by Urien Rheged? (PCB). If so this would probably have been in the time of Rhun ap Neithon or his father (PCB).

RHUN ap NWYTHON. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 464, RM 109).

Geoffrey of Monmouth mentions Run map Neton as one of the persons present at Arthur's special coronation (HRB IX.12). In Brut y Brenhinedd he occurs as Run map Nwython in the Red Book text (RBB p.200) and similarly in other versions.

See further s.n. Nwython.

RHUN ap PEREDUR. (Fictitious). (186-179 B.C.)

A fictitious king of Britain, called Runo son of Peredurus by Geoffrey of Monmouth. He succeeded his cousin Enniaunus son of Iugenius [Einion ab Owain] and was succeeded by another cousin, Geruntius son of Elidurus [Geraint ab Elidir]. Nothing further is said of his reign (HRB III.19). Brut y Brenhinedd calls him Rhun ap Peredur and adds nothing more.

RHUN ap PYD. See Panna ap Pyd.

RHUN ab URIEN RHEGED. (550)

According to the *Historia Brittonum* (§63) it was *Rum map Urbgen* [Rhun ab Urien] who baptized Edwin of Northumbria. This contradicts Bede who says that Paulinus baptized Edwin in 627 (*Hist. Eccles.*, II.14). Paulinus was certainly in charge of the missionary work, and we can assume that

Rhun at least aided him, and possibly did the actual work of baptizing. The statement of HB is repeated in the *Annales Cambriae* (s.a. 626) but this cannot be regarded as independent evidence. See Kenneth Jackson in *Celt and Saxon*, ed. Nora K. Chadwick, 1963, p.33. Alternatively it has been suggested that Rhun baptized Edwin while he was in exile in Gwynedd but that this was not acceptable to Paulinus and The Roman Church (A.W.Wade-Evans in *Trans. Dumfriesshire and Galloway Antiq.Soc.*, 27 (1950) p.80, Nora Chadwick, *Celt and Saxon*, p.164). This could have been c.590 (PCB).

Some manuscripts of HB identify Rhun with Paulinus (Mommsen, p.207), but Kenneth Jackson ruled this out as "a clumsy attempt to reconcile the two versions." (*ibid*, p.33). See also TYP p.503.

It is reasonable to suppose that he is the same as the Rhun father of Rhwyth the father Rhieinfell the first wife of Oswy of Northumbria mentioned in HB §57 (Kenneth Jackson, *loc.cit.*, p.41; TYP p.503).

The Chartres fragment of the *Historia Brittonum* begins with this heading:

Incipiunt exberta [read excerpta] ffil]ii Urbacen [read Urbagen] de libro sancti Germani inventa.

'Here begin excerpts of the son of Urien found in the book of St.Germanus'.

It is generally agreed that this son of Urien is Rhun ab Urien. See s.n. Nennius.

In the Llywarch Hen poetry Rhun is mentioned in three stanzas of the poem where Llywarch Hen is represented soliloquizing after the death of Urien (CLIH III.33-35). He speaks of presents given him by Rhun. Rhun is not said to be son of Urien, and in one place he is called Rhun Ryfeddfawr which suggests Rhun (q.v.) ab Einion. But Rhun ab Urien is the most natural interpretation (CLIH p.132). In another poem, about Mechydd ap Llywarch Hen, there is a reference to Owain Rheged, i.e. Owain ab Urien, and to 'Rhun's fight with another hero' (CLIH VII 18, 22). Here again it is only conjecture, but probable, that this was the son of Urien (CLIH p.185).

If Rhun fought with his father against Bernicia in his youth, he could have "entered the church in his old age (there is nothing improbable about this), and it appears that he had forgiven his enemies." (Kenneth Jackson, *loc.cit.*, p.33).

The 'Hanesyn Hen' tract includes Rhun in its list of the sons of Urien (ByA §7 in EWGT p.87).

RHUN BALADR BRAS. (Fictitious). (929-890 B.C.)

A fictitious king of Britain, called by Geoffrey of Monmouth Rud Hudibras, or simply Hudibras in some versions. He was the son of Leil [Lleon] and succeeded his father in the kingdom. At the beginning of his reign he settled the civil strife which had broken out at the end of his father's reign. He founded *Kaerreint* (for *Kaerceint*) [Caergeint], which Geoffrey identified with Canterbury, *Kaergueint* [Caerwynt], i.e. Winchester, and the town of *Mons Paladur* [Castell Mynydd Paladr], i.e. Spearmount, Shaftesbury. At this place an eagle spoke while the wall of the town was being built. Geoffrey disdained to repeat the speech as he considered it to be untrue! (HRB II.9). However other versions of the 'History' were more forthcoming. See s.n. Eryr. Rud Hudibras was succeeded by his son Bladud [Bleiddud] (II.10).

Brut y Brenhinedd calls him Rhun Baladr Bras (R. Broad-spear) ap Lleon and tells the same story using names shown above in [].

Rhun Baladr Bras is included in the tract of the 'Twenty-four Mightiest Kings' (§6 in *Études Celtiques*, XII (1968) p.169). Here his third foundation is identified with Exeter (var. Leicester, Worcester).

He is called Hudibras or Huddibras in Spenser's *Faerie Queene* (II.x.25) and the name is also used for another person (II.ii.17). The name Hudibras was used for, and in, a lengthy satire by Samuel Butler (1512-80).

RHUN GAWR. See Tringer ap Nudd Nod.

RHUN HIR. See Rhun ap Maelgwn Gwynedd.

RHUN RHUDD BALADR ap LLARY. (570)

'R. of the Red Spear'. Genealogical link in the ancestry of Gwineu Deufreuddwyd; father of Bywdeg (MG 3, ABT 1b, etc. in EWGT pp.39, 96).

RHUOL ap TEGOG. (470)

Father of Rhirid and ancestor of Mael ap Menwyd. See BBCS 20 p.237 (1963).

RHWYDRYS, ST.

The Saint of Llanrhwys, Môn (PW 90). Festival on November 1 according to Browne Willis, *Bangor*, 1721, p.280 (LBS IV.112). A late version of *Bonedd y Saint* by Thomas Wiliems (c.1600) makes him son of Rhwydrhieni, king of Connaught (ByS §91 in EWGT p.66).

RHYBRAWST, wife of Brychan. See Eurbrawst.

RHYCHWYN, ST.

The saint of Llanrhywyn, Nanconwy, Gwynedd (PW 85). Commemorated on June 12 according to a few calendars (LBS I.72) but the generally accepted date is June 10 (LBS IV.114).

Some late versions of *Bonedd y Saint* make him son of Helig ap Glannog (ByS 42(F), AchS 11 in EWGT pp.60, 69).

RHYCHWYN FARFOG. (430)

'R. the Bearded'. He is described as being of Bodrhywyn in Rhos, [Gwynedd], a township in Llanfair Talhaearn; father of Cynwac or Cynwas and grandfather of Garannog Glewddigar (ByS 72, HL 11 in EWGT pp.65, 119).

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

Geoffrey of Monmouth calls him Rederchius, 21st of the 25 kings who reigned after the death of Catellus [Cadell ap Geraint] and before the accession of Heli [Beli Mawr]. He succeeded Redion [Rhydion] and was succeeded by Samuil Penissel [Sawyl Benisel]. Nothing further is said about his reign.

Brut y Brenhinedd calls him Rhydderch and adds nothing to Geoffrey's account, except that the 'Cleopatra' text makes him son of Rhydion and father of Sawyl Benisel. Similarly MP 1 in EWGT p.121. This disregards chronology.

RHYDDERCH ab ELGAN WEFL-HWCH.

Genealogical link in the ancestry of Cydifor [Fawr] ap Gollwyn, patriarch of a tribe in Dyfed; father of Gwyn (ABT 18b in EWGT p.106).

RHYDDERCH ap HYFAIDD. See Rhodri ap Hyfaidd.

RHYDDERCH ap IESTYN. (d.1033).

He seized power in South Wales after the death of Llywelyn ap Seisyll in 1023, and was himself slain by the Irish in 1033 (ByT). He was the founder of a house which, though it failed to retain its hold upon the crown of Deheubarth, nevertheless played a prominent part in Welsh history during the eleventh and twelfth centuries (HW 347). His descendants were associated with Ergyng and Gwent Uchaf (HW 361) and Gwynllŵg (HW 771). See also ABT 17 in EWGT p.105. His sons were Caradog, Rhys and Gruffudd (ByT).

He appears in the Book of Llandaf as a witness to a grant of land at St.Maughan's near Monmouth (BLD 264-5).

He is said to have been the son of Iestyn ab Owain ap Hywel Dda (LD i.143, 144, ii.99; Harleian MS.5835 p.7). Though late, these authorities are credible, unlike other versions which make him son of Iestyn ap Gwrgan, a chronological impossibility. Iestyn ab Owain is called Lord of Iestynton (LD i.107, 133, ii.93), i.e. Eastington (OP I.420), a manor in Rhoscrowther, Dyfed (WATU). In keeping with this, one family, the Cradocks, later Newtons, which claimed descent from him, is found in Dyfed. See WG 1 Vol.4 p.761.

RHYDDERCH ab OWAIN. (755)

A prince of the line of Strathclyde; father of Dyfnwal (HG 5 in EWGT p.10).

RHYDDERCH ERYR ap DOS. (Legendary).

An additional son of Dos (wrongly Endos) ap Deigr mentioned by Lewys Dwnn. See note to ByA §21 in EWGT p.149.

RHYDDERCH FAWR.

Edward Lhuyd wrote in Peniarth MS.120 p.490: "Rudherch vawr last lo. of Gower, of y^e Brittain before it was conquered by strangers". Again p.493: "Llanriddian ... within this parish are 1: [lordship] or manor of Webly ... within the 1: of Webly stood a castle of that name ... It is said y^t Rudderch vawr was y^e last 1: of Gowyr of y^e Brittain, and that he sometime did dwell within this Castle." Edited in *Parochialia*, III. 139, 144.

RHYDDERCH HAEL, king of Strathclyde. (540), (d.614?)

The *Historia Brittonum*, in the section dealing with the kings of Bernicia, says (§63): 'Hussa reigned seven years. Against him fought four kings, Urbgen, Riderc Hen, Guallanc [*read* Guallauc] and Morcant,' i.e. Urien, Rhydderch Hen, Gwallog and Morgan. Husa probably reigned 585-592 in Bernicia (Peter Hunter Blair in *Studies in Early British History*, ed. Nora K. Chadwick, 1954, p.149). Rhydderch was the son of Tudwal Tudclyd, descended from Dyfnwal Hen of the line of kings of Strathclyde (HG 5, 6, BGG 8, ByA 18 in EWGT pp.10, 73, 89). In HG his cognomen is *Hen*, 'Old', as in HB but in BGG and later references it is regularly *Hael*, 'Generous'. In ByA he is called Rhydderch Hael *glaer ag ardderchddrud*, 'bright and splendid hero'. This is reminiscent of Iolo Goch who wrote *Rhydderch gwr ardderchawc*, 'R. splendid man' (*Gwaith*, ed. D.R.Johnston, p.81, VIII, 1.4).

In the *Life of St.Kentigern* by Jocelin of Furness we are told that Rederech was raised to be king over the *regnum Cambrinum*, having been baptized in Ireland. He strove to restore the Christian religion in his kingdom which had been almost totally destroyed. He sent messengers to Kentigern, who had been driven out by Morken's kin, and invited him to return to *Cambria* [Cumbria] (§§29, 30).

Kentigern returned and was met at Hoddam in Dumfriesshire by Rederech who encouraged him to settle in his kingdom. Kentigern remained in great favour with the king. Rederech's queen, Languoreth was cured of barrenness by Kentigern, and she bore a son named Constantine (§33). See further s.n. Languoreth. There was a fool at Rederech's court named Laloecen. See Llallogan.

In the Chirk Codex of the Welsh Laws we are told that the men of the North invaded Arfon to avenge the death of Elidir Mwynfawr who had been killed there. Rhydderch Hael was one of these invaders, the others being Clydno Eidym, Nudd Hael and Mordaf Hael. They were driven out by Rhun (q.v.) ap Maelgwn Gwynedd.

In the triads Rhydderch is called one of the *Tri Hael*, 'Three generous ones', of Ynys Prydain, the other two being Mordaf Hael and Nudd Hael (TYP no.2). Rhuddlwyd (Dun-grey), his horse, is called one of the 'Three Pack-Horses' of Ynys Prydainn (TYP no.43) but in The Black Book of Carmarthen (BBC 28.5) it is called Druddlwyd (Spirited Grey) (TYP p.108). In the poem known as 'Canu y Meirch' in the Book of Taliesin (BT 48) one of the Three Cloven-hoofed horses was Llwyd Lliw Elleic (Grey Tawny colour), the horse of Rhydderch the Giver. See TYP pp.c-cii). Rhydderch's daughter, Angharad Tonfelen, was one of the 'Three Lively Maidens' of Ynys Prydain (TYP no.79). Another daughter of Rhydderch was named Gwladus according to the expanded 'Hanesyn Hen' tract (ByA §20 in EWGT

p.89). Later versions say that she was the mother of Ieufaf and Ceneu sons of Brwydr Ddiriaid, but this is probably an error. See BBCS 18 p.246 (1959).

The Welsh 'Myrddin' poetry and Geoffrey of Monmouth's 'Vita Merlini' both imply that Rhydderch Hael took part in the battle of Arderydd, which took place in 573. See s.n. Myrddin Wyllt. In this battle it appears that Rhydderch Hael, with Gwrgi and Peredur sons of Eliffer Gosgorddfawr were ranged against Gwenddoleu ap Ceidio and Aeddan Fradog, i.e. Aedán mac Gabráin, who became king of the Scots of Dál Riada, 574-606. The result was the defeat and death of Gwenddoleu. Rhydderch's 'supporter' or 'champion' at the battle was Gwasawg (q.v.). That there was a tradition of enmity between Rhydderch and Aeddan is illustrated in a triad (TYP no.54) where it is said that one of the 'Three Unrestrained Ravagings' of Ynys Prydain was when Aeddan Fradog came to the court of Rhydderch Hael at Alclud and left neither food nor drink nor beast alive. See further s.nn. Arderydd and Aeddan Fradog.

Dyrnwyn, the sword of Rhydderch Hael, was reckoned one of the Thirteen Treasures of Britain. If anybody other than Rhydderch drew it from its scabbard it would burst into flame. Rhydderch never refused it to anyone who asked for it, but when its properties were appreciated it would be returned to him. That was why he was called 'the generous'. See *Llên Cymru*, V. pp.33 f; *Études Celtiques*, X (1963) p.462.

A tale illustrating Rhydderch's generosity is told in the Life of St.Kentigern, §37.

In Adamnan's Life of St.Columba (d.597) (Ed. William Reeves, Edinburgh, 1874) there is a chapter (I.8) headed *De Rege Roderco filio Tothail qui in Petra Cloithe regnavit*, 'who reigned in The Rock of the Clyde', that is Alclud = Dumbarton (HW 165). Rhydderch enquired of Columba whether he would be killed by his enemies. Columba prophesied that 'he shall never be delivered into the hands of his enemies; he will die at home on his pillow.' 'And the prophecy of the saint ... was fully accomplished, for ... he died quietly in his own house.'

In the Life of St.Kentigern (§§44-45) we are told that Rhydderch died within a year after Kentigern. The year is probably 614. See s.n. Cyndeyrn Garthwys.

Rhydderch's grave is mentioned in the Stanzas of the Graves in the Black Book of Carmarthen (no.13):

At Abererch [is the grave of] Rhydderch Hael.

(SG pp.120/1). Abererch is in Llŷn and this site hardly accords with what we know of the life of Rhydderch Hael. Thomas Jones suggested that his grave might have been identified with the cromlech near the present village of Four Crosses [Y Ffôr] (*ibid.*, p.114). This is evidently a case of the secondary localization in Wales of a tradition about a northern hero (TYP p.505).

In 'The Conversation between Myrddin and his sister Gwenddydd', a poem in the Red Book of Hergest, Myrddin prophesies that Rhydderch Hael will be succeeded by Morgan Mawr ap Sadyrnin (Col.577, stanzas 9 and 10). This may be questioned. See s.n. Morgan Mawr ap Sadyrnin.

Carrutherstown in Dumfriesshire perhaps takes its name from Caer Rydderch. Compare W.J.Watson, *The Celtic Place-names of Scotland*, 1926, p.368.

RHYDEYRN ap DEHEUWAIN. (Fictitious).

Father of Gwrtheyrn Gwrtheneu in some pedigrees (Buchedd Beuno §24, ABT §9b in EWGT pp.30, 103).

RHYDEYRN ab EUDDIGAN.

Genealogical link in the ancestry of Coel Hen; father of Rhifedel (HG 10, ABT 1c in EWGT pp.10, 96). Other versions in EWGT are slightly corrupt.

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

Called Redion by Geoffrey of Monmouth who makes him 20th of the 25 kings who reigned between the death of Catellus [Cadell ap Geraint] and the accession of Heli [Beli Mawr]. He succeeded

Eldol [Eidol] and was succeeded by Rederchius [Rhydderch]. Nothing further is said of his reign (HRB III.19).

Brut y Brenhinedd calls him Rhydion and adds nothing more. But The 'Cleopatra' version makes him son of his predecessor and father of his successor, which is chronologically impossible; similarly MP 1 in EWGT p.121. See s.n. Cadell ap Geraint.

RHYDOCH ap BRYCHAN.

The original entry in De Situ Brecheniauc §11(11) was probably *Rydoch filius Brachan inde dicitur Ton Ridoch*. See EWGT p.15. Rydoch is probably the saint of Lanreath in Cornwall, formerly Lanredoch (A.W.Wade-Evans in *Trans. Brecknock Society*, I, Cardiff, 1930, p.10; G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, "Cornish Saints" series No.25, 1930, p.49).

It appears that an early attempt was made to identify Rhydoch with St.Iudoc (Josse), patron of St.Josse-sur-mer, near Étaples in Picardy, for in the manuscript Rydoch is glossed *.i. Iudoc*, 'in Francia' has been inserted after Brachan, and 'Windouith', glossed *eurus de vent*, ('south-east wind?'), has been inserted after Ton Ridoch. Similar statements, sometimes corrupt, are found in the later Brychan documents (CB 14(11), JC 2(11), PB 2i). See EWGT pp.15, 18, 43, 82. JC says 'in France in the place called Twmb Reidoc'. PB has Cadawc, with variations, Rhodawg, Rydderch. In Peniarth MS.178 p.22 it becomes two names Ridaorch and Rodoch. In Llanstephan MS.187 p.217 and Cardiff MS.4.22 p.48 the name appears four times in the list of sons of Brychan: Rhidorch, Rhodawrch/Rhodorch, Cradog, Cadawg. Similarly in a list by Nicolas Roscarrock (LBS I.313).

Egerton Phillimore pointed out that Iudoc is the Breton saint also known as St.Josse, and suggested that the gloss 'de vent' means Winchester where the relics of St.Iudoc were deposited in 903 according to ASC MS F. He took Windouith to be somebody's reading of Quentauc, Cwantawic, or some other form of the name which had been identified with Étaples in Picardy (Wade-Evans, *ibid.*, pp.9-10).

RHYMHI, GAST.

'The bitch Rhymhi'. In the list of persons at Arthur's Court in the tale of 'Culhwch and Olwen' we find 'the two whelps of the bitch Rhymhi, Gwyddrud and Gwydden Astrus.' (WM 467, RM 111). Later in the same tale we are told that Arthur went in search of the two whelps of the bitch Rhymhi. He heard that she was at Aberdaugleddyf [Milford Haven] in the shape of a she-wolf. Arthur went in his ship Prydwen, and others by land to hunt the bitch, and in this wise they surrounded her and her two whelps, and God changed them back into their own form (RM 132). They are not mentioned again and we are not told why they were required for the wedding of Culhwch and Olwen. See further s.n. Gwyddien Astrus.

Rhymi is a place-name which is more commonly written Rhymni, i.e. Rumney, two miles north-east of Cardiff (OP I.252, 258).

RHYS ab ARTHFAEL. (795)

A prince of the line of Glywysing who appears as father of Hywel ap Rhys in Jesus College MS.20 (JC §§9, 10, 12) and later in ABT 15, MP 3. See EWGT pp.45, 105, 122. His mother was Brawstudd ferch Gloud of Buellt (JC §14 in EWGT p.45). For his father see Arthfael ap Rhys.

He was commemorated by his son Hywel ap Rhys on a monument at Llantwit Major (see Hywel ap Rhys).

RHYS ab EINUDD, error for Rhys ab Ithel.

RHYS ap GORBONION. See Regin son of Gorbonianus.

RHYS ab ITHEL, king in Glywysing. (725)

He appears as a member of the line of Gwent and Glywysing (HG 29, JC 9, ABT 15 in EWGT pp.12, 45, 105). Some late pedigrees call him wrongly Rhys ab Einudd (MP 3 in EWGT p.122).

In the Book of Llandaf he appears with his brothers Rhodri, Meurig and Ffernfael and his father Ithel as witness to a charter in the time of bishop Berthwyn (BLD 191); later with his brother Meurig, who was king, in the time of bishop Terchan (BLD 204). He finally appears as king himself (BLD 211a), king of Glywysing (209a), both in the time of bishop Cadwared. According to J.E.Lloyd Rhys and his brothers Rhodri and Meurig were kings in Glywysing while Ffernfael was king of Gwent (HW 274). Wendy Davies suggests about A.D. 745-775 for his period of activity as king (LlCh p.76).

He was probably the father of Arthfael (q.v.) ap Rhys. Compare Brochwel ap Rhys.

RHYS ap MARCHAN. (990). See Marchan ap Cynwrig.**RHYS ap MAREDUDD ab OWAIN**. (970)

He is mentioned by Gutun Owain in Peniarth MS.131 p.81 without comment. Later authorities make him father of Aron Fraich Hir, patriarch of a small tribe in Morgannwg (PP §35). As Aron Fraich Hir was probably born c.1070 and Rhys c.970 the genealogy is too short by about two generations so that Rhys must be regarded as a supposed ancestor rather than father of Aron Fraich Hir. According to David Edwardes, quoting William Bennett, Rhys ap Maredudd 'came to Glamorgan with his niece Angharad ferch Cynfyn wife to Gwrgan ab Ithel' (Glamorgan p.137 in the Golden Grove Book Vol.1).

RHYS ab OWAIN ap HYWEL DDA. (930)

In the Red Book of the Exchequer, enumerating the divisions of Wales, we are told that the region 'Between Severn and Wye' *in tempore Ris filii Oeni vocata fuit Kenthlebiac* [Cynllibiwig]. *In ea sunt vij cantredi. Homines autem de Lydeneye interfecerunt dominum suum, scilicet Ris filium Oeni filii Howelda*. (Ed. Hubert Hall, Rolls, p.762). Lydney is in Gloucestershire and seems to be a mistake, but the correction is not obvious, and the suggestion of the editor (II p.cclxi) not convincing.

RHYS ab OWAIN ap MORGAN HEN. (970)

He is mentioned in the Book of Llandaf (BLD 247) as son of king Owain [ap Morgan]. See HW 348.

RHYSTUD, ST. (500)

The saint of Llanrhystud in Ceredigion (PW 62). His wake was held on 'The Thursday in the Ember week before Christmas' according to the Dimetian Calendar (S). See LBS I.67-68, IV.117. According to late versions of Bonedd y Saint he was the son of Hywel Fychan ap Hywel ab Emyr Llydaw, or of Madog ab Emyr Llydaw (ByS 24a, AchS 2 in EWGT pp.58, 68).

RIATHAM son of DEROCH.

He appears in the genealogy of St. Iudichael given in the Life of that saint by Ingomar (11th century, whose works are lost) quoted by Pierre le Baud, *Histoire de Bretagne*, 1638, pp.64-82, but actually written c.1508 (LBS I.298 n.1). According to this he was the son of Deroch and father of Ionas, princes of Domnonée in Brittany. Similarly in the 12th century Life of St. Winnoc (Bollandists, *Acta Sanctorum*, Nov.III p.268); also in the Chronicon Briocense, (Ed. Dom Pierre H. Morice, *Preuves*, 1742, I Col.15). See s.n. Riwal.

Arthur le Moyne de la Borderie in his *Histoire de Bretagne*, 1896, I.400 says that Deroch was succeeded by Ionas and that the insertion of Riatham in the pedigree is *absolument impossible*. He concluded that Ionas was the son of Deroch and that Riatham was perhaps another son of Deroch, who died young (note 3). See also I.351 note. Compare Riothamus.

RIGUAL. See RIWAL

RIOTHAMUS (Sidonius) or **RIOTHIMUS** (Jordanes).

In 469 we find in the letters of Sidonius Apollinaris (*Epistolae*, i.7) the statement that Arvandus had been accused of treason by the Emperor Anthemius (467-472), for having incited the Visigoths to attack 'the Britanni situated beyond the Loire'. In the same year we find that Anthemius solicited aid from these Britons, and that their King *Riothimus* came to join the imperial army with a force of 12,000 men (Jordanes, *De Rebus Gothicis*, §45). This number, even if exaggerated, shows that there was a large colony already established in Armorica. Riothimus reached Bourges, and was apparently at that city for some time, as Sidonius wrote several letters to him [Riothamus], for example Lib.III Epistola IV (ed. Migne, *Patrologia Latina*, Vol.58 col.501). But the Visigoths finally came up against Riothimus and defeated him at Deols in the department of the Indre, so that he was forced to fly (Jordanes §45, Gregory of Tours, *Historia Francorum*, ii.18 who does not name him). He thereupon disappears from history, but his countrymen remained seated in Armorica, as is shown by plenty of later notices. The mention of ships and disembarkation by Jordanes has led some authors (e.g. Edward Gibbon, *Decline and Fall*, Ch.36) to make Riothamus an insular Briton. But see De la Borderie, *Histoire de Bretagne*, I.251-2; Oman pp.237-8. See also Mansuetus. Compare Riatham.

RITHWLINT, disciple of Beuno.

When Beuno had been at Aberriw [Berriew] on the Severn for some time he came to the conclusion that the land would soon be occupied by the English. He therefore decided to go elsewhere, but asked Rithwlint to continue to dwell there, leaving him a cross which Beuno himself had made (*Buchedd Beuno*, §8 in VSB p.17).

RIVALLO son of CUNEDAGIUS. See Rhiwallon ap Cunedda.

RIVOLD, prince of Cornouaille.

He is mentioned in the Life of St.Melor as a son of Budic. He killed his brother Meliau, prince of Cornouaille in Brittany, and seized the throne (538). At the same time he mutilated Meliau's son Melor, aged seven, so that he should not be able to take the throne. A few years later Rivold obtained the death of Melor by bribing the boy's guardian, but Rivold himself died the same year (544 or 545). Dates from De la Borderie, *Histoire de Bretagne*, 1896, I.378, 435.

According to Albert Le Grand's Life of Melaire [Melor] (§2), when Rivold killed Meliau he gave a small pension to Meliau's wife Haurille [Aurilla] (G.H.Doble, *The Saints of Cornwall*, III.27). LBS I.52 says that he married her. No authority found (PCB).

RIWAL, prince of Domnonée in Brittany.

An early settler in the northern part of Brittany, later called Domnonée. The Vita secunda of St.Winnoc in a manuscript of the 12th century, printed by the Bollandists (*Acta Sanctorum*, Nov.III, pp.267-8) gives the genealogy of the saint, and says:

Riwalus Britanniae dux filius fuit Derochi filii Guitoli filii Urbieni filii Catovi filii Gerentonis. 'Now this Riwalus, coming from the transmarine Britons with many ships, occupied the whole of Lesser Britain in the time of Clotharius, king of the Franks, the son of king Clodoveus. This Riwalus begat a son named Derochus and Derochus begat Riatham. Riatham begat Ionas, and Ionas begat Iudwalus ...'

He is mentioned, with the same genealogy, in the Life of St.Iudichael, said to be by the 11th century historian, Ingomar, and quoted by Pierre le Baud (*Histoire de Bretagne*, 1638, pp.64-82), but written c.1508 (LBS I.298 n.1). Similarly in the Chronicon Briocense printed by Dom Pierre H. Morice, *Preuves*, 1742, I Cols.14-15). In these he is called Riuuallus Murinazou, or Rivalus Murmaizon.

According to Le Baud (p.65) ‘Ruiuallus, a royal count, begged Clothaire that he would allow him to possess and administer in peace the said province (of Domnonée) with all those whom he had brought to this side of the sea’, and Clothaire gave him permission (LBS I.298). It is clear that Catovus son of Gerento is Cadwy ap Geraint of Welsh tradition, who is associated with Domnonia [Devon] in Britain. Chronologically, however, the genealogy back to Gerento is unsupportable.

The Chronicle of the Abbey of Mont St.Michel says:

Anno 513 venerunt transmarini Britanni in Armoricam, id est minorem Britanniam.

J.-P.Migne, *Patrologia Latina*, Vol.202, col.1323). So also the *Chronicon Britannicum*, ed. Dom Pierre H. Morice, *Preuves*, 1741, I col.2. Lothaire I, the Frankish king, son of Clovis, reigned 511-561. In agreement with these dates De la Borderie puts the reign of Riwal in Domnonée c.515 - 520 (*Histoire de Bretagne*, 1896, I.353-5).

He appears in the Life of St.Winwaloe (I.18) as Rival who had a dispute with Fracan (q.v.), Winwaloe's father. He is the count Rigual who appears in the Life of St.Brioc (§§44-47) as a local chief near St.Brieuc, who recognized Brioc as his cousin and gave him lands. See further s.n. Brioc. According to the first Life of St.Tudual, the saint's mother was 'Pompaia, sister of Count Rigual, who was the first of the Britons to come from beyond the sea'. Again, in the Life of St.Leonorius, Rigual appears as a ruler in Domnonée. One version of the Life, quoted by C. De Smedt from Bibl.Nat.Paris MS.Lat.5317, says ‘There was a man in Britain beyond the sea, named Rigaldus, who first came to inhabit our province on this side of the sea. He was duke of the Britons on this and the other side of the sea until his death’ (LBS I.46, III.342-3). Later in the MS., however, he is confused with his descendant Ionas. See s.n. Leonorius

In the very unhistorical list of the Counts of Cornouaille in The Cartulary of Quimper the first count is named *Rivelen Mur Marchou*, ‘R. the Great Knight’. (*Bibliothèque Bretonne Armoricaire*, Fasc.4, Rennes, 1904, p.89, annotated by De la Borderie). It would be equivalent to Welsh ‘Rhiwallon Marchog Mawr’ (PCB). The epithet is reminiscent of that given to Riwal, apparently by Ingomar, i.e. Murinazou or Murmaizon (above).

RONAN LEDEWIG.

‘R. the Letavian’. In a late version of Bonedd y Saint (§82 in EWGT p.66) Ronan Ledewig of Llydaw is said to be the father of Gargunan and Silin. See s.n. Silin. See also s.n. Rumon.

RONWEN, ROWEN. See Rhonwen.

ROUND TABLE, THE; Y FORD GRON. (Arthurian Romance).

It is first mentioned by Wace in his *Brut* where he expands on Geoffrey's description of Arthur's Court (HRB IX.11). See Bruce I.57. It is not mentioned by Chrétien, but appears again in Robert de Boron's ‘Merlin’. See s.n. Myrddin Emrys. See also Caerllion ar Wysg, Uthr Bendragon. For a Welsh list of ‘Milwyr a Marchogion y Ford Gron’ see NLWJ XIV.242-3 (1965).

ROYTH. See RHWYTH.

RUAN, ST. See Rumon.

RUD HUDIBRAS. See Rhun Baladr Bras.

RUDAUCUS. (Fictitious).

A fictitious king of Cambria mentioned by Geoffrey of Monmouth as one of the kings who fought against Dunwallo Molmutius [Dyfnwal Moelmud] and was slain by him (HRB II.17). The name became Nidyawc in Brut Dingestow, Nidawc in the ‘Cleopatra’ version.

RUMON, ST.

The patron of the Abbey of Tavistock in Devon and of Romansleigh in the same county. The name is derived from Latin Romanus as Welsh Rhufon and Irish Ronan (G.H.Doble, *The Saints of Cornwall*, II.122).

In Cornwall he is the patron of three parishes: Ruan Laniorne on the Fal, and Ruan Major and Ruan Minor near the Lizard, and of a former chapel in Redruth. Ruan Major was called *Ecclisia Sancti Rumoni* in 1207, Ruan Minor *Ecclisia de Sancto Rumono Parvo* in 1277, and the chapel *Capella Sancti Rumani* in 1400 (Doble pp.122, 124).

In Brittany he was the original patron of the church of the town of Audierne in Cornouaille. 'The church of St.Rumon of Audierne' is mentioned in 1633, but he has been replaced there by St.Raymond Nonnatus. A little to the south of Audierne is Saint-Jean-Trolimon. Trolimon was formerly Treff Rumon (Doble pp.122-3).

The name appears as Rumon in a tenth-century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. Ruan Laniorne is found as *parochia Sancti Rumoni de Lanyhorn* in 1327 (R.L.Olson and O.J.Padel in CMCS 12 (1986) p.46).

The Life of St.Rumon was long thought to be lost. It was quoted by John Leland, who saw it, probably when he visited Tavistock (*Collectanea*, IV.152-3). In 1937 his *Vita* was discovered in MS.M.n.57 in the Ducal Library of Gotha (Doble p.120). It was edited by Paul Grosjean in *Analecta Bollandiana*, 71 (1953) pp.393-7. Leland's quotations could easily have come from this *Vita*.

But this *Vita Sancti Rumonis* is merely a copy of a Life of the Breton saint Ronan of Locronan near Quimper, to which has been added a sequel, describing how the relics of Rumon were transferred from Quimper to Lanrihorn (*sic*) in Cornwall. Many years later they were transferred to the church he had founded at Tavistock (Doble 129-30).

The feast of Rumon's death was on August 30 and his translation on January 5 according to the Exeter Martyrology (Doble p.125) and is so implied in the Life, but bungled (p.129 n.15). On the other hand the feast of the Breton St.Ronan is on June 1 (Doble p.121).

Doble doubted the identity of Rumon with Ronan but did not completely rule out the possibility (pp.132-3). Compare Ronan Ledewig.

A list of relics at Glastonbury mentions 'A bone of St.Rumon, brother of St.Tidwal' (*Chronica sive Historia de rebus Glastoniensibus*, ed. Thomas Hearne, 1726, p.450). The reference is presumably to the Breton saint Tudual (q.v.). From the proximity of their churches in two places Doble suggested that Rumon and Kea were companions (p.133, and *The Saints of Cornwall*, III.102).

RUNO son of PEREDURUS. See Rhun ap Peredur.