

CONMOR.

According to Pierre Le Baud (d.1515) *Comorus* was Count of Léon (*Histoire de Bretagne*, 1638, p.65). He is also called Count of Poher with its centre at Carhaix (Nora K.Chadwick, *Early Brittany*, pp.221-2).

In the Life of St.Hernin we are told that the saint settled as a hermit in Duault, near Carhaix, where he died and was buried. Conmor, Count of Poher, being impressed by a miracle, ordered a chapel to be erected over the saint's grave (LBS II.465 s.n. Ernin, and LBS III.282 s.n.Hoiernin).

According to the seventh century Life of St.Samson (§53, where he is un-named) Conmor was an unjust and unprincipled stranger who had caused Ionas, the hereditary ruler [of Domnonée] to be put to death, so that all the country was in distress. Iudual, the son of Ionas, had been delivered into captivity.

In the Life of St.Leonore we are told that Conmor seized power and married the widow of the dead king [Ionas] (wrongly called Righuel, see Riwal). Conmor suspected that his wife was plotting his death for the sake of her son's advancement. When she knew of his suspicions she sent Iudual to take sanctuary with St.Leonore. But hearing of Conmor's approach, Leonore sent Iudual off by sea and when Conmor arrived and demanded the surrender of Iudual, Leonore was able to tell him that he had already left and gone to sea to seek refuge with Childebert [king of Paris 511 - 558]. Conmor at once sent a deputation to Childebert and persuaded him to keep Iudual at Paris in restraint (LBS III.345-6). Childebert had confirmed Conmor in his usurpation and made him his lieutenant in Brittany (LBS I.50-1, III.345).

Conmor granted land in Léon to St.Goueznou (LBS III.222). (Goueznou, 6 km. north of Brest). One Easter Eve St.Malo happened to be at Corseul (20km. SSW of St.Malo) and celebrated Mass before Conmor. See s.n. Malo §5.

In the Life of St.Melor we are told that Conmor befriended the saint when fleeing from his uncle Rivold, giving him his castle at Beuzit, about a mile west of Lanmeur (11 km. NE of Morlaix) (G.H.Doble, *The Saints of Cornwall*, III.22). At that time Conmor was married to Melor's aunt, the daughter of Budic (1). This was perhaps the widow of Ionas, above (See LBS I.51, 53).

Gregory of Tours calls him Chonomer and says that he befriended Macliau of Bro Weroc when he was being pursued by his brother Canao. (*History of the Franks*, IV.4).

When Samson came to Dol (c.550) he at once employed his kinsman, Meven, to agitate against Conmor (LBS III.485). Saints Leonore and Tudual were thorns in the side of Conmor. They fomented discontent and prepared the ground for the rising under the skilful leadership of St.Samson (LBS III.346). St.Armel was another who got on bad terms with Conmor. He was obliged to leave and go to Paris, where he did his utmost to induce Childebert to displace Conmor and restore Iudual. But his efforts were unavailing (LBS I.171)

In order to strike terror into the mind of Conmor and to impress on the minds of the people a conviction that he was predestined to defeat and death, a convocation was summoned to meet on the Menez Bré, a rounded hill, about 700 feet high, and conspicuous in the district. It was "an assembly of bishops and people for the excommunication of Conomerus, prefect of the king." Among those summoned was St.Huervé, a blind saint (From the Life of St.Huervé (Hoernbiu), LBS III.277-8).

Samson, filled with compassion, set forth to go to king *Hiltbert* on Iudual's account (Life of Samson §53). In spite of much opposition at first, the king was finally 'desirous of pleasing St.Samson in all things.' (§§54-58). When Samson wished to go back to Brittany with Iudual, the king willingly consented. ... Men, being well-known to St.Samson, at his request came with one accord with Iudual to Brittany. ... God gave victory to Iudual, so that with one blow he overthrew *Commorus*, the unjust oppressor and himself reigned over all Domnonia with his offspring (§59).

Conmor was defeated in three battles and was killed on the slopes of the Monts d'Arée, at Plounéour-Nevez in Léon [Plounéour-Ménez? 17 km. south of Morlaix]. Then Iudual became king over Léon and Domnonia, and richly rewarded the abbots and bishops who had worked so strenuously for him (LBS III.422, 471).

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The following approximate dates are given by Arthur le Moyne de la Borderie (*Histoire de Bretagne*, Rennes and Paris, 1896): Conmor becomes Regent of Domnonée 540, befriends Macliau 552, killed 555.

In the Breton Life of St.Gildas, which is very legendary as far as Brittany is concerned, we are told that Conomerus was a tyrant who made it a practice, as soon as he learnt that his wife had conceived, to put her to death at once. As a result no man of discretion would have anything to do with him. He demanded that a certain prince named Werocus should give him his daughter in marriage (§20). Weroc would only agree if Conmor would give him St.Gildas as surety. Gildas was persuaded to undertake the protection of Weroc's daughter and to restore her safely to him (§21). When she conceived she realised that Conmor was thinking of killing her, and ran away secretly. But he found her, cut off her head and returned home (§22).

The matter was brought to the attention of Gildas who caused the destruction of Conmor's dwelling (§23), restored the girl, Trifina, to life and brought her to her father (§24). She gave birth to a son who was to be named Gildas, but to avoid confusion the Bretons call him Trechmorus. He lived a blessed and saintly life (§25).

Weroc, Count of Bro-Weroc, mentioned by Gregory of Tours, reigned 577 to 594? (De la Borderie). Thus if we are to accept the Gildas legend we must either assume two persons named Conmor or two named Weroc. De la Borderie assumed an earlier Weroc I who died c.550 (*op.cit.*, I.442).

LBS spells Conmore, but Wade-Evans prefers Conmor (= Welsh Cynfor). (WCO 229, 231). In the Life of St.Paul of Léon mention is made of 'king Marc who is called by another name, *Quonomorius*, a powerful monarch under whose rule lived people of four different languages.' (§8 translated by G.H.Doble in *The Saints of Cornwall*, I.16). It is surely unparalleled that a king should have two such different names, and it seems probable that the biographer misidentified two different princes with whom St.Paul of Léon came into contact - Marcus in Wales or Cornwall (see March) and Quonomorius (Cunomor) in Léon. Otherwise there is no mention of a prince of Léon in the Life of St.Paul, only the local chief, Withur (PCB, 6 - 8 - 83).

CONNYN ap CAW. See Caw of Prydyn.

CONSTANS. (Fictitious bishop).

Bishop of Winchester at the second consecration of the cathedral in A.D.293 (Thomas Rudborne, *Historia Major Wintoniensis* (1454) in Henry Wharton's *Anglia Sacra*, I.186. Quoted William Stubbs, *Registrum Sacrum Anglicanum*, 2nd. ed. 1897, p.215).

CONSTANS son of CONSTANTINUS. CONSTANS ap CUSTENNIN FENDIGAID. (440)

Fictitious king of Britain. According to Geoffrey of Monmouth he was the eldest son of Constantinus, who had come from Armorica to take the British throne after the departure of the Romans. On the death of Constantine there was disagreement about the succession, as Constans had become a monk at the church of St.Amphibalus in Winchester. However Vortigern persuaded Constans to quit the monastic order and allow himself to be made king by Vortigern in London. Constans allowed Vortigern to take the government into his own hands, and Vortigern, having gathered all the power to himself, finally arranged to have Constans assassinated by some Picts (HRB VI.5-8).

Brut y Brenhinedd calls him Constans Fynach, 'the monk'. In a triad (TYP no.51), where his death at the instigation of Gwrtheyrn Gwrtheneu is mentioned, he is called Custennin Fychan.

There is no doubt that Geoffrey of Monmouth obtained the basic idea of his story from that of Constans, son of the usurping emperor Constantinus. This Constans was also a monk, and nevertheless was raised to the rank of Caesar by his father. See s.n. Constantinus, usurping emperor.

Wace called him Constant, but in Arthurian Romance he first appears in the 'Merlin' of Robert de Boron under the name Moyne (Maines) (Bruce II.315), evidently because French *moine* = 'monk, friar'

CONSTANTINUS, usurping emperor. (d.411).

Britain had been devoid of troops since 402, but in the year 406 a force of Roman troops was sent to Lower Britain to protect the country against raids. These troops soon rebelled against the imperial government and a succession of local 'emperors' were set up - Marcus, Gratian, and finally in 407 Constantine. In the same year he passed over into Gaul with all the remaining Roman troops. Constantine gained a great victory over the barbarian invaders in Gaul, and soon made himself master of Gaul and Spain, so that the emperor Honorius reluctantly gave him a share in the imperial authority.

Constantine had a son Constans, who was a monk, but in spite of this fact he was made Caesar by his father. The Gallic bishops, especially Heros, bishop of Arles, were favourable to the cause of the usurper.

Constantine had an able general of British birth named Gerontius, who, however, thinking himself slighted by Constantine, began to work against him, and invited the Germans to invade Gaul and Britain which they did in 409. Most of Constantine's troops were in Spain, and Honorius, unable to render any aid to Britain, wrote to the cities of Britain urging them to fend for themselves.

Gerontius revolted against Constantine and slew Constans in 411. Honorius, holding Constantine responsible for the loss of Britain and the death of certain of his relatives, sent an army against him. Constantine shut himself up in the town of Arles but was defeated by Constantius, the general of Honorius, taken prisoner and carried to Ravenna where he and his son, Julian, were put to death in 411 (CB pp.95-7; WCO 60; William Smith's Classical Dictionary; Oman pp.173-4; Edward Gibbon, *Decline and Fall*, Ch.30-31).

CONSTANTINUS, king of Dumnonia.

A king, contemporary with Gildas who mentions him in his Epistle written about the year 540. He calls him 'Constantine, the tyrannical whelp of the unclean lioness of Damnonia. ... This same year after taking a dreadful oath ... that he would not contrive any deceit against his subjects, he, nevertheless in the garb of a holy abbot, cruelly tore the tender sides of two royal children ... together with their two guardians. ... He did this among the holy altars with accursed sword and spear. ... Many years previously he was overcome by frequent excessive deeds of adultery, having put away his legitimate wife.' (§28).

Geoffrey of Monmouth made him son of Cadwr [Cadwr], duke of Cornwall and kinsman to Arthur whom he succeeded as 'king of Britain'. The two youths whom he murdered according to Gildas were said by Geoffrey to be the sons of Modred [Medrod]. With the Saxons, they had made unsuccessful insurrection against him. After many battles they fled, one to London, the other to Winchester, and took possession of those places. But Constantine, having pursued the Saxons and reduced them under his yoke, also captured the two sons of Modred. One of them, who had fled to the church of St. Amphibalus at Winchester, he murdered before the altar. The other had hidden himself in a convent of friars at London, but was found at last by Constantine, brought before the altar and there put to death. Three years after this he was killed by Aurelius Conan, who succeeded him (HRB XI.2-4).

In Brut y Brenhinedd he is called Custennin ap Cadwr. For his relationship to Arthur see s.n. Cadwr. In a late pedigree of Cornish princes he is made the father of Bledrus, duke of Cornwall. See PP §70.

This Constantine has often been identified with Constantine 'king and monk' (q.v.) e.g. LBS II.170-176, but their identity is doubtful. The latter is therefore discussed under a separate heading.

CONSTANTINUS, king and monk.

Apparently the saint of Constantine (ruined) in the parish of St. Merryn near Padstow, Cornwall, and of Constantine about 5 miles south-west of Falmouth. At both these places the feast was held on March 9. The church of Milton Abbot in Devon, on the Tamar, is also dedicated to St. Constantine, and he was patron of chapels in the parishes of Illogan in Cornwall and Dunsford in Devon (near Exeter). (G.H. Doble, *The Saints of Cornwall*, II.15-18). Doble firmly rejected the idea that this Constantine was the same as the Constantinus of Dumnonia reproved by Gildas. (*ibid.*, p.19).

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In the Life of St.Petroc (§11) we are told how Petroc protected a stag from the huntsmen of a rich man, Constantine, who would have struck Petroc, but was suddenly stricken with paralysis. The saint released him and taught him and his soldiers the Christian faith (*loc.cit.*, II.19-20, IV.143-4). Among the miracles of St.Petroc which follow his Metrical Life in the Gotha manuscript is a reference to ‘the ivory horn which St.Constantine, king of Cornwall, had given to him [Petroc] when he converted him to the faith of Christ.’ (*ibid.*, IV.153).

Leland (d.1552) tells us (*De Scriptoribus Britannicis*, ed. Antony Hall, 1709, Ch.35, p.61) that ‘there reigned in Cornwall two princes (*reguli*), Theodore and Constantine, helped by whose piety and liberality Petroc found a most suitable place for founding a monastery ... which was called Bosmanach’ [Bodmin]. (Doble, *op.cit.*, IV.152, 156).

William of Worcester (1478) found that a king Constantine was remembered at Bodmin:

Sanctus Constantinus, rex et martyr, 9 Marcij.

(*Itineraries*, ed. John H. Harvey, 1969, p.88).

In the Life of St.David (§32) it is said that *Constantinus, Cornubiensium rex*, abandoned his kingdom, and bent his proud head in lowly obedience in this father's [David's] cell; and there he lived long in faithful submission, until at length, he departed for a distant land and built a monastery there. We may conclude that Constantine, after abandoning his kingdom founded settlements in Devon and Cornwall and then moved to Wales. Cosmeston, in the parish of Penarth, near Cardiff, was called Costyneston in 1314 (WCO 125), and Cosheston, in Dyfed, 2 miles north by east of Pembroke, was called Costeyniston in the time of Edward III (1327-1377) (OP I.420).

There are references to a Constantine in Ireland and another in Scotland. The ninth century *Félire* of Oengus commemorates on March 11:

Constantine, king, of Rathin.

Various later glosses add that he was a king of Britain or a king of Scotland. Elsewhere this Constantine is said to be son of Fergus, king of the Picts, and to have succeeded St.Mo-Chuda at the monastery of Rathin after 630. Rathin is now Rahan in Offaly. The Aberdeen Breviary mentions a king Constantine son of Paternus, who went to Scotland and preached to pagans in Galvedia [Galloway]. Here he was elected abbot. Then, being very old, he retired to Kintyre where he was murdered on 11 March 576. This is combined with the other legends, that he had been a king of Cornubia, and had visited a monastery in Ireland (Doble, II.22). Constantine son of Peternus in Cornwall is also mentioned in the Life of St.Turiau, Bishop of Dol (Doble, *op.cit.* III.78).

Hector Boece (*Scotorum Historia*, 1527, IX.12) tells the same story in less detail and definitely identifies the king with Constantine of Dumnonia. There are clearly attempts to combine different traditions in the Irish and Scottish reports. (LBS II.173, 175-6; Doble, *op.cit.*, II.21-23). In fact there seem to have been three Constantines, Cornish, Irish and Scottish, to say nothing of Constantine of Dumnonia.

Finally we have the entry in *Annales Cambriae*:

[589] *Conversio Constantini ad Dominum*

Similarly the *Annals of Tigernach*, 588; *Annals of Ulster* 587 [=588].

To which Constantine does this refer? I would suggest the one who was at Rathin, which was founded by Mo-Chuda (Carthach) in 595. Mo-Chuda was expelled in about 636 (AU) (Daphne D.C.Pochin Mould, *The Irish Saints*, pp.58-59). Constantine son of Fergus, king of the Picts, reigned 789(?)–820 (H.M.Chadwick, *Early Scotland*, p.131). He must be ruled out.

CONSTANTINUS son of RHYDDERCH HAEL. (570)

He is mentioned in the Life of St.Kentigern (§33) where he is said to have been born to Languoreth, wife of Rhydderch, after long barrenness. He succeeded his father in the kingdom, ‘overcame all the barbarous nations in his vicinity without bloodshed, surpassing all the kings that had

reigned before him in Cambria, in riches, glory, and dignity ... and holiness, ... so that to the present day he is called St.Constantinus by many.'

CONSTANTINUS. See also Custennin.

CONSTANTIUS CHLORUS, Roman Emperor, A.D.305-306.

See Coel, duke of Colchester; Asclepiodotus; Helena, St.

CONUL BERNACH. See Corfil Berfach.

CORATH son of EOCHAID ALLMUIR. (370)

Father of Aed Brosc according to the Irish version of the pedigree of the kings of Dyfed (EWGT p.4). See s.n. Tryffin, king of Dyfed.

CORBRE, ST.

In Peniarth MS.176 p.272 Gruffudd Hiraethog entered a memorandum:

Eglwys Gorbre sant yMonn ydiw Heneglwys yNghymwd Malldra[eth].

The church of saint Corbre in Anglesey is Heneglwys in the Cwmwd of Malltraeth.

It is interesting that these places are associated in one of the 'Stanzas of the Graves' (No.5 in the Black Book of Carmarthen):

The grave of Ceri Cleddyf-hir is in the region of Heneglwys,
on the gravelly hillside,
bull of battle, in *mynwent Corbre* (Corbre's churchyard).

(SG pp.118/9).

In a list of parishes in Wales in Wrexham MS.1 we find:

Heneglwys neu Llan y Saint Llwydion.

Heneglwys or the Church of the Holy Saints.

In the Extent of 1352 in the *Record of Carnarvon*, 1838, p.44 Heneglwys is given as held by SS.Faustinus and Bacellinus. Presumably they are the 'holy saints' referred to. Perhaps the names should be Faustinus and Marcellinus, Roman priests who were exiled in A.D.369. The *Gwyl Mabsant* [Patronal Feast] of the parish is on September 25 (LBS II.181).

Y Saint Llwydion 'The Holy Saints' are mentioned in a poem written about 1600, invoking a number of Anglesey Saints. But 'Llwydion' or 'Llwydian' has been turned into the name of a saint, so that Brown Willis gave Heneglwys as dedicated to St.Llwydion, with festival on November 19. (LBS III.384).

CORDEILLA daughter of LEIR. (Fictitious) (Queen 810-805 B.C.)

The youngest of the three daughters of Leir, king of Britain, according to Geoffrey of Monmouth. She was the only one of the three who did not stoop to lying flattery in order to prove to Leir that she loved him better than her sisters did. King Leir was annoyed at what seemed to him her lack of filial love, especially as she was his favourite daughter. He refused to procure a marriage for her to a British noble, with a third part of his kingdom as dowry, as he had done for the others. The fame of her beauty, however, reached the ears of Aganippus, king of the Franks, and he married her, requiring no dowry (HRB II.11).

Later, when Leir had been compelled to resign his throne in favour of his two sons-in-law, Maglaunus [Maglawn] and Henuinus [Henwyn], and finding their behaviour towards him unbearable, he went to Gaul to seek refuge with Cordeilla. In spite of the unworthy treatment that she had received from him, she treated her father kindly. Aganippus raised an army, defeated the usurpers, and reinstalled Leir on the throne. Three years later Leir died as well as Aganippus, and Cordeilla obtained the government

of Britain. After five years, Margan and Cunedagius [Cunedda], the sons of Maglawn and Henwyn, rebelled, and after several battles captured the queen and imprisoned her. Cordeilla thereupon killed herself (HRB II.12-15).

Brut y Brenhinedd, the Welsh version, does not differ significantly, except that it converts the name Leir into Llŷr, which is not a proper equivalent. Welsh versions of the other names are given in [] above.

Edward Davies suggested (*The Mythology and Rites of the British Druids*, 1809, p.206) that Cordeilla was equivalent to Creiddylad ferch Lludd Llaw Ereint. This was accepted by scholars such as John Rhys (*Hib. Lect.*, pp.562-3, *Celtic Folklore*, p.547 n.2). There does not seem to be any good reason for equating the persons, whose stories are quite different, even if the names are perhaps equivalent. The Welsh translators of Geoffrey's work did not recognize any similarity, or they would surely have made the substitution (PCB). Rachel Bromwich seems to be of the same opinion. See TYP p.428.

Shakespeare obtained the story from Hollinshed's Chronicles and changed the name to the more euphonious 'Cordelia' for his celebrated Tragedy of King Lear.

CORENTIN, ST.

A thirteenth century *Vita Sti. Corentini* is printed in the *Bulletin de la Soc.Arch. de Finistère*, xii.148f. There is also one by Albert le Grand. Both are late and unreliable.

According to the Life he was born of Christian parents in Armorica and chose a hermit's life in Plomodiern in the forest of Nevet (10 km. west of Chateaulin). There he had a fountain and a miraculous fish. Each day Corentin cut from it a slice for his daily meal, and as soon as he replaced it in the water the fish was whole as before. One day Grallon, king of Cornouaille, who was hunting, found Corentin by the fountain. He asked for food for himself and his courtiers and was fed by Corentin on the miraculous fish. In gratitude Grallon gave Corentin land in the neighbourhood. He was visited in his hermitage by SS.Patern and Malo. The people of Cornouaille demanded that Corentin should be their first bishop. He was sent to Tours with SS.Winwaloe and Tudy and was consecrated bishop by St.Martin. Corentin returned to his diocese and on his death was succeeded by St.Conogan. The Sanctoral of Quimper of 1500 states that Grallon sent Corentin with Winwaloe and Tudy to Martin asking him to consecrate whichever of the three he thought most fit for the office (G.H.Doble, *The Saints of Cornwall*, II.45-47).

The diocese was known as 'Cornouaille' until the Revolution, but it is probable that Corentin lived at Quimper, which is now the name of the See, and was called Quimper-Corentin down to the Revolution. There is a holy well at Quimper bearing Corentin's name (*op.cit.*, II pp.48-49).

The Life of St.Winwaloe (II.19) has a verse of poetry which associated Winwaloe, Grallon and *Courentinus* and says that they lived after the time of the famous Tutualus [Tudual]. It does not say that Corentin and Winwaloe ever met (Doble, *op.cit.*, II. 73, 49). But the cartulary of Landévennec (Cart.20) says that king Gradlon held a council at which Winwaloe and Corentin were present (*ibid.*, II.92 n.).

Corentin's date is not well ascertained. Grallon's rule is probably to be dated c.480-510. See Grallon. Winwaloe lived c.480-532. Assuming that Corentin was roughly contemporary of these it is clear that he could not have been consecrated by St.Martin who died in 397. St.Paternus of Vannes was living in 465 (G.H.Doble, *St.Patern*, p.4). St.Malo was probably a generation or two later than Corentin. LBS states (II.181) that Corentin signed the Canons of the Council of Angers in 453. This is repeated twice, and is apparently based on Corentin's supposed identity with a bishop Chariato. See *Gallia Christiana*, Vol.14 (1856) cols.871-2. Chariato was at the Council of Angers. See DCB s.n. Chariatho (1).

Corentin's successor at Quimper is given as Guenegan or Guennuc. See Albert le Grand, *Les Vies des Saints de la Bretagne Armorique*, 5th ed., 1901, part 2 p.131.

The church of Cury, 4½ miles south of Helston in Cornwall, is dedicated to St.Corentin. It is called *Capella Sti.Corenti* in Bishop Stapledon's Register (1324/5). Cury is sometimes called Egloskerry in old deeds and sometimes Curriton, i.e. Corentin. It is called Egloscury or Egloskerry in many documents of 1500-1700. But the saint of Egloskerry in Trigg [4½ miles west-north-west of Launceston]

is probably a different person (Doble, *loc.cit.*, II.52, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, p.33 n.4). See s.n. Curig Lwyd. In the parish of St.Keyne, 2 miles south of Liskeard, is a place called Larenton, written in 1245 *Lanquerenthyn*, "which must mean the *lan* (monastery or hermitage) of St.Corentin." (Doble, *S.Nectan*, etc. p.46).

CORF ap CAENOG. (800)

Genealogical link in the ancestry of Lles Llawddeog; father of Ceidio. See ByA 24, ABT 1b, (MG 3) in EWGT pp.90, 96, 39.

CORFIL BERFACH. (Legendary).

One of the persons at Arthur's Court in the tale of 'Culhwch and Olwen', written *a Choruil Beruach* (WM 460, RM 106). It has been pointed out that, like other names in this part of the list, it is actually one of the Irish heroes of the Ultonian Cycle, namely Conall Cernach (Cecile O'Rahilly, *Ireland and Wales*, p.114). Thus the text in CO is emended to *a Chonul Bernach*, 'and Conul Bernach' (ll.179-180). See CO(2) p.70. Compare Cynwal Ca(r)nhwch. For other examples see s.n. Corroi ap Dayry.

CORINEUS, eponym of Cornwall. (Fictitious).

According to Geoffrey of Monmouth he was commander of a band of Trojans descended from those who had accompanied Antenor in his flight from Troy (See *Aeneid* I.241). These people were encountered by Brutus and his company on the shores of the Tyrrhenian Sea, and finding that Brutus was of the same Trojan stock, they decided to join company. Corineus was 'a modest man in matters of council, and of great courage and boldness'. He distinguished himself against Goffarius Pictus, king of Aquitania (HRB I.12).

When the company reached Britain, then called Albion, Corineus was allotted that part which was called after him Corinea, later Cornwall. He chose this in preference to other parts of the island because it abounded with giants which he delighted to encounter. One giant, in particular, that he overcame was named Goemagog. Corineus threw him from a high rock into the sea, and the place was thenceforth called Saltus Goemagog, 'Goemagog's Leap' (HRB I.16). This is said to be 'The Haw' near Plymouth (J.A.Giles, *Six Old English Chronicles*, p.108 note). The fight was perhaps suggested by the figures of two gigantic warriors cut in the turf on the side of Plymouth Hoe (*Arthurian Literature in the Middle Ages*, ed. R.S.Loomis, p.83).

Corineus had a daughter, Guendoloena, who became the wife of Loctrinus, son of Brutus (HRB II.2-4).

Geoffrey of Monmouth probably took the name of Corineus from the Aeneid (IX.571) where Corynaeus appears as one of the heroes who fell when Turnus attacked the Trojan camp (E.K.Chambers, *Arthur of Britain*, p.31). In a manuscript of 1616 instead of Corineus we find "Troenius afterward called Corenen, Duke of Cornwall". (Edward Lhuyd's *Parochialia*, III.99)

COROTICUS. See Ceredig Wledig.

CORROI ap DAYRY. (Legendary).

His elegy appears in the Book of Taliesin (BT 66.18). The name is derived from the Irish hero of the Ultonian Cycle, Cú Roí mac Dáiri, genitive Con Roí maic Dáiri. The same person appears in the tale of 'Culhwch and Olwen' as Cubert map Daere, one of the warriors of Arthur's Court (WM 460, RM 106). Similarly, in the same group, we find Cnychwr mab Nes and Fercos mab Poch for Conchobar mac Nesa and Fergus mac Roich, respectively. See Kuno Meyer in *Trans.Cym.*, 1895-6, p.73, W.J.Gruffydd, *Rhiannon*, p.81.

For other examples of Welsh names derived from Irish, see Corfil Berfach, Ffin ap Coel (s.n. Edern ap Gwyddno Garanhir), Lluber Beuthach, Sgilti Ysgawndroed and perhaps Cynwal Canhwch.

CORS CANT EWIN.

‘Cors of a hundred claws’. He is mentioned in the tale of ‘Culhwch and Olwen’ as one of the persons at Arthur's Court (WM 461, RM 106-7). His leash was the only one which would hold Drudwyn, the cub of Greid ab Eri, and Drudwyn was necessary for the hunting of the boar Trwyth (WM 483, RM 123). Later we are told briefly that Arthur obtained the leash, but no details are given (RM 134). The name is spelt *Cors* once and *Cwrs* twice. The former is preferred by Gwyn Jones and Thomas Jones and in CO.

CORUN ap CEREDIG. (440)

He is mentioned in the genealogies as the father of a number of saints: Ceneu, Pedr Llanfawr, Tydiwg and Tysul, also Carannog according to one version. See Progenies Keredic §§3, 10, 13, JC 49 and ByS §§3, 3a, 4 in EWGT pp.20, 49, 55.

COULIN, a giant. See Albion.

CRALLO, ST.

The presumed founder of Llangrallo, otherwise Coychurch, in Morgannwg (PW 69). Nothing is known about him, but the Iolo MSS. are full of irresponsible inventions (pp.132, 134, and compare 100, 220).

CREDAN, saint of Bodmin.

Leland in *De Scriptoribus Britannicis*, c.xxxv, (ed. A. Hall, 1709, I.61) says ‘it appears that Credan, Medan and Dachun, men illustrious by sanctity of life, and imitators of Petroc, were buried at Bosmanach’. Again in *De rebus Britannicis*, writing of saints and their burial places, he says *S.Petrocus, S.Credanus, S.Medanus & S. Dachuna vir in Botraeme* [glossed: *Bodmin in Cornubia*]. (*Collectanea*, 1770 ed., I.10; G.H.Doble, *The Saints of Cornwall*, IV.156). According to Richard Stanton, Croidan, Medan and Dagan were disciples of Pedrog who co-operated in the foundation of Padstow, and are commemorated on June 4, the same day as Pedrog (*A Menology of England and Wales*, 1887, pp.254-5).

CREDUS, ST. of Sancreed.

The saint of Sancreed, three miles west of Penzance, is called S.Credus (1331), S.Cretus (1374), S.Sancreotus (LBS II.188); Sancti Sancreti in 1235 (CMCS 12 p.60). Nicholas Roscarrock recorded a tradition that he killed his own father by accident and was so moved that he retired from the world (LBS II.187-8).

For the saint of Creed in Cornwall see Crida.

CREIDDYLAD ferch LLUDD LLAW EREINT. (Legendary).

She is mentioned in the tale of ‘Culhwch and Olwen’ as one of the maidens, apparently at Arthur's Court. She is described as ‘the maiden of most majesty that was ever in the Island of Britain and its three adjacent islands.’ (WM 470, RM 113).

Later, a story about her is told, as follows: She went away with Gwythyr ap Greidiol, but before he slept with her Gwyn ap Nudd came and took her away by force. Gwythyr made war on Gwyn but was worsted, and the prisoners taken were ill-treated by Gwyn. Arthur heard of this and went to the North. He summoned Gwyn ap Nudd to him, freed the prisoners and made peace between Gwyn and Gwythyr. The terms of the peace were that the maid should remain in her father's house, unmolested by either side; and Gwyn and Gwythyr to fight every Calends of May for ever, from that day forward until doomsday; and the one who gained the victory on doomsday let him have the maiden (RM 134).

The story is referred to in a poem in the Black Book of Carmarthen (BBC 97.13), a dialogue between Gwyddno Garanhir and Gwyn ap Nudd, stanza 6:

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Fairy am I called, Gwyn ap Nudd,
The lover of *Creurdilad merch Lut*.

That is, Creurddilad ferch Lludd. For translation of the first line see John Rhys, *Arthurian Legend*, p.391. See further s.n. Gwyn ap Nudd.

Credeilat verch Lud, riein wastad, 'Creiddylad ferch Lludd, ever maiden', is mentioned in the 'Englynion y Clyweid' as the author of a proverb (No.60 in BBCS 3 p.14).

See also Cordeilla.

CREIRBIA, sister of Winwaloe (q.v.).

CREIRFYW or CREIRWY ferch CERIDWEN. (Legendary)

According to a triad (TYP no.78) Creirwy ferch Ceridwen was one of the 'Three Fair Maidens' of Ynys Prydain. She also appears in some versions of Hanes Taliesin as a daughter of Ceridwen. The earliest extant version (by Elis Gruffydd) omits her altogether. The next oldest (that in Peniarth MS.111 p.2) calls her Creirfyw. Similarly BL.Add.MS.14,867 fo.205. Ifor Williams took this to be the correct form, from *crair*, 'darling', and *byw*, 'lively', thus 'lively darling' (*Chwedl Taliesin*, 1957, p.4). The form Creirwy is commoner, and is so used by the poets. See quotations in TYP p.311. One poem refers to the passion of Garwy for Creirwy. See Garwy.

CREIRWY ferch CLYDNO EIDYN. (560)

The mother of St.Grwst according to some versions of Bonedd y Saint, the earliest of which is that in Peniarth MS.12. Otherwise Euronwy. See ByS §15 in EWGT p.57.

CREIRWY ap MEURIG. (Fictitious).

Genealogical link in a late pedigree of the kings of Morgannwg; father of Edric (MP3 in EWGT p.122).

CREURDDILAD ferch LLUDD. See Creiddylad.

CREWAN or CREWENNA, ST.

The saint of Crowan in Cornwall (4½ miles north of Helston) where the feast is held on February 1. (G.H.Doble, *The Saints of Cornwall*, I.99). The church is called *Eggloscraweyn* (in or before 1174), *Ecclesia de Sancto Crewano* (1201), *Sancta Crewenna* and *Crouwenna* (1269), *Ecclesia Sancte Crouwenne* (1291), *Crewenne* (1342) and *Seynt Crewyn* (1432) (*ibid.*, p.97). Thus the saint's sex had changed from male to female between 1201 and 1269. John Leland (c.1538) mentions Crewenna as one of the company of St.Breaca (q.v.).

In 1702, 1782, 1801 the parish was called Uni-Crowan. This was perhaps due to the joining of two parishes, that of Crowan in [the hundred of] Penwith and the other in [the hundred of] Kerrier, which may be the *Parochia Sancti Eunini* in Kerrier mentioned in 1327. It is noteworthy that the festival of St.Euny (q.v.) is on February 1. There was a fair at Crowan on May 17. This might be the original day of St.Crewenna (*ibid.*, I.80, 84).

CRIBWR GAWR. (Legendary).

A story is told of this giant in Peniarth MS.118 (Ed. Hugh Owen in Cy. XXVII (1917), pp.140-1). He lived in Castell Cefn Cribwr by Llangewydd in Morgannwg. [Cefn Cribwr is 4 miles north-west of Bridgend]. Arthur killed three of his sisters by trickery. Arthur called himself 'Hot Potage' to the first sister, 'Warm Porridge' to the second, and 'A Morsel of Bread' to the third. When the first sister called for help against Hot Pottage, Cribwr answered 'Wench, let him cool'. Similarly with the second. When the third sister said that A Morsel of Bread was choking her, Cribwr answered 'Wench, take a smaller piece'. When Cribwr reproached Arthur for killing his sisters, Arthur replied by an *englyn milwr*, thus:

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Cribwr take thy combs
and cease with currish anger:
If I get a real chance - surely
what they have had, thou shalt have too.

No one could kill the three sisters together, so great was their strength, but singly by stealth, Arthur slew them. Then he slew Cribwr. The place is still called Cribarth, namely, Garth Cribwr Gawr.

CRIDA, ST.

The saint of the parish of Creed in Cornwall on the Fal, seven miles east by north of Truro. The name is found consistently as *Sancta Crida* or *Cryda* from 1250 onwards, vernacular *Seinte Creede* in 1549. It appears as *Crite* in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191 (R.L.Olson and O.J.Padel in CMCS 12 (1986), p.60). For the saint of Sancreed see *Credus*.

St.Creed feast is on the Sunday nearest to November 30. There was a chapel of St.Crida at Padstow (LBS II.186-7).

CRIDIOCUS or CRIDOUS, king of Alban.

According to Geoffrey of Monmouth he was one of the kings who aided Cassivellaunus against Julius Caesar (HRB IV.3). The name becomes *Creidu* in Brut Dingestow, *Caradauc* in the Cleopatra version of Brut y Brenhinedd.

CRIDOL ap DINGARTH.

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

CRISTIOLUS, ST. (500)

The patron of Llangristiolus in Môn, Penrhydd in Emlyn, Dyfed and Eglwysrwrw in Cemais, Dyfed (PW 92, 56). Late versions of Bonedd y Saint make him a descendant of Emyr Llydaw, i.e. son of Hywel Fychan ap Hywel ab Emyr Llydaw or son of Owain ab Emyr Llydaw (Bys §24a, AchS §2 in EWGT pp.58, 68). John Leland says: *Christiolus Hoeli, ut ferunt, Armorici filius (Itinerary, ed.Lucy Toulman Smith, III.130)*. The version of Bonedd y Saint in Peniarth MS.127 calls him the saint of Lledwigan which is the name of two extinct townships in Llangristiolus (WATU). His festival on November 3. (LBS I.75, II.190)

CRYDON ap DYFNARTH. (Legendary).

Father of Cerwyd (or Cywryd) and ancestor of Beli Mawr (GaC 2, ABT 1a, MP 1 in EWGT pp.36, 95, 121).

CRYDR FYCHAN ap CRYDR FAWR of Caerwent. (Legendary).

An addition to the material concerned with Deigr ap Dyfnwal Hen, given corruptly by Lewys Dwnn (Peniarth MS.268, p.94), where he is said to have been the father of Perwyr, who is probably to be construed as the wife of Enfael Adran. See ByA 22 note in EWGT p.150.

CU ap GWYNCU. (Fictitious).

A pair of names occurring in various positions in the pedigree of Maenyrch, ancestor of tribes in Brycheiniog. See PP §15.

CUBERT, ST.

The church of Cubert in Cornwall was dedicated to St.Cubertus. His name is associated with a well in the neighbourhood which was popular for curing children's diseases. In the fourteenth century the dedication was altered to St.Cuthbert. (*Cornwall*, by Arthur L.Salmon, revised by H.Ronald Hicks, 1950, p.59). Cubert adjoins Crantock and G.H.Doble has pointed out that there is a place called Gwbert-on-sea on the Cardiganshire coast in the parish of Ferwig, near Llangrannog. He suggests that both Cubert and Gwbert are named after a saint who was a companion of St.Carannog. (*The Saints of Cornwall*, IV.48-50).

CUBERT ap DAERE. See Corroi ap Dayry.

CUBY, ST. See Cybi.

CUHELYN, nephew of Afarwy. (Fictitious).

The name in Brut y Brenhinedd corresponding to Cuelinus nephew of Androgeus in Geoffrey of Monmouth. According to HRB IV.8, during some celebrations Cuelinus took part in a wrestling match [joust in the Brut] with Hirelglas [Hirlas in some versions of the Brut], the nephew of Cassibellaunus. But Cuelinus snatched up a sword and cut off the head of his rival. This caused enmity between Cassibellaunus and Androgeus [Afarwy]. See further s.n. Afarwy ap Lludd. We hear no more about Cuhelyn or Hirelglas.

CUHELYN, fictitious archbishop. See Guethelinus.

CUHELYN, abbot of Llanisan.

Apparently living in about A.D.800. See s.n. Arthur ap Pedr.

Perhaps the son of Sadyrnfyw (d.831), bishop of Mynyw (q.v.).

CUHELYN ap BLEIDDUD. (870)

The last of a long line of princes of Dunoding. The pedigree going back to Dunod ap Cunedda Wledig occurs in HG 17, JC 40, ABT 24 in EWGT pp.11, 48, 108. In the last two versions the line is called Gwehelyth Ardudwy, Ardudwy being a cwmwd of Dunoding. The other cwmwd was Eifionydd, evidently named from Eifion ap Dunod, who appears in the pedigree.

CUHELYN ap GWRGAN FARFDRWCH, fictitious king of Britain. See Guithelinus.

CUHELYN ab IFOR. (950)

The father of Elystan Glodrydd (q.v.) according to ABT 11 in EWGT p.104. Other versions in MG 4 and JC 30 (EWGT pp.39, 48) vary slightly, but seem less reliable. His wife was Gwen ferch Gronwy ap Tudur Trefor (PP §14(1)). This is chronologically satisfactory. See WG 1 p.46 (boxed).

CUILLUS son of CAW. See Huail ap Caw.

CULFANAWYD PRYDAIN. (Legendary).

He is mentioned in a triad (TYP no.80) as the father of the 'Three Faithless Wives' of Ynys Prydain, namely Eyllt Finwen, the mistress of Trystan [and wife of March], Penarwan, the wife of Owain ab Urien, and Bun, the wife of Fflamddwyn. The fact that Owain and Fflamddwyn were both men of the North suggests that the cognomen Prydain here stands for Prydyn (Pictland), both names being derived from earlier Prydein.

He is perhaps to be identified with Culfanawyd ap Goryon [see Gwrion] who appears in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 464, RM 109). Cynon ap Culfanawyd is mentioned by the poets Cynddelw and Gwgon Brydydd. See TYP p.311.

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CULHWCH ap CILYDD. (Legendary)

Culhwch is the hero of the Welsh tale 'Culhwch and Olwen' which is famous as being the earliest full-length Arthurian story, and considerably antedating the *Historia Regum Britanniae* of Geoffrey of Monmouth. The tale was composed in its final form in about the year 1100. See CO(1) p.xxvii, CO(2) pp.lxxxii, 46-47.

Culhwch was the son of Cilydd ap Cyleddon Wledig by Goleuddydd ferch Anlawdd [Amlawdd] Wledig, and he was therefore first cousin to Arthur. Soon after his birth his mother died and after seven years his father married again. The step-mother wanted Culhwch to marry her daughter but Culhwch put her off by saying that he was still too young to marry. Then she put a destiny on him that he should never marry till he got Olwen the daughter of Ysbaddaden Pencawr. The boy blushed, and love of the maiden entered into every limb, although he had never seen her. When Cilydd saw this he advised Culhwch to go to Arthur, his first cousin. 'Go to Arthur to trim your hair, and request as his gift that he get Olwen for you.' (WM 452-4, RM 100-2).

Culhwch set off on horseback for Arthur's court very richly arrayed. He arrived on the first day of January when the meal was in progress. For that reason Glewlwyd Gafaelfawr, the porter, was unwilling to allow him in, but after consulting with Arthur, it was decided to admit him owing to his noble bearing. Although it was the custom to dismount at the mounting block by the gate, Culhwch rode in on his steed. After an exchange of greetings, Culhwch made himself known to Arthur and asked him to trim his hair. When that was done he made his request to Arthur to get Olwen for him. Arthur had never heard of her, but he gladly sent messengers in search of her. After a year they returned without finding her (WM 454-470, RM 102-113).

It was then decided that Culhwch himself should go in search of her, accompanied by Cai, Bedwyr, Cynddelig Cyfarwydd, Gwrhŷr Gwalstawd Ieithoedd, Gwalchmai and Menw ap Teirgwaedd. After much journeying they found the dwelling of Ysbaddaden, but lodged at the house of his neighbour, Custennin Heusor [the shepherd] ap Mynwyedig. Olwen came to the house and said that she would marry Culhwch if he promised to do all that her father, demanded of him (WM 470-6, RM 113-8).

Culhwch and his companions next went to the house of Ysbaddaden, who knew that his life would last only until Olwen was wedded. Three days running he put them off and each time tried unsuccessfully to kill one of them. On the fourth day he enumerated a large number of difficult, and some apparently impossible, tasks, which Culhwch must perform before the wedding could take place. Culhwch assured him that with Arthur's aid he would accomplish the tasks. They set out to return to Arthur's court, and on the return journey accomplished one task, that of obtaining the sword of the giant Gwrnach (q.v.) (WM 477-488, RM 118-128).

Apparently Culhwch did not take part in the remaining tasks. These were accomplished by Arthur and other warriors of his court. When all the tasks had been performed Culhwch set forth with Goreu ap Custennin and those who desired ill for Ysbaddaden Pencawr. Caw of Prydyn shaved Ysbaddaden according to his request, and then Goreu slew him. 'And that night Culhwch slept with Olwen, and she was his only wife so long as he lived.' (RM 142-3).

Richard Fenton (*Tour through Pembrokeshire*, 1903 ed. p.14) says in connection with Llanwnda parish (about 5 miles west of Fishguard): "There is a tradition of a town having existed here, called Tref Culhwch." This idea apparently derives from Edward Lhuyd, the antiquary, who refers to entrenchments called by the neighbouring inhabitants *Tre Gyllwch*. These entrenchments are located on a small farm east of Garn Fychan which was called Gilfach Goch in 1785, but Gilfach in 1817. It seems possible that some local antiquary, or Lhuyd himself, may have invented the name 'Tre Gyllwch' on the basis of the simple name Gilfach (Communication from Dr B.G.Charles, 2 - 10 - 91).

CUNEDAGIUS son of HENUINUS. See Cunedda ap Henwyn.

CUNEDDA ap HENWYN. (Fictitious). (805-772 B.C.)

A fictitious king of Britain, called by Geoffrey of Monmouth Cunedagius son of Henuinus, Duke of Cornwall, by Regau, daughter of Leir. He and his cousin Margan made insurrection against

Cordeilla, daughter of Leir, when she was queen of Britain, and put her in prison where she made away with herself. The two cousins then divided the island between them, Margan having the part north of the Humber and Cunedda the rest. Margan invaded the lands of Cunedda, but was defeated and slain. Cunedda then reigned over the whole island gloriously for thirty-three years, and on his death was succeeded by his son, Rivallo [Rhiwallon] (HRB II.15-16). Brut y Brenhinedd tells the same story of Cunedda ap Henwyn.

CUNEDDA, father of BRWYN. See Brwyn ap Cunedda.

CUNEDDA WLEDIG. (370)

The *Historia Brittonum* (§62) says:

Maelgwn, the great king, was reigning among the Britons in the region of Gwynedd, for his ancestor, *Cunedag*, with his sons, whose number was eight, had come previously from the northern part, that is from the region which is called Manaw Gododdin, one hundred and forty-six years before Maelgwn reigned. And with great slaughter they drove out from those regions the Scotti who never returned again to inhabit them.

The 'Harleian' genealogies supplement this (HG 32, 33 in EWGT p.13) as follows:

These are the names of the sons of Cunedda, whose number was nine: [1] Tybion, the first-born, who died in the region called Manaw Gododdin and did not come hither with his father and his aforesaid brothers. Meirion, his son, divided the possessions among his [Tybion's] brothers. 2. Ysfael, 3. Rhufon, 4. Dunod, 5. Ceredig, 6. Afloeg, 7. Einion Yrth, 8. Dogfael, 9. Edern.

This is their boundary: From the river which is called Dyfrdwy [Dee], to another river, the Teifi; and they held very many districts in the western part of Britain.

A similar account is given in the second Life of St. Carannog (§§2, 3 in VSB 148) except that the southern boundary is made the Gwaun instead of the Teifi. The secular boundary of Ceredigion was always the Teifi. The variant version is due to the fact that the Archdiaconical region was later extended to the Gwaun, so that it included part of Dyfed (VSB pp.xi-xii).

All the sons of Cunedda listed above, except Tybion and Einion Yrth, gave their names to the kingdoms which were allotted to them, namely, Ysfeilion, Rhufoniog, Dunoding, Ceredigion, Afloegion, Dogfeiling and Edeirnon; Meirion, son of Tybion, gave his name to Meirionydd, and Einion's kingdom appears to have been Rhos.

The sons of Cunedda thus held the north and west coastal districts of Wales, from the mouth of the Clwyd to the mouth of the Teifi, with the exception of Llŷn, Arfon, Arllechwedd, and most of Anglesey. These seem to have been conquered later by Cadwallon Lawhir ab Einion Yrth. The position of these conquests suggests that entry was made by the sea. (A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) p.333); WCO 39, 88).

William of Malmesbury says that there were twelve sons of Cunedda, but made a serious blunder about their names. See s.n. Glast.

It is possible that further sons were born in Wales. Later sources add Gwron, Mael, Coel and Arwystl (ByA 29 in EWGT p.92). Of these Gwron is possibly a real person, while the rest are certainly fictitious. Further fictitious sons are mentioned by Lewys Dwnn (LD ii.104).

Two daughters are assigned to Cunedda, namely Tegeingl or Tegid and Gwen, the wife of Amlawdd Wledig (JC 7 and ByA 29 (13, 14) in EWGT pp.45, 92). The wife of Cunedda is said to have been Gwawl ferch Coel Hen (JC 7 in EWGT p.45). A later version calls her the mother of Cunedda (ByA 27b in EWGT p.91), but chronology favours the former version (PCB). The mother of Gwawl is said to have been Ystradwel ferch Gadeon and it was made out that through this descent Cunedda claimed Gwynedd for his inheritance (ByA 27a,b in EWGT pp.90-91).

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Cunedda was the son of Edern [Aeternus] ap Padarn Beisrudd [Paternus of the Red Tunic] ap Tegid [Tacitus] (HG 1 in EWGT p.9, etc.). Thus, though Cunedda bore a British name, his ancestors for three generations bore Roman names. Also 'Red Tunic' suggests the official purple under the Roman administration. It has therefore been suggested that the family was ruling subject to Roman authority in North Britain (CB p.118; WCO 36-37).

In spite of the precise interval of time mentioned by the *Historia Brittonum* between Cunedda's arrival and the reign of Maelgwn (who died in the year 547), it seems from the genealogies that Cunedda could not have been born before about A.D.370. Since his son Tybion died before the migration and already left a son Meirion, we can hardly put the migration before about A.D.430 (PCB; P.H.Blair, *The Origins of Northumbria*, 1948, p.46; H.M.Chadwick, *Early Scotland*, 1949, p.148).

In the *Historia Brittonum* (§14) it is said that 'the sons of Liethan' occupied the region of Dyfed, and other regions, namely Gŵyr and Cedweli, until they were expelled by Cunedda and by his sons from all British districts. 'The sons of Liethan' were the Irish tribe *Uí Liatháin* of Munster, supposed to be descended from Eochu Liathán, a prince of Munster (CGH 195). They made settlements in South Wales and Cornwall (F.J.Byrne, *Irish Kings and High Kings*, pp.72, 183-4). However the sons of Cunedda did not establish any kingdoms in that part of Wales, nor did they remove the Irish dynasty in Dyfed, descended from the Déisi, who were neighbours of the *Uí Liatháin* in Munster. See Eochaid Allmuir. Cunedda's name appears in *Allt Cunedda*, a hill near Kidwelly (Rhestr). A.W.Wade-Evans (*Arch.Camb.*, 85 (1930) p.333) thought that the hill was named after Cunedda Wledig, but this is uncertain as the name Cunedda re-appears in the thirteenth century. See WG 1 Vol.2 p.327, Vol.4 pp.772, 852, the first two being in Ystrad Tywi.

Owing to the large number of saints among his descendants the offspring of Cunedda is called one of 'The Three Sainly Lineages' of Ynys Prydain (TYP no.81) and one of 'The Three Kindreds of Saints' (Plant Brychan §5 in EWGT p.83).

There is a poem in the Book of Taliesin (BT 69.9) beginning *Mydwyf Taliessin*. It has no title but was called 'Marwnad Cunedda' when edited in the *Myvyrian Archaiology*. It was discussed by Sir John Morris-Jones in *Y Cymmrodor* 28 (1918) pp.202-223. He discounted the idea that it was an Elegy on Cunedda Wledig, but it seems to contain traditions concerning Cunedda who is mentioned by name five times. In particular ll.5-6 suggest some association with Caer Weir [Durham] and Caer Liwelydd [Carlisle], and there is reference to his death (l.15) and the girdle of Cunedda (l.30)

CUNEGLASUS. See Cynlas Goch ab Owain Danwyn.

CUNGAR, ST.

The saint of Congresbury in Somerset. A monastery called Cungresbyri is mentioned in the ninth century by Asser, and Cungar is the patron of the nearby parish of Badgworth. In these places St.Cungar's commemoration was invariably on November 27 (G.H.Doble, *The Saints of Cornwall*, V.5). Congresbury claimed that the body of the saint rested there. This is stated in a document written about 1000 (*ibid.*, p.6).

There is a Life of which two versions exist. The earliest (W) was discovered in 1918 and published by Dr.Armitage Robinson in the *Journal of Theological Studies*, XX no.78, pp.97-108 (1919). The last five chapters (13-17) are missing, but the chapter headings are given which show that it contained the full account as given in the second version (H) published by Capgrave in the second edition (1516) of *Nova Legenda Anglie*, ed. Carl Horstman, Oxford, 1901, I.248-254. (Doble, *loc.cit.*, pp.8-9). The Life is translated by Doble (pp.10-16); it tells us practically nothing that can be believed (p.26). We are told that he was born the son of the emperor of Constantinople (§1) and forsaking the life of the court came to Somerset and settled at a place now called Congresbury (§6).

Then the earlier Life says (§6) that Cungar was recalled to the Britons and taught in his native land. This shows that the true tradition was that he was originally from Wales, and this is in keeping with his name. But Capgrave altered the Life at this point and stated that the saint was known as *Congarus* among the English and *Doccuinus* among the Britons. §§13-16 describe Cungar's work in

Glamorgan, where he is said to have founded a monastery (un-named). They are pure invention, being a re-hash of materials from the Lives of Illtud, Cadog and Dyfrig. In §16 Capgrave repeated the identification with Docuinus. This seems to have been a guess, founded on the supposition that the monastery Cungar founded in Glamorgan was Llandochau (Llandough-juxta-Cardiff). It is certain that the identification is false (Doble, pp.20-23).

Congar seems to be the saint who gave his name to Ingonger, a farm at Lanivet, two miles south of Bodmin, on which is the site of a chapel; also of St.Congard in the Morbihan, Brittany (Doble pp.3-4, 28, LBS II.253). In both places there are nearby dedications to Cadog and Pedrog, which suggests that he took part in their missionary enterprises (Doble p.29). At St.Congard the festival is on May 12 (LBS II.253). St.Congard is the patron saint of Landéda, on the coast of Léon, near Lannilis. Congar appears in many place-names in Brittany, but is not necessarily that of the saint (Doble p.4). The name appears as *Cuncar* in a tenth century list of Cornish parochial saints found in the Vatican codex Reginensis Latinus 191. See R.L.Olson and O.J.Padel in CMCS 12 (1986) p.43.

Cungar may be the same as Cyngar ap Geraint, but as the feast is on a different day (November 7), the identification is doubtful (Doble pp.4-5).

CUNIN COF ap TUDWAL BEFR. (Legendary).

Cunin Cof (glossed 'i.e. of memory') appears in De Situ Brecheniauc (§12(4) in EWGT p.15) as the son of Tudwal 'flavus' [= Befr] by Hunydd a daughter of Brychan. This becomes slightly corrupt in Cognatio Brychan (§15(3) in EWGT p.18), and is not repeated in later Brychan documents.

According to the poem 'Can y Meirch' in the Book of Taliesin (BT 48.9), the horse of Cunin was named Grei ['Grey']. See TYP pp.c, 314.

Elsewhere he appears only as the father of Dalldaf ail Cunin Cof, that is, in the tale of 'Culhwch and Olwen' where he is called *Kimin Cof* (WM 460, RM 106), and in two triads (TYP nos.41, 73) where the name is spelt Cunin or Cunyn. A.W.Wade-Evans spelt *Cynin* for which there is no good authority, and his various identifications (WCO 260-1) are unacceptable (PCB). See a similar misidentification s.n. Cynin (ap Brychan).

CUNOBELINUS.

He was the son of Tasciovanus of the Catuvelauni. During the reign of his father he appears to have expelled Dubnovelaunus from the kingdom of the Trinovantes and to have ruled over them with his capital at Camulodunum [Colchester] in the heart of their country. He continued the policy of his tribe, the Catuvelauni, which was conquest and aggression, and apparently succeeded his father over all his dominions. Suetonius (Caligula §44) calls him 'Rex Britannorum', which suggests that his dominions were extensive and reached the southern coast of Britain. Possibly owing to the representations of fugitives from Britain, Augustus is said to have contemplated an expedition against the island, but this never came to anything, for the princes of Britain hastened to send ambassadors to him to prevent war. Some of them gained the friendship of Augustus, and Cunobelinus was probably one of them. They dedicated their offerings in the Capitol of Rome, and brought the island well-nigh to a state of close connection with the Roman power (Strabo).

Towards the end of his reign Cunobelinus was involved in troubles with his son Adminius whom he expelled (A.D.40) for attempting to seize the throne (Suetonius). Cunobelinus died at an advanced age. Other sons of his were Togodumnus and Caratacus (CB pp.26-28, 32-35). His reign began about A.D.10 and ended between A.D.40 and 43 (C & M, p.58).

Cunobelinus was known to Geoffrey of Monmouth who called him *Kimbelinus* son of *Tenuantius*. He says that he was brought up by Augustus Caesar, and contracted so great a friendship with the Romans that he freely paid them tribute when he might very well have refused it. He was the father of Guiderius [Gwydr], who succeeded him, and Arviragus (HRB IV.11-12). Through Hollinshed's *Chronicle*, the name reached Shakespeare, who wrote it Cymbeline. In Brut y Brenhinedd the name is correctly rendered Cynfelyn, and his father's name becomes Tefefan.

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There may have been some other Welsh legend about Cynfelyn, for in 'Hanes Taliesin', Taliesin claims to have been 'in Gwynfryn (q.v.), in the court of Cynfelyn, in stock and fetters for a day and a year.' See s.n. Taliesin.

That Cunobelinus was the son of Tasciovanus is known only through the medium of coins, not from any contemporary historian whose writings survive. Nevertheless there is evidence that some kind of tradition to this effect survived as we find the series of names: *Caratauc map Cinbelin map Teuhant* in one of the 'Harleian' genealogies (HG 16 in EWGT p.11). See John Rhys and David Brynmor-Jones, *The Welsh People*, p.90 note 2. The pedigree never seems to have been reproduced later, but part of the tradition was apparently known to Geoffrey of Monmouth who makes his Kimbelinus to be son of Tenuantius, a name evidently derived from Teuhant (*ibid.*). But Geoffrey has nothing corresponding to Caratauc of that pedigree. See Caratacus.

CUNOMORUS. See Conmor, Cynfor ap Tudwal.

CURIG LWYD, ST.

The saint of Llangurig in Arwystli, Eglwys Fair a Churig in Amgoed, Dyfed, Capel Curig in Arllechwedd, Gwynedd, Porthceri in Glamorgan, Capel Cirig (extinct) in Newport, Dyfed, and a chapel (extinct) under Langstone, Gwent (PW 98, 47, 85, 68, 58, 78). He has been confused and misidentified with the child-martyr, Cyriacus or Quiricus, the son of Julitta, a widow of Iconium, said to have been martyred at Tarsus during the Diocletian persecution, about A.D.304. His mother Julitta has become Ilid in Welsh. They are commemorated on June 16. (Rice Rees, *Welsh Saints*, p.307). Owing to the confusion Capel Curig has been called *Capel Curig a'i fam Iulitta*, and Llanilid, a church in Glamorgan dedicated to the Welsh saint Ilid, has been called *Llanilid a Churig* (*Welsh Saints*, p.307, PW 71 n.1).

The supposed staff of St.Cyric was preserved at St.Harmon's, near Llangurig, according to Giraldus Cambrensis (*Itin.Kamb.*, I.1). The Welsh poets called him Curig Lwyd, and Lewys Glyn Cothi spoke of the coat of mail of the brave Curig Farchog (LBS II.193, 195).

Buchedd Ciric, a translation into Welsh of the latin Life of SS.Cyriacus and Julitta is found in Llanstephan MSS.34 (end of 16th cent.) and 104 (18th cent.). The Life has an appendix which is edited in LBS IV.378-9 from Llanstephan 34. In it we are told that Ciric had an uncle, Maelgwn, who was a monk and lived at the place now called Llangurig. The story is hopelessly confused. We gather that Maelgwn Gwynedd confronted Maelgwn the monk and Curig, was discomfited, and made a grant to Maelgwn the monk and Curig for ever. Two other grants are mentioned, one by Mael, Duke of Maelienydd, to Maelgwn the monk, and the other by Ceredig, prince of Ceredigion, to Curig (LBS II.193-4). The fictitious nature of the story is clear. In one of the windows of Llangurig church Curig is portrayed as a bishop with pastoral staff, but in another, the martyrdom of the boy! LBS suggests that by eliminating all that pertains to Cyriacus the boy-martyr and his mother Julitta, we obtain the following as the current tradition relative to Curig:

1. That he was of unrecorded genealogy; 2. That he had been a warrior, but was converted and became a monk; 3. That he lived in the time of Maelgwn Gwynedd, and had a cell and church at Llangurig; 4. That near him lived a holy nun, named Elidan; 5. That he was esteemed to have become a bishop (LBS II.195-6). We may further eliminate No.4, since Elidan is none other than Ilid/Julitta. See s.n. Elidan. Regarding No.1 it may be suggested that there was no such person as Maelgwn the monk, but that Curig was really nephew to Maelgwn Gwynedd, who is said to have become a monk for a time (PCB).

Egloskerry, 4½ miles west-north-west of Launceston in Cornwall, is said to be dedicated to Curig (LBS II.196). Kerry seems to be the 'Keri' in the Cornish list of the children of Brychan, but the church is styled 'the chapel of St.Keria of Egloskery' in Bishop Oldham's Register, 1506 (G.H.Doble, *S.Nectan, S.Keyne, and the Children of Brychan in Cornwall*, p.33 n.4). The form Keria suggests a female saint as assumed by Catherine Rachel John, (*The Saints of Cornwall*, 1981, p.41). See also Corentin. The church of Luxulyan in Cornwall claimed SS.Cyric and Julitta as patrons though the name Loc-sulian [=Locus Julianae?] suggests a Juliana. See Juliot. (Doble, *loc.cit.*, p.16). The church of

Calstock, near Plymouth, is dedicated to SS.Cyriacus and Julitta, while Newton St.Cyres, near Exeter, is dedicated to St.Cyriacus (LBS II 199-200).

Owing to the popularity of SS.Cyriacus and Julitta among the Normans it is not possible to assert that all the churches dedicated to them, together or separately, have supplanted foundations of Curig and of Ilid. But in purely Welsh [and Cornish?] districts, the Welsh saints Curig and Ilid, are to be regarded as the probable patrons in most cases (LBS II.199).

The Welsh Curig has taken over the day of Cyriacus, June 16 (LBS I.72, II.200).

CURSALEM ap FER. (270)

Genealogical link in the ancestry of Ceredig Wledig; father of Cluim (HG 5 in EWGT p.10).

It is probably from some such source as this that Geoffrey of Monmouth obtained the name, *Cursalem ex Caicestria*, for one of the princes who, he says, were present at Arthur's coronation (HRB IX.12). He is also represented as aiding Arthur in his wars against the Romans (X.6), during which he was slain (X.9). In Brut y Brenhinedd the name is Cursalem or Gwrsalem, and the place Caergeint (except in some corrupt passages).

CURY, ST. See Corentin.

CUSTENNIN, ST.(?)

The patron of Llangystennin in Llandudno, Gwynedd (PW 102). LBS II.177 identified him with Custennin Gorneu on the grounds that Digain ap Custennin Gorneu was patron of Llangernyw, not far off in Rhos, Gwynedd. Wade-Evans thought he was perhaps Custennin ap Macsen Wledig (WCO 186-8). Neither identification is convincing (PCB).

CUSTENNIN, king in Eryng(?). (500)

The king of an un-named locality mentioned in a charter in the Book of Llandaf as Constantinus, father-in-law of Peibio ab Erb, king of Eryng. The deed records the grant of Llangustennin Garth Benni (now Welsh Bicknor on the Wye in Eryng, Herefordshire) by Peibio to Dubricius. *Custenhin* appears as a witness (BLD 72). According to the Life of St.Dubricius, the saint was grandson of Peibio, and therefore great-grandson of Custennin. The charter is at least partly faked. See s.n. Dyfrig.

A.W.Wade-Evans proposed to identify this Custennin with Custennin ap Macsen Wledig (WCO 57-58), while LBS had earlier identified him with Custennin Gorneu (II.177, 375). Both identifications are doubtful (PCB).

CUSTENNIN ap CADWR. See Constantinus, king of Dumnonia.

CUSTENNIN ap CYNFOR. See Custennin Fendigaid, Custennin Gorneu.

CUSTENNIN ap MACSEN WLEDIG. (360)

He is a mere name occurring in the Welsh pedigrees (JC 4 and 13, and ABT §18a in EWGT pp.44, 46, 106). In all except the first reference he appears at the head of a line of princes of Dyfed, which, however is probably corrupt. See s.n. Tryffin, king of Dyfed.

There is a tradition recorded by Gutun Owain in the tract on the 'Twenty-four Mightiest Kings' (§19 in *Études Celtiques*, XII (1968-9) p.172), where we are told that Custennin was one of the three sons of Macsen by Elen. He was prince in Britain and ancestor of all [the princes] there. Similarly in *Buchedd Wrsula* in Peniarth MS.182 (c.1514) which begins 'At that time Custennin son of Maxen by Elen daughter of Eudaf of Caer Sallawc, his mother, was king in Prydyn ...'

There is no suggestion in the genealogies that this Custennin was ancestor of any princes except those of Dyfed, but there may be some forgotten tradition here. This is suggested by some additions to the *Historia Brittonum* in the Book of Ballymote (c.1400). Here we are told that Muirchertach mac Erca, an Irish king (d.c.536) was the father of Constantin and Gaedhal Ficht, who are said to have been

ancestors of the provincial kings of Britain and the kings of Cornwall. See *Lebor Bretnach*, edited by A.G. Van Hamel, Dublin, 1932, §24.

In the *Historia Brittonum* §25 we are told that the fifth Roman emperor to visit Britain was ‘Constantine son of Constantine the Great, and there he dies and his tomb is shown near the city which is called Cair Segeint [Caernarfon], as letters tell which are on the stone of his tumulus. And he sowed three seeds, that is of gold, silver and bronze, in the pavement of the aforesaid city, that no poor person might ever dwell in it, and it is called by another name, Minmanton.’ From this we cannot doubt that there existed an inscribed tombstone to an imperial person of the name Constantine. Some learned person early “corrected” the *Contantinus*, *Constantini magni filius* of the above text into *Constantius*, *Constantini magni filius* (Vatican MS.) and at least one learned copyist changed this to *Constantius*, *Constantini magni pater*, and there was added to Cair Segeint the words *vel Cair Costain* (The Cambridge MSS, and Durham MS.).

In *Hanes Gruffudd ap Cynan* we read that Earl Hugh built a castle ‘in Arfon in the old fortress of Constantine, emperor, son of Constans the Great’. (Ed. Arthur Jones p.7). Again in *Flores Historiarum* (ed. Rolls iii.59) we are told that in the year 1283 ‘at Carnarvon the body of a great prince (var. emperor) father of the noble Constantine was found, and it was honourably interred in the church by the joyful king [Edward I]’.

From the above evidence Wade-Evans concluded (1) that on a tombstone near Segontium there appeared the name *Constantinus* and also forms of the words *princeps* or *imperator*, and *magnus* or *maximus* (or both); (2) that the format of the epitaph was unfamiliar to the author of the passage in the *Historia Brittonum*, much more so to the men of the thirteenth century; and (3) that since Maximus (Macsen Wledig), his wife Elen, and his son Peblig are associated with that locality, there is a strong presumption that the *Constantinus* of the tombstone was the son of the emperor Maximus, that is, Custennin ap Macsen Wledig of the pedigrees. See *Arch. Camb.*, 85 (1930), pp.334-5.

It should be noted, however, that Constantine was the name of the eldest son of Constantine the Great. He was emperor 337-340 and received Gaul, Britain and part of Africa at his father's death. He made war on his brother, Constans, who governed Italy, but was defeated and slain near Aquileia (Smith's Classical Dictionary). Of over 1000 Roman coins discovered in the neighbourhood of Segontium there are 12 of Helena, mother of Constantine the Great, 74 of Constantine the Great, and 43 of his son Constantine II. See *Cy.* 33 p.123, *Arch. Camb.*, 77 pp.314f. R.S. Loomis suggested that the large number of coins inscribed with the name of Constantine was perhaps the reason for the legend concerning the seeds of gold, silver and brass mentioned in the *Historia Brittonum* (*Wales and the Arthurian Legend*, pp.2-4).

The Breton saint Nennoch is said to have been the daughter of Brychan by Meneduc the daughter of Constantine, descended from Julius Caesar. According to Wade-Evans the implication was that this Constantine was the son of a Roman emperor, and that he was probably Custennin ap Macsen Wledig (WCO 141). See also Custennin, St.(?), Custennin, king in Ergyng(?).

CUSTENNIN ap MYNWDYEDIG. (Legendary).

He is called Custennin Heusor, ‘the shepherd’, ap Mynwyedig (Dyfnedig, RM) in the tale of ‘Culhwch and Olwen’. When Culhwch and his six companions were searching for Olwen ferch Ysbaddaden Pencawr they first found Custennin the shepherd on the top of a knoll guarding a huge flock of sheep, covered in a coat of skins, and near him an enormous shaggy mastiff (WM 472, RM 114-5). His wife was an un-named daughter of Anlawdd [Amlawdd] Wledig and therefore aunt to Culhwch and to Arthur. It was ‘because of her’ (we are not told how) that Ysbaddaden the giant had injured Custennin and slain twenty-three of his twenty-four sons (WM 472-5, RM 115-7). The last remaining son joined Culhwch and his six companions, and later received the name Goreu. It was at the house of Custennin that the seven warriors stayed while Culhwch negotiated with Ysbaddaden for the hand of Olwen (WM 475f, RM 475f). The implication in the story is that both Custennin and his wife were rather larger than normal human beings.

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This Custennin does not seem to be mentioned elsewhere except as the father of Goreu, but a similar rough, gigantic personage appears in Arthurian Romance, that is, in the romance of 'Ivain' by Chrétien de Troyes, in the corresponding Welsh romance of 'Owain and Luned' (WM 228-9, RM 166-7), and in the English romance, 'The Carl of Carlisle'. See R.S.Loomis, *Celtic Myth and Arthurian Romance*, 1927, pp.99, 118-122, 130-132.

CUSTENNIN DDU ap IAGO. (d.980).

According to ByT (980) Custennin ap Iago and Godfrey son of Harold ravaged Llŷn and Anglesey, and thereupon Custennin was slain at the battle called Gwaith Hirbarwch or Hirbarth. ABT 7e in EWGT p.101 calls him Custennin Ddu ap Iago ab Idwal Foel, and says that he was slain at Gwaith Hiraddug.

CUSTENNIN FENDIGAID. (415)

The name used in Brut y Brenhinedd for Geoffrey of Monmouth's Constantinus, brother of Aldroenus. After the departure of the Roman armies and the fruitless appeal to 'Agitius' [Aetius] for protection against invaders, the Britons, according to Geoffrey, sent a delegation to Armorica to ask for assistance. Aldroenus [Aldwr], the fourth king from Conan [Meriadoc], agreed to send his brother, Constantine, with 2000 men to help free the country from the barbarians and obtain the crown (HRB VI.4). They landed in Britain, assembled an army and obtained the victory over the enemy. Constantine was proclaimed king. After ten years he was assassinated by a Pict, leaving three sons, Constans, Aurelius Ambrosius [Emrys Wledig] and Uther Pendragon [Uthr Bendragon] (HRB VI.5). Brut y Brenhinedd tells the same story with the Welsh forms shown above in [].

This Custennin is included in the tract of 'The Twenty-four Mightiest Kings' (§20 in *Études Celtiques*, XII, pp.172-3). Here it is added that he founded Caer Wimbyr, Caer Went and Caer Wrangon which are identified with Warwick, Chepstow and Worcester, and that he was called Custennin *Waredwr*, 'the deliverer', and Custennin Fendigaid, 'the blessed'.

This Constantine was the grandfather of Arthur according to HRB. The genealogies of Arthur call him Custennin or Custennin Fendigaid ap Cynfor ap Tudwal, and so to Cynan [Meiriadog] (MG 5, ByA §30 in EWGT pp.39, 93).

There seems to be no good reason to doubt this pedigree as essentially correct. But we must doubt Geoffrey's statement that Constantine and his ancestors came from Armorica. It seems more probable that he, or his near ancestors, came directly from Arfon, like Conan Meriadoc. It may be noted that according to 'Culhwch and Olwen' Arthur had relatives who are represented as coming from Caer Dathal (WM 461, RM 107), presumably the same as Caer Dathyl in Arfon, where Math ap Mathonwy 'found his tranquility' (WM 81-82, RM 59). See PKM p.251. See further Custennin Gorneu.

The fact that the story told by Geoffrey about Constans son of Constantine is clearly based on that of Constans son of the usurping emperor of A.D.407, has led some writers to assume that Geoffrey's Constantine is to be identified with the usurping emperor, for example LBS I.94, II.177. Nothing, however, that Geoffrey says about Constantine himself is drawn from the history of the emperor. It is suggested that he got the name from an existing pedigree of Arthur such as those given in MG 5 and ByA §30, mentioned above.

CUSTENNIN FYCHAN ap CUSTENNIN FENDIGAID. See Constans son of Constantinus.

CUSTENNIN GORNEU. (415)

He appears in Bonedd y Saint as the ancestor of SS.Cybi and Iestyn through his son Erbin (§§26, 27 in EWGT p.58) and a later text makes him father of St.Digain (§73 in EWGT p.65). In Bonedd y Saint §76 his ancestry is given for the first time, viz. Erbin ap Custennin Gorneu ap Cynfar ap Tudwal, etc. i.e. the same as that of Custennin Fendigaid (see above). This is confirmed by the much earlier pedigree of Erbin (JC 10 in EWGT p.45) which makes Erbin the son of Cynfor ap Tudwal. Here it is evident that the name Custennin has been accidentally omitted. Thus Custennin Gorneu and Custennin,

the grandfather of Arthur, have been tacitly identified. Further confirmation of this is the fact that Erbin ap Custennin is said to have been uncle to Arthur, and Geraint ab Erbin first cousin to Arthur in the tale of 'Geraint and Enid' (WM 409, 438, RM 263, 285).

From his cognomen it is evident that this Custennin was a man of Cornwall, and in agreement with this we find his descendants, including Arthur, to be people of Devon and Cornwall. A late pedigree also makes king March of Cornwall to be son of Meirchion ap Custennin ap Cynfarch (*sic*) ap Tudwal (PP 58).

See also Custennin, St.(?), Custennin, king in Ergyng(?).

CUSTENNIN GORONOG. (Literary error).

The cognomen, 'crowned', is a corruption of 'Gorneu' which can be traced through a series of versions of ByS 26 in EWGT p.58. Henry Rowlands believed that this Custennin was the same as Geoffrey of Monmouth's Constantine ap Cadwr, for he says: (1) "Constantine ap Cadwr ... called by the Britons Cystennyn Goronawg" and (2) [Geraint ab Erbin] "was the grandson of Constantine, duke of Cornwall, the successor of king Arthur" (*Mona Antiqua Restaurata*, 2nd.ed. 1766, pp.168, 155). He was unaware of, or ignored, the texts which made Custennin Gorneu the son of Cynfor ap Tudwal.

CUSTENNIN. See also Constantinus.

CWCH ap CYCHWEIN. See Trystan ap Tallwch.

CWM CAWLWYD.

In the tale of 'Culhwch and Olwen' it was necessary to find Mabon ap Modron, whose whereabouts was unknown. This involved enquiring of the most ancient animals, beginning with the Stag of Rhedynfre. He led the search party to one even older, the Owl of Cwm Cawlwyd, and he led them to the oldest animal, the Eagle of Gwernabwy, who led them to the Salmon of Llyn Llyw, who led them to where Mabon ap Modron was imprisoned (RM 128-131).

Caw of Cwm Cawlwyd is another name of Caw of Prydyn, and there are implications that a place of this name may have been in Edeirnion. See s.n. Caw of Prydyn.

John Rhys identified Cwm Cawlwyd with Cwm Cowlyd, 2½ miles north of Capel Curig in Snowdonia (*Hib.Lect.*, p.555 n.3). There is a township of Cwmcawlwyd in Llandeilo Fawr, Ystrad Tywi (WATU), and a place of the same name in Llandeglaun, Radnorshire (Melville Richards in *Trans.Cym.*, 1969 p.256 n.22), perhaps represented by 'Cowlod', grid ref. SO 1663 (PW 44-45, n.5). *Stagnum Cawlwyd* is mentioned in the charter by Llywelyn ap Iorwerth to the Abbey of Aberconwy in 1198 (William Dugdale, *Monasticon Anglicanum*, 1846 edition, V.673).

CWMMLLAN. See Camlan.

CWNWS DDU ap CILLIN YNFDYD. (880)

Ancestor of tribes in Anglesey; father of Greddyf (HL 1a, m, 2a, m in EWGT pp.111-3).

CWRS CANT EWIN. See Cors Cant Ewin.

CWYFEN or CWYFAN, ST.

The saint of Tudweiliog in Llŷn, Llangwyfan in Môn, Llangwyfan in Dyffryn Clwydd, and Diserth in Tegeingl, now dedicated to St.Brigit (PW 87, 93, 97, 100; LBS II.201-2). His pedigree is variously given in Bonedd y Saint (§50 in EWGT p.62), being based apparently on two versions, one making him son of Bwrrwinen Hen or the like, by a woman of Bod Angharad in [Llanfwrog], Colion [a cwmwd of Dyffryn Clwyd], the other identifying him with the Irish saint Cóemgen (Kevin) son of Cóemlug (Welsh, Carfi), of Glendalough (Welsh, Glyn Achlach) whose mother was Cóimell (Welsh, Cainell). Every variety of the pedigree is a mixture of these two versions.

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Wade-Evans thought he might have been a follower of St.Beuno (*Arch.Camb.*, 85 (1930) pp.325, 331). In the Welsh Calendars his commemoration is on June 3, which is the day of St.Cóemgen (LBS I.72, II.202).

CWYLLOG ferch CAW. (500)

She has been supposed to be the saint of Llangwyllog in Anglesey. (Rice Rees, *Welsh Saints*, pp.228, 324; LBS II.279). She is listed as a saint, one of the children of Caw in Achau'r Saint (§31 in EWGT p.70), and as Cywyllog, a daughter of Caw in ByA 3 in EWGT p.85. Wade-Evans regards the name as having been manufactured from the place-name, Llangwyllog, the saint of which seems originally to have been Gwrddelw (q.v.), also a child of Caw (*Études Celtiques*, I (1936) p.289; PW 92). It is noteworthy that the festival in the parish of Llangwyllog was on January 7 and this day is given to Gwrddelw in two calendars (LBS I.70, III.206) while Cwyllog does not appear in any calendar.

It was apparently Lewis Morris who first had the idea that Cwyllog ferch Caw was the wife of Medrod. The idea perhaps began with the statement by Hector Boece that the wife of Modred was a daughter of Gawolane, a great prince of the Britons (*Scotorum Historia*, IX.6). It was then suggested that Gawolane was Caw of Prydyn (P.K.Johnston in *Antiquity* 12 (1938) pp.340-1). It followed therefore that Medrod's sons were nephews of Gildas. But these sons, according to Geoffrey of Monmouth were the youths slain by that Constantine against whom Gildas had inveighed so strongly. Thus Lewis Morris wrote (*Celtic Remains*, p.lix): "Gildas was an angry monk who had run over to Armorica from a party who had got the upper hand in Britain, in which Cwstenyn, the reigning prince, had killed two of his nephews, the sons of Medrawd, and Arthur had killed his brother Howel [*recte* Huail]. Sir J.Pryse and Usher *Primordia*." (N.B. Neither of these authors says that Gildas was the uncle of the sons of Medrod). Similarly in *Celtic Remains* p.195 s.n.Gildas and p.289 s.n. Maelgwn Gwynedd. But according to *Celtic Remains* the wife of Medrod was Gwenhwyfach (p.219), and Cwyllog was merely the saint of Llangwyllog (p.110). It was when he was drawing up his 'Alphabetic Bonedd' in BL.Add.MS.14,928 (1760) that he wrote (fo.17):

Kwyllog Stes chwaer i Gildas ap Caw, medd H.R., a gwraig Medrawd.

(H.R. = Henry Rowland, who mentions 'Cwillog' but does not give her a husband. *Mona Antiqua Restaurata*, 1766 ed. p.154, 1st ed. 1723).

This fiction found its way into the *Myvyrian Archaiology*, (MA¹ II.36, MA² p.422), and as a result was copied widely, at least till 1908, when it appeared in LBS II.279.

CYBI, ST. (485)

There are two versions of his Life, edited by A.W.Wade-Evans in VSB. They are similar in matter but differ in style. He is called Kepius or Kebius son of Salomon son of Erbin. Bonedd y Saint (§26 in EWGT p.58) differs in making him son of Selyf *ap Geraint* ab Erbin, which is less probable. See s.n. Selyf ab Erbin. A later version of Bonedd y Saint adds that his mother was Gwen (or Tonwen) ferch Cynyr of Caer Gawch in Mynyw. If so, Cybi would be first cousin to St.David, whose mother was Non ferch Cynyr of Caer Gawch. However in the next item (§27) one version makes Gwen the mother of Iestyn ap Geraint. The former version appears better and it seems probable that the brief concerning Gwen was accidentally transferred from §26 to §27.

Cybi was born in Cornwall between the rivers Tamar and Limar [Lynher], that is, the region of which Callington is the principal town (§1). The Life then tells of his visit to Jerusalem, and his consecration as bishop by Hilary, bishop of Poitiers [d.368!] - clearly fictitious (§§3, 4). He returned to his own country, refused a request to become king, and then went forth with ten disciples, Maelog, Llibio, Peulan, Cyngar 'and the rest' (§5). He went to Edeligion where king Edelig was ruling and pitched his tent on the kings meadow (§6). Edelig tried to expel him but was discomfited (§7). Edelig gave Cybi two churches, Llangybi [on the Usk] and Llanddyfrwyr [-yn-Edeligion, in the same parish,

WATU], where he left his small mottled finger-bell. [Cf. s.n.Dochau]. After that he went to the monastery of St.David at Mynyw and sojourned there three days and nights (§8).

Cybi then went to Ireland, to the Isle of Aran, where he remained for four years and built a church there. His kinsman Cyngar being an old man was unable to eat solid food, so Cybi bought him a cow with its calf. There his disciples bravely tilled the land (§9). Maelog, one of the disciples, annoyed a little man named Crubthir Fintam [cruimther = presbyter] by digging the ground outside his door. Cybi and Fintam went together to the abbot, named Enna, and they were pacified. But friction continued between Fintam and Cybi with his disciples, so that Cybi decided to leave the island (§§10-12). He went to Meath where he stayed forty days and nights and founded a church which to this day is called the great church of Mochop [Kilmore of St.Mochop near Artaine, LBS II.207]. But Fintam followed him there and claimed that also as his land. Cybi went to two other places but continued to be pestered by Fintam until Cybi and his disciples entered a boat and arrived in Anglesey (§§13-15).

Cybi sojourned for a while at a place called Cundab (§16). Caffo, a disciple of Cybi, was murdered by the herdsmen of Rhosyr [Newborough] at a place called Merthyr Caffo [now Llangaffo] (§17 in 1st Life only). Maelgwn Gwynedd came across Cybi while hunting, and as usual was discomfited by the saint. Maelgwn conveyed his fortress [Caergybi, Holyhead] to God and St.Cybi as a perpetual offering of alms (§§17-19). Cybi died there on November 8 (§20).

From his genealogical connections the birth of Cybi can be put in about A.D.485 (PCB). Enda [Enna] of Aran may have died as early as 520 (Daphne D.C. Pochin Mould, *The Irish Saints*, 1964, p.147).

Is there an attempt in the Life to identify Cybi with the Irish saint MoChop? MoChop's father does not seem to be recorded, but his mother was Ethne, daughter of Conchrad, and sister of Mugain, the second wife of Diarmait mac Cerbaill, High King, d.565. (LL 1697; CGH 222; F.J.Byrne, *Irish Kings and High Kings*, pp.168, 281). His commemoration is on November 13 (*Martyrology of Donegal*). The identification would fail on genealogical and chronological grounds (PCB).

In spite of the hostility, recorded in the Life, between Cybi and Fintam, Wade-Evans believed that Fintam was the same as St.Gwyndaf whose dedications are close to places associated with Cybi (WCO 183-4).

Teulu Cybi Sant, 'The Household of St.Cybi' is the title of a poem found in Wrexham MS.1 (c.1600) p.451 and edited in LBS IV.383. It lists the 'twelve sailors' with Cybi as Daniel [Deiniol], Mwrog, Cenau, Cyngar, Cynfarwy, Adwarwy, Padern and Edern, Maelog, Caffo, Llibio and Peulan. The poem also occurs in Mostyn MS.110 p.189 by Thomas Wiliems where it is attributed to Hywel Rheinallt (LBS IV.384 n.).

Cybi is also listed as one of 'The seven Happy Cousins' the others being Beuno, Cawrdaf ap Caradog, Deiniol, Seiriol and Dewi (Achau'r Saint §51 in EWGT p.71). That is only six. Another version in the form of a cywydd adds Dingad and Cynfarch and drops Cawrdaf, who is mentioned as the author of the cywydd (Wrexham MS.1 p.451, as above).

There is a rather obscure poem, *Ymddiddan y Saint a Chybi wrth fyned i Ynys Enlli*, 'Dialogue of the Saints with Cybi about going to Ynys Enlli'. The earliest version is in Peniarth MS.74 p.179 (16th century) possibly in the hand of Simwnt Fychan. It begins:

When the saints of the Synod of Brefi,
after Dewi's fine sermon
were going to Enlli
by command of the prophets ...

Among the saints mentioned is Eleri. See Morfydd E.Owen in *Astudiaeth ar yr Hengerdd*, ed. Rachel Bromwich and R.Brinley Jones. pp.144ff. It appears that many of the saints at the Synod were in fear of the Saxons and asked Cybi's advice as to whether they should go to Bardsey. Cybi bade them go, as they would find sufficient maintenance there through labour. (Canon Fisher in *Arch.Camb.*, 81 (1926) p.344).

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It is implied that Cybi was at the Synod which is supported by the existence of Llanybi (PW 60) a little south-west of Llanddewibrefi (LBS II.212).

Cybi is said to have had frequent meetings with St.Elian Geimiad at Llandyfrydog (Rice Rees, *Welsh Saints*, p.267) and with St.Seiriol at Clorach in the same parish. Cybi faced east in the morning and west in the evening so that his face became tanned. Seiriol walking in the opposite directions preserved his fair complexion. So they were called 'Seiriol Wyn a Chybi Felyn'. (Richard Llwyd, *Beaumaris Bay*, 1800, p.2; Lewis Morris, *Celtic Remains*, p.351; HW 232 and n.23).

In the Life of St.Winifred by Robert of Shrewsbury Winifred [Gwenfrewy] is said to have been buried near the grave of St.Cybi. This would put the grave of Cybi near Gwytherin. It contradicts the Life of Cybi and must be dismissed. See LBS II.212.

Besides the foundations of Cybi mentioned above there was one at Llanybi near Pwllheli (PW 96). His name also appears off the coast of Pen-caer, Dyfed, north-west of Fishguard, where there is a submerged islet called Ynys Gybi and not far off, Carreg Gybi (WCO 184). Another Carreg Gybi is near Aberdaron in Llŷn (LBS II.214). In Cornwall he is the patron of Cuby by Tregony, six miles east of Truro, and Duloe, five miles SSW of Liskeard. LBS II.214 adds Cubert, but this is denied by G.H.Doble (*The Saints of Cornwall*, III.126 n.61). See s.n.Cubert. Wade-Evans suggested that Landulph between the Tamar and the Lynher was also his, built on an estate which appears to bear the name of Edelig (WCO 183).

Although the Life says that Cybi died on November 8, most of the Welsh Calendars give November 5, while at Duloe his day is November 9 and at Tregony October 4 (LBS II.211).

See also G.H.Doble, *The Saints of Cornwall*, III.105-132.

CYBRDAN. Father of Budic (2), q.v.

CYCHWEIN, father of Cwch. See Trystan ap Tallwch.

CYDFAN ab ARTHUR. See Iaen.

CYDIFOR ap RHUN.

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

CYFEILIOG, bishop of Ergyng. (d.927).

The Anglo-Saxon Chronicle records under the year 915 (MSS. B, C, D give the correct date. HW 332 n.45) how the Danes plundered Wales, captured Cameleac, the bishop of Archenfield [Ergyng], and led him to their ships. King Edward later released him for forty pounds. The Book of Llandaf calls him Cimeilliauc and treats him as a bishop of Llandaf. But there was no see of Llandaf at that time and there is no doubt that Ergyng was the region where he operated (WCO 123, 150, 159). Cyfeiliog would be the modern Welsh form of the name. See HW 327f.

In the list of bishops (of Llandaf) in the Book of Llandaf he is placed between Nudd and Llibio, which is chronologically correct even if they did not actually succeed one another. In the charters recorded he appears as a contemporary of Brochwel ap Meurig king of Gwent, Hywel ap Rhys of Glywysing and Arthfael ap Hywel of Glywysing (BLD 231-237). His death is put in 927 (BLD 237). Wendy Davies dates his earliest charter (BLD 236) in c.885 (LlCh p.123).

In *Liber Landavensis*, edited by W.J.Rees, p.490 note 1, it is said that "[Cyfeiliawg] ... was consecrated bishop by Ethelred, archbishop of Canterbury, at his own house, in the year 872." No authority is given. So also LBS II.215.

He is perhaps the same as Camelauc, mentioned in a list of abbots of Llanilltud Fawr between Segin and Bletri. See David Williams, *A History of Monmouthshire*, 1796, Appendix p.50; OP II.286; LBS II.216.

CYFELACH, ST.

The saint of Llangyfelach in Gŵyr. Cyfelach was evidently the true founder but it was later dedicated to Dewi, and included in the list of his foundations in his Life by Rhygyfarch (§13), there called *Langemelach*.

It has been customary to identify Cyfelach with Cyfeiliog (e.g. Rice Rees, *Welsh Saints*, pp.274, 305), but this is improbable (Wade-Evans in *Cy.24* (1913) p.41 n.1). See also LBS II.215-6).

CYFLIFER (ap DINGAD) ap BRYCHAN.

He is mentioned in the Brychan documents as a son of Brychan from whom Merthyr Cyflifer is named (DSB 11(9), CB 14(9), PB 2e in EWGT pp.15, 18, 81), but son of Dingad ap Brychan in JC 2(9) (EWGT p.43). Merthyr Cyflifer is mentioned in the Book of Llandaf (BLD 32, 44), but the site seems to be unknown (LBS II.217). One version (G) of PB 2e says that Cyflifer was a saint in Ceredigion.

CYFNERTH ap CYDIFOR.

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

CYFNERTH ap MADOG MADOGION. See Dwyfnerth.

CYFWLCH. See Tudfwlch Hir.

CYHËIG. (Legendary). See Trystan.

CYHORED ail CYNAN. (Legendary).

He is mentioned in two triads (TYP nos.38 (Pen.47 version) and 39) as the owner of the horse, Awydawc Breichir, 'Eager Long Fore-legs', one of the 'Three Chief Steeds' of Ynys Prydain.

According to the Stanzas of the Graves in the Black Book of Carmarthen (No.71 in SG pp.132/3) the grave of Cyhored is at Rhyd Gynan.

Egerton Phillimore thought that this might be the ford which preceded Canaston Bridge, three miles west of Narberth, Dyfed. Canaston is for older Cananyston = Cynan's Town (OP II.348).

CYLEDON or CELYDDON WLEDIG. (Legendary).

The father of Cilydd, the father of Culhwch in the tale of 'Culhwch and Olwen'. In the White Book text the name occurs as *Kyledon* (cols.452, 460) but *Kelydon* (col.474). The Red Book text has *Kelydon* throughout. John Rhys regarded the name as connected with Celyddon, the Welsh equivalent of Caledonia (*Hib. Lect.*, pp.486-7, *The Arthurian Legend*, p.322). He did not consider the form Cyleddon, which is preferred by Gwyn Jones and Thomas Jones in their translation (*The Mabinogion*, 1948).

A note on Olwen in the MS. Gwyneddion 3 fo.177b says: ... *Celyddon Wledic; o'i henw y gelwid Coed Celydon yn yr Alban.* (Ed. Ifor Williams, p.357). See also CO(2) p.43.

CYLEDR WYLLT ap NWYTHON. (Legendary).

He is mentioned in the tale of 'Culhwch and Olwen'. In the war between Gwyn ap Nudd and Gwythyr ap Greidiol, Gwyn had gained the victory and among others had captured Nwython and Cyledr Wyllt, his son. Gwyn slew Nwython, took out his heart, and compelled Cyledr to devour his father's heart. Because of that Cyledr went mad. But Arthur made peace between Gwyn and Gwythyr, and released Gwyn's prisoners (RM 134). Presumably it was the madness of Cyledr which gave him the cognomen, *gwyllt*, 'wild'.

It appears that Cyledr took part in the hunting of the boar Trwyth, for we are told that towards the end of the hunt, when the boar had been forced into the river Severn, Mabon ap Modron assailed him on one side and Cyledr Wyllt on the other and took from him the pair of scissors which were required for the wedding of Culhwch and Olwen (RM 140-1).

See also Cynedr Wyllt.

CYLLIN ap CARADOG ap BRÂN.

Genealogical link in the fictitious pedigree of the kings of Morgannwg; father of Owain. See MP 3 in EWGT p.122.

The name was adopted by Iolo Morganwg for his fictions in the Iolo MSS. and the 'Myvyrian Third Series' of triads.

CYLLIN. See also Cillin.

CYMAN ap DÔN. See Dôn.

The name is variously spelt Kymman, Kynan, Kynunan in ByA §25 in EWGT p.90; and Kyman in BT 42.14, 43.11.

CYMORTH ferch BRYCHAN. (Fictitious). See Brychan, Brynach.

CYNAN 'of the Prophecies'.

Cynan and Cadwaladr are frequently mentioned together in prophetic literature as the future saviours of the Welsh people from their submission to the Saxons. The earliest datable references are in the poem *Arymes Prydein Vawr* in the Book of Taliesin (BT 13) edited by Ifor Williams in *Armes Prydein*, Cardiff, 1955. The title means 'The Great Prophecy of Britain' not 'The Prophecy of Great Britain' (Ifor Williams, *loc.cit.* p.xxxv). He dates the composition of the poem in about 930 (*ibid.* p.xvii).

The following references occur:

- | | |
|-------|---|
| l. 89 | Cynan, leading the attack in every onset |
| l. 91 | Cadwaladr, a support with his lords |
| l.163 | Cynan and Cadwaladr with splendid hosts
will be honoured till [the day of judgment];
[good] fate will come to them;
two strong lords, wise their counsel;
two treading down the Saxons on the side of the Lord. |

Another poem in the Book of Taliesin, *Glaswawt Taliesin*, 'Taliesin's Fresh-song' of about the same date mentions Cynan and Cadwaladr as the promised deliverers (BT 31, ll.12-13). See TYP p.318 n.2.

In the poems ascribed to Myrddin in the Black Book of Carmarthen known as 'Hoianau' and 'Afallennau' there are frequent references to the future coming of Cynan and Cadwaladr.

The poet Gwalchmai (fl.1130-80) declared that there would be none like Madog ap Maredudd [king of Powys, d.1160]:

Till Cynan come, the jewel of gentleness,
And great Cadwaladr, tower of each township.

(Thomas Parry, *History of Welsh Literature*, translated by H.Idris Bell, Oxford, 1955, p.52).

Geoffrey of Monmouth knew about these prophecies which he put into the mouth of Merlin in his *Historia Regum Britanniae* (VII.3):

Cadwaladr shall call upon Conan and take Albania into alliance. Then shall there be a slaughter of foreigners.....From Conan shall proceed a warlike boar...

And later in the *Vita Merlini*, ll.965-8:

... The Britons their famous kingdom
shall lose for many ages through weakness,

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till Conan shall come in his chariot from Armorica,
and Cadwaladr, revered leader of the Cymry.

There is a poem, *Dyhuddiant Elffin*, 'Elffin's Consolation', attributed to Taliesin, the best text of which is in Peniarth MS.113, by John Jones of Gelli Lyfdy, p.45, edited by Ifor Williams in BBCS 5 pp.133-4 (1930). This refers to *Kynan* and *Kydwaladyr* and on line 16 we find *ar Gynan ab Bran*, with which compare Cynan ap Brân Galed.

"It is impossible to say with certainty who Cynan was or what exploits he accomplished to merit this honour." (Thomas Parry, *History of Welsh Literature*, translated by H.Idris Bell, Oxford, 1955, p.28). But Geoffrey of Monmouth makes Merlin say that he would come from Brittany, and the implication is that he was Conan Meriadoc [Cynan Meiriadog]. This has been the usual opinion, though it is not at all clear that it was the view of the pre-Geoffrey writers. But see TYP pp.317-8. Wade-Evans thought he was Cynan Garwyn (*Arch.Camb.*, 85 (1930) p.329).

CYNAN, ST. See Cynon, St.

CYNAN, a 'tribune' in Cornwall. See Pedrog.

CYNAN ab AFARWY. See Afarwy ap Lludd.

CYNAN ab ARTHAFAD.

Genealogical link in the ancestry of Cydifor ap Gollwyn, patriarch of a tribe in Dyfed; father of Elgan Wefl-hwch (ABT 18b in EWGT p.106).

CYNAN ap BRÂN GALED. (Legendary).

See Brân Galed, Cynan of the Prophecies.

CYNAN ap BROCHWEL ab EDNYFED. (800)

The last of a line of princes of Meirionydd whose pedigree is given in HG 18, JC 41, ABT 23 in EWGT pp.11, 49, 108. Estimating by generations his date of birth is probably about A.D.800.

CYNAN ap CASANAUTH WLEDIG. (470)

Father of Cenelaph Dremrudd and ancestor of Madog ap Rhun (JC 16 in EWGT p.46).

CYNAN ap CAW. See Caw of Prydyn.

CYNAN ap CYNDRWYN. See Cynddylan, Cyndrwyn.

CYNAN ap CYNFEDDW. See Iddig ap Nudd.

CYNAN ab EINION[†] ap GWRYDR GOCH.

Genealogical link in the ancestry of Llywarch Howlbwrch, patriarch of a tribe in Gwynedd; father of Pill (PP 11).

CYNAN ab ELFYW.

Father of Marchudd (q.v.) (ABT 9a, HL 7a, b in EWGT pp.103, 116).

CYNAN ab EUDAF HEN. CYNAN MEIRIADOG. (330)

He is associated in legend with the first colonisation of Armorica by people from Britain. The colonisation is described in the *Historia Brittonum* §27. In this account Cynan is not mentioned:

The seventh emperor, Maximianus [Maximus], reigned in Britain. He went forth with all the soldiers of the Britons from Britain, and slew Gratian, king of the Romans, and held sovereignty of the whole of Europe. As for the soldiers who had set forth with him, he was unwilling to send them back to Britain, to their wives and sons and possessions, but he gave them many regions from the

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tarn on the top of Mons Jovis, as far as the city called Cant Guic, and as far as the western mound, that is, Cruc Ochidient. These are the Armoric Britons and they have never returned hither to this day.

The tarn is on the Great St. Bernard Pass, where stood the Temple of Jupiter Penninus, whence the old name Mont Joux. Cant Guic is Wicquingham [Quentovic, Oman p.237], at the mouth of the Canche, Pas de Calais. Cruc Ochidient [Occident] is probably the western extremity of Brittany. See A.W.Wade-Evans, *Nennius*, p.50.

The area thus described is at least half of modern France, if not more, and can hardly be regarded as a peopling of Brittany, except incidentally.

In the Welsh tale 'The Dream of Maccsen Wledig' the migration to Armorica is described as occurring simultaneously under Cynan ap Eudaf and Maccsen Wledig. The probable date of the existing redaction is 12th or 13th century (T.P.Ellis and John Lloyd, *The Mabinogion*, I.134). However, the story shows no definite signs of influence from Geoffrey of Monmouth, and therefore probably took shape before 1135 (PCB).

According to the tale, Maccsen Wledig, who was emperor in Rome, came to Britain in search of the woman of his dreams, and reached the fort of Aber Saint in Arfon [Caer Saint, Caernarfon]. There he saw Cynan ab Eudaf and Adeon [Gadeon] ab Eudaf, playing at *gwyddbwyll*; and he saw Eudaf ap Caradog, and his daughter, Elen, the maiden of his dreams, who became his wife and was named Elen Luyddog (WM 178-188, RM 82-89).

After seven years in Britain Maccsen set out to return to Rome where a new emperor had been set up. He conquered France and Burgundy and all the countries as far as Rome and laid siege to the city. But after a year he had not succeeded in taking the city. Then the brothers of Elen Luyddog arrived with a small host. While the opposing sides were relaxing at their mid-day meals Cynan and Adeon used ladders to climb the ramparts, killed the emperor and in three days subdued all in the city. They then handed it over to Maccsen and Elen (WM 188-190, RM 89-91).

Maccsen gave Cynan and Adeon a host with which to conquer such lands as they wished. This they did, and slew all the men, but allowed the women to live. After many years Adeon returned to his own land, but Cynan remained. And they decided to cut out the tongues of their women, lest their language should become corrupted. And because the women were silent and the men spoke on, the men of Llydaw were called Brytanieid (WM 190-1, RM 91-92). At this point the text seems to be corrupt (Ellis and Lloyd translation, p.150 n.46) but the ending is explained by one version of HB §27 (MS.C - Mommsen p.167) which says that because of the silence of the women the people of Armorica were called Letewicion [Welsh Lledewigion], that is, Semitacentes [Half-silent people]. This implies that Llydaw, the Welsh name for Brittany was supposed to be derived from *lled*, 'half' and *taw*, 'silent'. See TYP pp.316-7.

Another reference which apparently antedates Geoffrey of Monmouth appears in the Life of the Breton Saint Gurthiern in the Cartulary of Quimperlé, composed between 1119 and 1128:

Beli et Kenan duo fratres erant, filii Outham Senis. Ipse Kenan tenuit principatum quando perrexerunt Britones ad Romam. Illic tenuerunt Laeticiam [Letauiam].

See Léon Fleuriot in BCS 26 p.2 (1974). Beli the brother of Kenan is made the ancestor of St.Gurthiern. Outham Senex is clearly Eudaf Hen.

The Life of the Breton saint Goznovius may be basically pre-Geoffrey (G.H.Doble, *The Saints of Cornwall*, I.142; Léon Fleuriot, *ibid.*, pp.2-3). If so it may be the first to give Conan the surname Meriadoc:

Then Conan Meriadocus, a catholic and warlike man, with a large number of the same, who had increased so much that one region would hardly hold them, crossed the sea to the Armorican part of Gaul. His first settlement was by the river Guilidona in the borders of Plebs Columba [Plougoulm, 5 km. SW of St.Pol de Léon], in the place which is called Castrum Meriadoci to this

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day. By praiseworthy courage, he and his Britons acquired all that land from each sea as far as the nation of the Andegavi [Anjou] with all the Nannetensian and Redonic territory [Nantes and Rennes]. All the natives which had hitherto been pagans were slain, whence they are also called Pengouet, which signifies Canica Capita [Dog-heads]. [Compare the *Cynbyn* mentioned s.n. Gwrgi Garwlwyd]. As for the women, however, they merely cut out their tongues lest they should alter the Britannic tongue, and used them as wives and for other work, according to the needs of the time. So having built churches throughout the land to the praise of God, all that country is called Lesser Britain by divine grace, after the people and tribes.

Thus the Armoricans and the insular Britons, using the same laws and united by fraternal attachment, were ruled for a long time under one empire as a single people.

(From the Latin text printed by E.K.Chambers in *Arthur of Britain*, 1927, pp.241-2).

A triad (TYP no.35) tells of the 'Three Levies' that departed from this Island and not one of them returned. The first went with Elen Luyddog and Cynan her brother. Another version says that the army went with Elen Luyddog and Maccsen Wledig to Llychlyn [read Llydaw].

Cynan ab Eudaf is mentioned in the genealogies as father of Gadeon (q.v.) in MG 5 (slightly corrupt), JC 11, ByS 76, ByA 27a, 30b, 31 in EWGT pp.39, 45, 65, 90, 93, 94. In JC 4 (EWGT p.44) we are told that when Maccsen Wledig, king of the Britons, became emperor of Rome, Cynan ab Eudaf became king in his stead. This seems to be an independent tradition not recorded elsewhere.

GEOFFREY OF MONMOUTH

Geoffrey of Monmouth knew something of the story but had his own individual way of telling it. Conanus Meriadocus [Cynan Meiriadog] was the nephew of Octavius [Eudaf] who had been enjoying the crown of Britain, and Conan was expecting to inherit the crown. But Octavius was advised to invite Maximian [Maccsen] to take the throne, and marry the daughter of Octavius. When this was done, Conan was highly incensed and retired into Albania, where he raised an army and ravaged the country on each side of the Humber. At last after much indecisive warfare between Maximian and Conan, a reconciliation was brought about (HRB V.9-11).

Five years later Maximian invaded Gaul and with Conan first conquered Armorica. They killed all the men of the towns and spared only the women. Having extirpated the inhabitants of all those provinces they garrisoned the cities and towns with British soldiers. He then assembled 100,000 of the common people of Britain to settle the conquered lands. He distributed them through all the countries of Armorica and made another Britain of it. Maximian bestowed the land on Conan Meriadoc and continued his conquest of Gaul (HRB V.12-14).

Conan then decided to send for wives for his soldiers. He sent messengers to Dionotus [Dunod], king of Cornwall, asking him to supply the deficiency, and in particular to send over his daughter, Ursula, with whom Conan was in love. In this way Geoffrey of Monmouth introduced the story of Ursula and the eleven thousand virgins who were all lost at sea or murdered by barbarians (HRB V.15-16).

Further on in the 'History' we are told that Aldroenus [Aldwr], king of Armorica, was fourth from Conan Meriadoc (HRB VI.4).

Brut y Brenhinedd tells the same story using the name-forms shown above in []. In particular they follow Geoffrey in making Cynan Meiriadog nephew of Eudaf, rather than son as in the 'Dream'.

The cognomen Meiriadog is never given to Cynan ap Eudaf in genuine Welsh tradition. Meriadoc belongs to Breton tradition, where he occurs more than once without the addition of any 'Conan' (Egerton Philimore in *Cy. XI* (1892) p.72). Even in the genealogies we do not find the cognomen until manuscripts of the late 16th century, e.g. Mostyn 113 p.102, Mostyn 212b p.33, Llyfr Baglan p.137.

George Owen Harry reconstructed the pedigree of Kynan Meriadock, as he calls him, in order to overcome an imagined chronological inconsistency due to the misidentification of Coel, Duke of

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Colchester, with Coel Godebog. He made Kynan the son of Karadawc, Lord of Meriadock or Denbighland, brother of Eudhaf or Octavius, Earl of Ewias and Eryng. (*The Genealogy of the High and Mighty Monarch*, James, London, 1604, p.23).

It was perhaps inevitable that the cognomen Meiriadog would be connected with the township of Meiriadog, formerly in the parish of St.Asaph, but in Denbighshire. Thus George Owen Harry's statement was imitated by Iolo Morganwg in his 'Myvyrian Third Series' triad no.14 (corresponding to TYP no.35). His Welsh text had Cynan Meiriadawc, while his English translation was 'Conan, Lord of Meiriadoc'. See Rachel Bromwich in *Trans.Cym.*, 1968, p.308. See also Ifor Williams, *Breuddwyd Maxen*, p.xiii.

Later Breton historians and romancers accepted the story in HRB and made Conan Meriadoc the first of the kings of Brittany. See e.g. the *Chronicon Briocense* edited by Dom Pierre Hyacinthe Morice, *Mémoires pour servir de Preuves*, Paris, 1742, I. Col.9. Another fiction said that Conan Meriadek was the son of Agripinus and Demetia. See *Les Vies des Saints de la Bretagne Armorique*, by Albert Le Grand, 1901 ed. part 2 p.295, but no authority is given.

See Cynan 'of the Prophecies'.

CYNAN ap HYWEL. (d.1003).

In Brut y Tywysogion he is mentioned as having ruled Gwynedd in A.D.1000 and died in 1003. According to J.E.Lloyd his father was Hywel ap Ieuf (HW 346).

CYNAN ab IDWAL FOEL. (920)

He is known only from the genealogies. See ABT 7c in EWGT p.101.

CYNAN ap SEISYLL. (d.1027).

His death is mentioned in Brut y Tywysogion. He was brother of Llywelyn ap Seisyll (ABT 7f in EWGT p.101).

CYNAN CANHYSGWYDD ap SAWYL FELYN.

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

CYNAN y CWN ap IEUAF ap IEUAF. (900)

Mentioned in the augmented Hanesyn Hen tract (ABT §7d in EWGT p.101). He also appears without parentage in the prophetic dialogue, *Cyfoesi Myrddin a Gwenddydd* (RBP col.579 ll.19-21). From there he got into the tract *Disgyniad Pendefigaeth Cymru* (§8) where he seems to be made son of Ieuf ab Idwal Foel and then confused with Cynan (d.1027) ap Seisyll. See NLWJ 16 (1970) pp.256, 259.

CYNAN CYLCHED ap TRYFFIN FARFOG.

Genealogical link in the ancestry of Cydifor ap Gollwyn, patriarch of a tribe in Dyfed; father of Llywri. See ABT 18b in EWGT p.106.

CYNAN DINDAETHWY ap RHODRI MOLWYNOG. (d.816).

He appears in the pedigrees of the line of Gwynedd as the father of a daughter, Epyllt, from whom the later princes were descended. See HG 1, (GaC 1), MG 1, JC 22, ABT 1a in EWGT pp.9, 36, 38, 47, 95. The cognomen first appears in GaC 1: *o Gastell Dindaethue*, then in turn as Tindaethwy, Tintaethwy and Dindaethwy, the last of which is the name of a cwmwd in Môn. From the genealogies it would seem that he was born in about A.D.750 while his father died in 754 (AC). Thus Cynan was probably too young at the time of his father's death to succeed him in the government of Gwynedd. At any rate we find Caradog, probably Caradog ap Meirion of the line of Rhos, styled king of Gwynedd in the *Annales Cambriae* under the year 798 when he died. After the death of Caradog it appears that

Cynan Dindaethwy and a certain Hywel contended for the supremacy in Gwynedd. Thus in the year 813 there was war between Hywel and Cynan and Hywel was probably driven out. Then in 814 Hywel triumphed in Anglesey and drove Cynan from it with great loss to his own army. In 816 Hywel was expelled again from Anglesey, but in the same year Cynan died (AC and ByT s.aa. 813, 814, 816). This Hywel was probably Hywel Farf-fehinog (q.v.) ap Caradog.

Through his daughter, Epyllt, the legal claim to the throne of Gwynedd was transmitted to the house of Merfyn Frych. This is stated in a late triad (ByA §27c in EWGT p.91).

From a tract which has been called *Disgyniad Pendefigaeth Cymru* (edited in NLWJournal 16 pp.253-263) combined with the poem *Cyfoesi Myrddin a Gwenddydd i chwaer* in the Red Book of Hergest, it seems that there was an allegation that Cynan Dindaethwy was not the son of Rhodri Molwynog, but the son of Calydigan, Rhodri's woodman. 'Nevertheless Cynan got the whole sovereignty.' In 'Cyfoesi' Cynan's adversary is called *Howel vab Kadwal*, and it may be noted that Hywel Farf-fehinog ap Caradog, above, was descended from Cadwal Crysban (HG §3 in EWGT p.10).

According to Peniarth MS.270 (late 16th century) p.246 the wife of Cynan Dindaethwy was *Mahallt ferch Iarll y Phlynt*.

CYNAN GARWYN ap BROCHWEL YSGITHROG ap CYNGEN. (520)

A famous prince of Powys. He appears in the earliest genealogies, HG 22, 27 (with a slight error), JC 18, ByS 62, 79 in EWGT pp.12, 46, 63, 66. In these his sons are Selyf Sarffgadau and Eiludd. In ByA 28b EWGT p.91 he is said to have had a daughter Tandreg (or Afandreg) Ddu, the mother of Cadwallon ap Cadfan. Another son, Dinogad, is mentioned in a triad (TYP no.44).

The cognomen 'Garwyn' first occurs in JC 18. It may be the unlenited form, meaning 'white-shank' as preferred by Gwyn Jones and Thomas Jones, (*The Mabinogion*, Everyman edition p.150), and by J.J.Parry (*Brut y Brenhinedd, Cotton Cleopatra Version*, p.203), or the lenited form of 'Car(r)wyn', meaning 'of the white chariot' as preferred by J.E.Lloyd (HW 181). The latter seems most probable as it appears as *Carguinn* in the Life of St.Cadog (see below), and if Garwyn were the unlenited form, surely the lenited form 'Arwyn' would have appeared in later texts (PCB). See also TYP p.318.

In the Book of Taliesin there is a poem entitled *Trawsganu Kynan Garwyn mab Broch[fael]* (BT 45) which could well be a genuine poem by Taliesin. See John Morris-Jones in Cy.28 pp.199-202; Ifor Williams, *Canu Taliesin*, pp.xlii-xliv; TYP pp.319, 509. It is a eulogy, listing the famous battles won by Cynan (and perhaps his forebears), and gives details of the gifts made by Cynan to the poet. It describes him as being of the line of the Cadelling, that is, descended from Cadell Ddyrnllug (l.8), a war-attack on the Wye (l.9), men of Gwent were killed (l.10), a battle in Môn (l.11), an expedition beyond Menai (l.12), a battle in Crug Dyfed - Aergol agitated (l.13), threatening Cornwall (l.16), a battle in Gwlad Brachan [Brycheiniog] (l.20), of the same nature as Cyngen (l.23). John Morris-Jones thought that the poem mentions only one battle fought by Cynan himself, namely that in Brycheiniog (*loc.cit.*, p.201). But Ifor Williams did not take this view. He pointed out that there is no mention of a battle against the Saxons. It was civil war which sowed hatred against Powys (pp.xix, 21). Compare Cynan Wledig.

The battle in Brycheiniog may have preceded the invasion of Morgannwg mentioned in the Life of St.Cadog. Here Cynan *Carguinn* is described as king of *Reinmuc* [Rheinwg or Rhieinwg, q.v.] which probably meant a region including Brycheiniog. He encamped on the bank of the river Nedd and the local king asked Cadog's clergy to beg for peace. This was done, Cynan left the land in peace and returned to his habitation (§44 in VSB p.114).

In his capacity of king of Powys Cynan ap Brochwel is mentioned in the Life of St.Beuno as giving the saint land at Gwyddelwern north of Corwen (§10 in VSB p.17). On his deathbed he gave Beuno a golden *gwaell* (probably a pin or brooch, CT p.xxi) worth sixty cows (§14 in VSB p.19).

According to a triad (TYP no.39) one of the 'Three Chief Steeds' of Ynys Prydain was Du Hir Tynnedig (Tall Black-Tinted), the horse of Cynan Garwyn.

See also Cynan 'of the Prophecies'.

CYNAN GENHIR ap CYNWYD CYNWYDION. (550)

He is mentioned in *Bonedd Gw_r y Gogledd* (§3 in EWGT p.73). Nothing seems to be known of him, but he is apparently mentioned by the poet Cynddelw as *Kynan ab Kynwyd* (LIH 148 l.9; TYP p.323).

CYNAN GLODRYDD ap DOS. (Legendary).

He appears first in a sixteenth century manuscript. See ByA §21 in EWGT p.89, and note thereto p.149. Nothing seems to be known of him. Compare Cyngen Glodrydd.

CYNAN MEIRIADOG. See Cynan ab Eudaf Hen.

CYNAN WLEDIG. (520?)

The Welsh name used as the equivalent of Geoffrey of Monmouth's Aurelius Conanus, which in turn derives from the Aurelius Caninus of Gildas.

Aurelius Caninus is the second of the kings against whom Gildas inveighed (§30). *Caninus*, 'Canine', is probably an intentional pun on his real name, Cynan (WCO 260). Gildas accused him of being swallowed up in the filthiness of murders, fornications and adulteries, and thirsting unjustly after civil wars and frequent spoil. His proud fathers (*sic*) and brothers had suffered early and untimely death.

Geoffrey of Monmouth called him Aurelius Conanus, the successor of Costantinus (See Constantinus, king of Dumnonia), his uncle, as monarch of the whole island. A youth of great valour who would have been worthy of the crown if he had not delighted in civil war. He raised disturbances against his uncle who should have reigned after Constantine, and cast him into prison; then killing his two sons, obtained the kingdom, but died in the second year of his reign (HRB XI.5).

Brut y Brenhinedd calls him Cynan Wledig and says much the same.

A person named *Kynan Gwledic, sant y anyan*, 'of a saintly nature', appears as the author of a proverb in 'Englynion y Clyweid' (§55 in BBCS 3 p.14). This sounds more like the poet Gwalchmai's description of Cynan of the prophecies (q.v.).

Gildas does not name the kingdom ruled by Aurelius 'Caninus', and there has been no consensus among historians. J.E.Lloyd thought that his kingdom was to be looked for in the neighbourhood of the English settlements (HW 132). James Usher suggested that he was king of Powys (*Britannicarum Ecclesiarum Antiquitates*, 2nd ed. London, 1687, p.280). This seems very reasonable and chronology suits his identification with Cynan Garwyn (q.v.) (PCB).

CYNAN. See also Cunin, Cynin, Cynon.

CYNBRYD (ap Brychan).

The saint of Llanddulas (also called Llangynbryd, WATU) near Abergele in Rhos, Gwynedd (PW 103). He only appears in late genealogical texts where he is said to be a son of Brychan (Plant Brychan §2p, Achau'r Saint §23 in EWGT pp.82, 70). Commemorated on March 19 (LBS I.71, II.229).

CYNDAF. Father of Meugan ap Cyndaf.

CYNDDELIG ap NWYTHON. See Nwython.

CYNDDELIG CYFARWYDD. (Legendary).

Cynddelig Cyfarwydd, 'the Guide', is mentioned in the tale of 'Culhwch and Olwen' as one of the persons at Arthur's Court (WM 460, RM 106). He was chosen by Arthur to be one of the seven to go in search of Olwen. 'He was no worse a guide in the land he had never seen than in his own land'. (WM 471, RM 114).

CYNDDELIG. See also Cynddilig.

CYNDDELW ap CYFNERTH.

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

CYNDDELW GAM ab ELGUDY. (890)

The father of Cynwrig and ancestor (1) of Gwenllian ferch Rhys ap Marchan, mother of Einudd, patriarch of a tribe in Dyffryn Clwyd, (2) of Afandreg ferch Gwair ap Pill, mother of Cynan ap Iago of the line of princes of Gwynedd, and ancestor (3) of Llywelyn Eurdorchog, patriarch of a tribe in Iâl and Ystrad Alun (ABT 1c, 6i, HL 5a,b in EWGT pp.96, 100, 115; PP §29).

CYNDDELIG, ST.

He is the saint of an extinct chapel, Capel Cynddilig, in the parish of Llanrhystud, Ceredigion (PW 62, WATU). Commemorated on November 1 (LBS I.75, II.230).

CYNDDELIG ap CORCNUD. (Legendary).

His grave is mentioned in the 'Stanzas of the Graves' where he is described as *alltud*, 'foreigner' or 'exile'. (No.41 in SG p.124).

CYNDDELIG or DILIG ap LLYWARCH HEN. (Legendary). (550)

He is mentioned in the Llywarch Hen poetry in two identical stanzas (CLIH VII.9, VIII.11 on pp.28, 31). In the former context it appears that there is a dialogue between two persons, Mechydd? and Cynddilig? in which one speaker is thinking up excuses for not going to war, while the other is denouncing cowardice. Then occurs the stanza:

Thou art not a cleric; thou art not a greybeard, chief.
Thou wilt not be called on in the stress of battle.
Ah Cynddilig! why wert thou not born a woman?

(Translated by Ifor Williams in *Early Welsh Poetry*, Dublin, 1944, p.15). The texts read *Och Gindilic/Och Kindilic* but Ifor Williams spells Cynddyilig. He is probably the same as Dilig, who appears in the lists of the children of Llywarch Hen. See ByA §5 in EWGT p.86.

There was a Bedd Dilig in the parish of Baglan (Edward Lhuyd's *Parochialia*, III. 28).

CYNDDELIG. See also Cynddelig.

CYNDDYLAN ap CYNDRWYN. (570)

A prince of Powys who was evidently the subject of a lost saga of which only the verse parts survive. It is similar to, and perhaps a continuation of, a similar saga in which Llywarch Hen and his sons figure. The poetry was edited by Ifor Williams in *Canu Llywarch Hen*, Cardiff, 1935, pp.33-52.

The main poem (XI) consists of a number of dramatic monologues put into the mouth of Heledd, sister of Cynddylan, lord of Pengwern.

We gather from the poem that Cynddylan had held his court at Llys Pengwern (v.1), that he and many of his brothers were slain defending a town named Tren (vv.3-6 etc.). He is distinctly called the son of Cyndrwyn (vv.8, 12, 13).

In one stanza Cynddylan is said to have been present as an ally at the battle of Cogwy. Heledd says:

(v.111) I saw on the ground of Maes Cogwy
A host, and a shout of affliction.
Cynddylan was an ally.

This was the battle which took place near Oswestry in 642, when Oswald of Northumbria was slain in battle against Penda of Mercia. The place was called Maserfelth by Bede (*Hist.Eccles.*, III.9). Although

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Bede and the ASC do not mention that the Welsh took part in the battle, "it seems quite clear that such a spot can only have been the meeting place of the armies if the Welsh were concerned in the matter." (Oman, p.281). Penda had earlier been allied with the Welsh under Cadwallon ap Cadfan in 633-4. See Cogwy.

It was evidently after the battle of Cogwy that the main events in the poem occurred. It is impossible to come to any definite conclusion about the story behind the poetry; the allusions are too few and elusive. The following is based on the discussion by Ifor Williams in *Canu Llywarch Hen*, pp.lxi-lxvi:

In the defence of a town named Tren Cynddylan is coupled with his brothers, Cynwraith and Cynan. Heledd says:

- (v.83) Slain were my brothers at the same time,
 Cynan, Cynddylan, Cynwraith.
 Defending Tren, a town laid waste.
- (v.110) Slain is Cynddylan, slain Cynwraith,
 Defending Tren, a town laid waste.
 Woe is me, hardly great their [my?] death.

In three different stanzas (vv.46, 57, 86) Heledd cries out in agony that she herself is responsible for these disasters; everything is due to her tongue. It appears that during the battle in which Cynddylan and his brothers were slain, Heledd had fled to the hills with her maidens, and that they were hiding in a hut there. She calls to her companions and says:

- (v.1) Stand forth, maidens, and look
 On the land of Cynddylan.
 Llys Pengwern is a raging fire.

When night falls they dare to go down as far as the burning ruins of Pengwern, and as she looks at the destruction and desolation, Heledd raises her cry (vv.18-33):

Cynddylan's Hall is dark tonight.

They next set out in the darkness to find the body of Cynddylan. As they approach the field of battle they hear the triumphant cry of the 'Eagle of Eli', answered by the 'Eagle of Pengwern' (vv.34-44). At last they find the dead chieftain, and it must be supposed that he was carried to Eglwysau Bassa (i.e. Baschurch), where he was cremated in burning cinders. That he was buried here seems clear from the following stanzas (vv.45, 47):

Eglwysau Bassa [his] resting place tonight;
In the end it contains him,
Pillar of battle, heart of the Argoedwys.

Eglwysau Bassa are narrow tonight
For the heir of the Cyndrwyn[yn];
Land of the burial-place of Cynddylan Wyn.

And so she goes on from place to place bewailing the deaths of another brother, Elfan Powys, and her sisters, Ffreuer, Medwyl, Medlan, Gwledyr, Meisyr and Ceinfryd, commenting from time to time and comparing her present plight with her former comfortable existence. When someone meets her and asks who she is, she says (vv.78, 79):

Heledd *hwyedig* am I called.

(See discussion s.n. Heledd).

Later we find Caranfael, son of Cynddylan, down in the valley fighting the enemy. Heledd stands on the hill watching but cannot see much because of the dust of battle. Then a messenger comes with the news that Caranfael has fallen (vv.90-97).

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Another poem 'Marwnad Cynddylan', an elegy on Cynddylan, attributed to Meigant (q.v.), is found in later manuscripts. See CLIH XIII pp.50-52. The poem is from the seventh century, pre-dating the Heledd poems that deal with the same tragedy. It is very obscure. See Joseph P.Clancy, *The Earliest Welsh Poetry*, 1970, p.201. Here one reads of a raid on Caer Lwytgoed [Letocetum = Lichfield] by Morfael ap Cyndrwyn (ll.48, 54) and a reference to *mab Pyd* (l.28) which presumably means Penda (See Panna ap Pyd). The following lines (except l.28) are from the translation by Joseph P.Clancy, *loc.cit.*, pp.87-89:

- | | |
|------|---|
| 1.4 | I shall mourn till I enter my oaken grave
Cynddylan, slain at the height of his power. |
| 1.20 | When he fought for Pennawg's land, I lost
A valiant man, savage, sparing none.
He launched the assault past Tren, proud land. |
| 1.25 | Height of sword-strife, how it has been undone,
What Cynddylan won, lord of warfare!
Seven hundred heroes behind him,
When the son of Pyd desired, how ready he was! |
| 1.48 | At Caer Lwytgoed they were not sated:
There were blood-stained crows, fresh plundering. |
| 1.54 | At Caer Lwytgoed, Morfael captured
Fifteen hundred cattle, and five bondsmen,
Four-score stallions, and noble trappings. |

Compare the translation s.n. Morfael ap Cyndrwyn.

After the death of Penda in 655 in battle against Oswy of Bernicia, Oswy added North Mercia to his dominions, but left South Mercia to his son-in-law, Peada, the Christian son of Penda. Peada, however, was murdered by domestic treachery in 656, and it seems that Oswy annexed the remnant of Mercia and held it for three years (656-659) (Oman, pp.285-7).

It is perhaps to this period of Northumbrian supremacy that we must ascribe the destruction of Pengwern and the extinction of the kingdom of Cynddylan. One may suspect that the 'misfortune of Heledd's tongue', through which calamities fell upon the house of Cynddylan, was in her constant urging of her brothers to daring exploits and raids (e.g. that on Caer Lwytgoed). This may have brought on the whole family the vengeance of Oswy (PCB). Note the entry in *Annales Cambriae* s.a.658: *Osguid venit et predam duxit*, 'Oswy came and took booty'.

Melville Richards suggested a somewhat different historical background in NLWJ 18 pp.141-3 (1973).

All these conclusions rule out the old idea that Cynddylan is the Condidan (q.v.) of the Anglo-Saxon Chronicle s.a.577. See CLIH p.xxxiii.

The grave of Cynddylan is mentioned in the 'Stanzas of the Graves' in the Black Book of Carmarthen (No.15 in SG pp.120/121):

After wound and field of blood
and wearing harness, and white steeds,
this is the grave of Cynddylan.

Although Cynddylan was the most important of the sons of Cyndrwyn it is a strange fact that he was omitted from the list of sons of Cyndrwyn in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85), but the name appears in late versions of the list, e.g. in Cardiff MS.4.22 (1716) p.56.

CYNDEYRN ap CYNGAR. (500)

He appears in a few versions of Bonedd y Saint (§6b in EWGT p.55) as a descendant of Ceredig ap Cunedda. Wade-Evans calls him an ‘otherwise unknown saint’ (*Arch.Camb.*, 86 (1931) p.160). He is presumably the saint of Llangydeyrn, in the cwmwd of Cedweli, Ystrad Tywi. See PW 49. According to Browne Willis his festival was on July 25 (Old Style) and is now held on August 5 and 6 (LBS II.240).

CYNDEYRN ap GWRTHEYRN.

Error for Cateyrn, found in Brut y Brenhinedd corresponding to HRB VI.12, 13. Also in some late genealogical manuscripts. See ABT 6k, 9b(E), 20, HL 2f in EWGT pp.100, 103, 107, 113.

CYNDEYRN GARTHWYS. ST.KENTIGERN. (550)

As Cyndeyrn Garthwys his pedigree appears in Bonedd y Saint (§14 in EWGT p.56) which makes him the son of Owain ab Urien by Denw ferch Lleuddun Luyddog of Dinas Eidyn in the North.

His Life by Jocelin of Furness, written c.1185, and an earlier anonymous fragment are edited by Bishop Alexander Penrose Forbes, *The Lives of St.Ninian and St.Kentigern*, (The Historians of Scotland, Vol.5), Edinburgh, 1874. See also “The Sources for the Life of St.Kentigern” by K.H.Jackson in *Studies in the Early British Church*, ed. Nora K.Chadwick, Cambridge, 1958, pp.279ff.

The anonymous fragment, which is acknowledged to be the basis of Jocelin's fuller narrative, gives details of his parentage not given by Jocelin. In it we recognise the Welsh tradition. We are told that *Thaney*, the mother of Kentigern, was seduced by *Ewen filius Erwegende nobilissima Brittonum prosopia ortus*, and it adds, *In gestis histrionum vocatur Ewen filius Ulien* (p.245). Jocelin does not give the name of Kentigern's father. The Aberdeen Breviary has *patre Eugenio Eufurenn rege Cumbriae, matre vero Tenew filia Loth regis Laudoniae* [Lothian] *ortus* (LBS II 233).

Jocelin's Life says that when his mother was found with child (§1) she was condemned to be thrown over a precipice (§2). That was done at Dulpelder but by a miracle she was unhurt, and was then set adrift in the sea (§3). She came to shore at Culenros where St.Servanus was dwelling. There she brought forth a son and they were baptized, as *Taneu* and *Kyentyern* respectively. The boy was educated by St.Servan and given the pet name *Munghu* (§4).

Kentigern settled at Glasgow (§10) and was later elected bishop (§11). Kentigern was opposed by Morken, the proud and greedy king of the Cambrian region (§§21-22). See s.nn. Morgan Fwlch and Morgan Mawr ap Sadyrnin. When Morken was dead, Kentigern went to bishop Dewi in Menevia. K's fame led him to familiarity with king Cathwallain who reigned in that country, and gave him land at Nantcharvan (§23). K. founded a monastery at a place on the river Elgu [Elwy] (i.e. Llanelwy) in spite of a heathen prince named Melconde Golganu who tried unsuccessfully to stop the work (§24). Asaph was a disciple of Kentigern (§25). The death of Dewi became known to K. (§26).

King Rederech [Rhydderch] sent messengers to invite K. back to Cambria (§30). K. appointed Asaph as his successor [at Llanelwy], left Wallia and was received by king Rederech in Cambria (§31).

Legends of Rederech and his queen, Languoreth (§§33-37). See s.nn. Rhydderch Hael and Languoreth. St.Columba visited Kentigern at Mellindenor where the saint abode at that time (§39).

Kentigern died at the age of 185 on January 13 (§44).

Of Rederech and the fool Laloecen (§45). See s.nn. Rhydderch Hael and Llallogan.

NOTES ON THE ‘LIFE’

(§4) Culenros is Culross. (§39) Columba and Kentigern met at the Molendinar Burn, where they talked as friends and exchanged croziers, in 584. There are still nine churches in Carlisle bearing Kentigern's name (Agnes Muir Mackenzie, *Foundations of Scotland*, pp.39-40). (§3) Dulpelder or Dulpelder is Traprain Law near Haddington (W.J.Watson, *The Celtic Place-names of Scotland*, Edinburgh, 1926, p.345). (§4) Munghu is Brythonic My-nghu, ‘my dear’ (WCO 170). The corresponding Gaelic is given in the fragmentary Life, viz. Mochohe, cf. Kirkmahoe in Dumfriesshire,

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dedicated to Kentigern. (Cf. K.H.Jackson, *loc.cit.*, pp.297, 301-2). In Scotland dedications to him are under his name of Mungo (LBS II.240).

(§§23-26) The Rev.S.M.Harris has shown that the connection of St.Kentigern with St.Asaph is an artificial Norman invention of the twelfth century (*Journal of the Historical Society of the Church in Wales*, VI.5ff; K.H.Jackson, *loc.cit.* p.315 n.3; WCO 192-3). Although Cathwallain is associated in the Life with Nantcarfan in Glamorgan, the writer was probably thinking of Cadwallon Lawhir of Gwynedd, while Melconde Galganu is perhaps for *Mailcun de Deganui*, i.e. Maelgwn Gwynedd, his son. These were more or less contemporary with Asaph, but not with Kentigern. But see Cadwallon Lyw.

(§44) St. Kentigern is said to have died on January 13 and, according to Jocelin, a Sunday . This could have been in 603 or 614 (Life, *loc.cit.*, p.370). The Annales Cambriae give 612, which suggests 614 as most likely. So e.g. WCO p.194.

(§45) Kentigern is brought into direct connection with *Lailoken* in an independent tale. See s.n. Llallogan.

There is a fictitious grant by Maelgwn Gwynedd to Kentigern in The Red Book of St.Asaph, pp.117-9, in the Episcopal Library, St.Asaph. It is printed by Forbes, *loc.cit.* pp.lxxix f. and in LBS IV.384-6. Robert Vaughan of Hengwrt made a transcript in Peniarth MS.231. See Maelgwn Gwynedd.

In a triad (TYP no.1) Cyndeyrn Garthwys is described as bishop of Pen Rhionydd in the North. See Penrhyn Rhionydd. The cognomen, Garthwys, has not been satisfactorily explained (TYP p.320).

CYNDRWYN, prince of Powys. (535)

He appears in the Cynddylan poetry as the father of Cynddylan (CLIH XI.8, 12, 13), and of daughters (XI.107). Other names occur in the poetry which are, by implication, those of his sons. He appears in Bonedd y Saint (§36 in EWGT p.60) as Cyndrwyn of Llystyn Wynnan in Caereinion, the father of Cerfael, and grandfather of the saints Aelhaearn, Llwchaearn and Cynhaearn. He is also mentioned in a triad (TYP no.60) as the father of Gwion who was present at the battle of Perllan Fangor (c.616). See Caerlleon (Chester).

Llystynwynnan has been identified with a camp near Moel Feliarth, a township in the parish of Llangadfan, Caereinion (OP II.627-8). See also WATU, CLIH p.xxxii, and references there.

The ancestry of Cyndrwyn is nowhere given but in a cywydd to Llwchaearn, grandson of Cyndrwyn in Peniarth MS.100 (16th Century) and Peniarth MS.167 (early 17th century) Llwchaearn is said to be first cousin to Beuno (LBS III.382). He is perhaps the same as Cyndrwyn ab Ermid. See BBCS 29 pp.526-7 (1981)

A list of his sons and daughters is given in the 'Hanesyn Hen' tract (ByA §1 in EWGT p.85). It is not quite complete, omitting, in particular, Cynddylan, the most important. The following is a complete list in alphabetic order with references to Canu Llywarch Hen, ByS §36 and ByA §1:

SONS

1.	Cerfael (q.v.)	ByS		8.	Gwion (q.v.)	XI.32	ByA
2.	Cynan	XI.83	ByA		9.	Gwyn	XI.32
3.	Cynddylan	XI, XIII			10.	Haearnllen	ByA
4.	Cynon	XI.32, 103			11.	Heddyn (q.v.)	XI.88-89
5.	Cynwraith	XI.83, 110	ByA			Ehedyn	ByA
	Ehedyn, see Heddyn				12.	Morfael (q.v.)	XIII.54
6.	Elfan Powys (q.v.)					Moryal	XI.77
		XI.28, etc.	ByA		13.	Pasgen	ByA
7.	Gwenalogid		ByA		14.	Rhiadaf (q.v.)	XIII.36
							ByA

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DAUGHTERS

1.	Ceinfryd	XI.109	ByA		5.	Gwledyr	XI.109	ByA
2.	Ffreuer (q.v.)	I.57 etc.			6.	Heledd (q.v.)	XI.78, etc.	
	Ffefur		ByA		7.	Medlan	XI.65, 108	ByA
					8.	Medwyl	XI.108	
3.	Gwenddwyn	XI.107	ByA			Meddfyl		ByA
4.	Gwladus	XI.107	ByA		9.	Meisir (q.v.), XI.37,109		ByA

For a fictitious Cuog ap Cyndrwyn, see CLIH pp.162 and lxi. See also Maoddyn.

CYNDRWYN ab ERMID.

Cyndrwyn and Gwyn, sons of Ermid, are mentioned in the tale of 'Culhwch and Olwen' as being present at Arthur's Court (WM 462, RM 107). Compare *Kyndrwyn Fachan ap Kyndrwyn Fawr ab Aelvred brenin Cornwall* in LD.ii.98. See s.n. Deigr ap Dyfnwal Hen.

CYNDUR, CYNDWR FENDIGAID ab OWAIN. (430?)

Cyndwr bendigeit appears in one version of the pedigree of the line of Dyfed, that in Jesus College MS. 20 (§13 in EWGT p.46). Here he is son of Owain and father of Owain Fraisc. A similar pedigree in ABT 18a (EWGT p.106) calls him *Kyndeyrn vendigeit*. There is considerable confusion in the Dyfed pedigree at this point. See discussion s.n. Tryffin, king of Dyfed.

A person named Cyndur is mentioned in a poem in the Black Book of Carmarthen, which is a dialogue between Myrddin and Taliesin. The poem was edited by A.O.H.Jarman in *Ymddiddan Myrddin a Thaliesin*, Cardiff, 1951. Line 14 reads *llas Kyndur tra messur y kuynan*, 'Cyndur was killed, lamentation beyond measure'. It appears that Cyndur was a Dyfed hero, slain in battle against Maelgwn Gwynedd who invaded the kingdom. The termination -ur is proved by the rhyme, and *Cyndwr* of the pedigree may well be a mistake for *Cyndur* (*loc.cit.*, p.35).

CYNDWLFF ap GORFLWNG.

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

CYNDWR. See Cyndur.

CYNEDR WYLLT.

He is mentioned in the tale of 'Culhwch and Olwen' as *Kyuedyr Wyllt mab Hettwn Tal Aryant*, one of the persons at Arthur's Court (WM 468-9, *Kyvedyr* RM 112). Later he appears as *Kynedyr Wyllt ap Hettwn Clauyryawc* [Hetwn Clafrog, 'H. the leprous'] and we are told that he was 'nine times wilder than the wildest wild beast on the mountain.' He was the only huntsman who could hold a certain pair of whelps necessary for the hunting of the boar Trwyth (WM 484, RM 124). The two whelps were probably those of the bitch Rhymhi. See Rhymhi.

He is probably to be identified with Cyledr Wyllt ap Nwython. In favour of this Professor Idris Foster said that Hettwn could be derived by scribal corruption from Nethon = Nwython [= Pictish Nectan]. He further suggested that Tal Aryant is derived from the Pictish name Talargan (Verbal communication. 18.11.69).

CYNFAB, ST.

The saint of Capel Cynfab in the parish of Llanfair-ar-y-bryn, formerly under Llandingad, in Hirfryn, Ystrad Tywi (PW 51, WATU). Commemorated on November 15 (Rice Rees, *Welsh Saints*, p.307, LBS II.241).

CYNFAEL. See Conmail.

CYNFAN ap HEFAN.

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

CYNFARCH, ST.

(1) The saint of Llanfair Dyffryn Clwyd (PW 97). Commemorated on September 8 (LBS I.74, II.242). He is perhaps the Cynfarch included in the list of 'The Seven Happy Cousins' in Wrexham MS.1 p.451. See s.n. Cybi.

(2) There was a Cynfarch among the disciples of St.Dubricius (BLD 80, WCO 122). He is supposed to be the saint of Llangynfarch, now St.Kinmark's in the parish of Chepstow, and as such is mentioned by Spenser in *The Faery Queen* (II.x.24). (LBS II.242). A Cynfarch is mentioned in Jesus College MS 20 (JC 5 in EWGT p.44) among the sons of Glywys. Chronology would support the possibility of his being a disciple of St.Dubricius.

CYNFARCH ap CAW ap CAWRDAF.

Genealogical link in some versions of the ancestry of Maenyrch, patriarch of a tribe in Brycheiniog; father of Ceindeg. See PP §15(3).

CYNFARCH ap GLYWYS. See Cynfarch, St.(2).

CYNFARCH ap SEISYLL ap CUHELYN. (Fictitious). (305-284 B.C.)

A fictitious king of Britain called by Geoffrey of Monmouth Kimarus, Kinarius or Kymarius in the various texts. Nothing is said of his reign. He succeeded his father, Sisillius, and was succeeded by his brother, Danius [Dan] (HRB III.14). Brut y Brenhinedd calls him Cynfarch ap Seisyll and adds nothing more.

CYNFARCH ap SEISYLL ap GWRWST. (Fictitious). (711-683 B.C.)

A fictitious king of Britain called Kinmarcus son of Sisillius by Geoffrey of Monmouth. He succeeded Iago and was succeeded by Gorbodugus [Gwrifyw Digu]. Nothing is said of his reign (HRB II.16). Brut y Brenhinedd calls him Cynfarch ap Seisyll and some versions make him father of his successor, Gwrifyw Digu.

CYNFARCH OER ap MEIRCHION GUL. (480)

A man of the North, the father of Urien Rheged according to the genealogies (HG 8, JC 34, ByS 14(G), BGG 1, ByA 11 in EWGT pp.10, 48, 56, 73, 88). His wife was Nyfain ferch Brychan (CB 15(14) in EWGT p.18), and she was mother of Urien, and Efrddyl the wife of Eliffer Gosgorddfawr (DSB 12(14), PB 3e in EWGT pp.15, 82). He was also the father of Enynny (q.v) the mother of a certain Meurig (V.Cadoci 46b, JC 5 in EWGT pp.25, 44).

In a triad (TYP no.70 - Pen.50) we are told that Nevyn [Nyfain] bore twins to Cynfarch *Hen*, namely Urien and Efrddyl, and this was one of the 'Three Fair Womb-Burdens' of Ynys Prydain. A corrupt reference to this occurs in JC 3(5) (EWGT p.43). Another version of the triad (in Pen.47) says that the 'Womb-Burden' of Nevyn ferch Brychan was triplets, Urien, Llew and Arawn. ByA §6 gives him four sons: Llew, Arawn, Urien and Anarawn, 'archesgob Llydaw' (EWGT p.87). Compare Anarun ab Urien. See s.n. Urien.

His cognomen, *Oer*, 'dismal', is only rarely found, e.g. in ByS 14(G), ByA 6(G, H) in EWGT pp.56, 87. DSB 12(14) calls him Cynfarch *Cul*, but this cognomen belongs properly to his father.

Cynfarch is unknown in Welsh tradition except as a link in the genealogies (TYP p.322), but his descendants were known as the Cynferchyn. Bonedd Gwŷr y Gogledd speaks of 'The Three Hundred Swords of the Cynferchyn' (§7 in EWGT p.73). See s.n. Coel Hen. The Three Hundred Swords of the Cynferchyn are also mentioned in the tale of 'Owain and Luned' as belonging to Owain ab Urien (RM 192), he being a grandson of Cynfarch.

CYNFARWY ab AWY LUYDDOG.

The saint of Llechgynfarwy (or Llangynfarwy), formerly in the parish of Llantrisant, Môn (PW 90). Commemorated on November 8, 10 or 11 according to the Calendars (LBS I.75, II.243). He belonged to 'The Household of St.Cybi' according to a poem in Wrexham MS.1, (see s.n. Cybi), and was presumably regarded as a disciple of Cybi (WCO 184).

He appears in some late versions of Bonedd y Saint as Cynfarwy ab Awy Luyddog of Cernyw (§78 in EWGT p.65).

CYNFEDDW.

The name occurs in the Book of Llandaf:

- (1) as *Conuetu*, a witness to a charter of the time of king Meurig and bishop Oudoceus (BLD 144).
- (2) as *Cynuetu*, who was slain by king Meurig. The king gave land to bishop Oudoceus in atonement (BLD 147).
- (3) as *Cinuedu*, the father of a king named Cynan (BLD 150b). See Iddig ap Nudd.

Another person of this name occurs in a triad (TYP no.68) as the father of Cadafael ap Cynfeddw.

CYNFELYN ab ARTHWYS ap MAR. (490)

He appears as a link in the genealogies of the Men of the North only as the father of Cynwyd Cynwydion. See BGG 3, ByA 12, ABT 9a (Arthwys omitted) in EWGT pp.73, 88, 103.

CYNFELYN ap BLEIDDUD. (490)

Bonedd y Saint mentions Cynfelyn ap Bleiddud ap Meirion ap Tybion ap Cunedda (ByS §8 in EWGT p.55). It does not say where his church was, but he was presumably the saint of Llangynfelyn in the north of Ceredigion. There is no Cynfelyn in the Calendars, but according to Browne Willis the commemoration at Llangynfelyn is on November 1 (*Parochiale Anglicanum*, 1733, p.195, LBS II.244). Compare Cynfelyn ap Meirion, below.

CYNFELYN ap DYFNWAL HEN. (500)

He is mentioned only in the 'Harleian Genealogies' (HG 7 in EWGT p.10) as the father of *Clinog Eitin*, probably Clydno Eidynd (q.v.).

CYNFELYN ap IACEU. (790?)

The father of Enflew (JC 16 in EWGT p.46). See Lleucu ferch Enflew.

CYNFELYN ap MEIRION. (470)

Cynfelyn ap Meirion ap Ceredig ap Cunedda Wledig is mentioned in Jesus College MS.20 (JC 47 in EWGT p.49) in a group of descendants of Ceredig, many of whom are known to have been saints. He is probably intended as the saint of Llangynfelyn in Ceredigion. Compare Cynfelyn ap Bleiddud, above.

CYNFELYN ap TEGFAN.

In *Gwarchan Kynfelyn*, a poem appended to the 'Gododdin' in the Book of Aneirin (CA pp.53-55), we find:

Kynvelyn....vab Tecvann....wyr Catvan (ll.1390-7).

Cynfelyn is here one of the heroes who lost their lives at the battle of Catraeth. The following are excerpts from the translation by Kenneth Jackson in *The Gododdin*, p.156:

Cynfelyn, the furious, the bold, the foremost with his spear (ll.1367-8). ... It is mine to bewail him (l.1376). A sagacious man of war, Gwynedd was his land (l.1383). ... The son of Tegfan (l.1395). ... The grandson of Cadfan (l.1397).

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Rachel Bromwich thought that he might be the Cynfelyn, father of Melyn ap Cynfelyn, of a triad (TYP no.31), otherwise called Belyn of Llŷn. See TYP pp.280-1, 323, 457. The name has been compared with Cynfelyn (q.v.) ap Teuhant (CMCS 14 (1987) p.17), but the correspondence seems to be accidental (PCB).

CYNFELYN ap TENEFAN. See Cunobelinus.

CYNFELYN ap TEUHANT. See Cunobelinus, Caratacus.

CYNFELYN ap TRUNAT. (Fictitious).

Kinbelin map Trunat was one of the princes said by Geoffrey of Monmouth to be present at Arthur's coronation (HRB IX.12). Similarly Brut Dingestow. The Cambridge MS. gives Kymbelin, Edelnauth map Trunat (HRB ed. Griscom p.453) and this version also appears in the 'Brut' in Jesus College MS.61, the so-called 'Brut Tysilio'.

CYNFELYN DRWSGL ap CYNWYD CYNWYDION. (545)

The modern meaning of *trwsgl* is 'clumsy' but in the present context it probably means 'leprous' or the like (TYP p.323). Cynfelyn was one of the 'Men of the North' mentioned in Bonedd Gwŷr y Gogledd as the son of Cywnwyd Cynwydion, of the family of Coel (§3 in EWGT p.73). In a triad (TYP no.5) he is called one of the 'Three Pillars of Battle' of Ynys Prydain. In another, (TYP no.44), he is mentioned with Gwrgi and Peredur and Dunod Fwr as having been carried on Cornan, the horse of Eliffer Gosgorddfawr, to see the battle-fog of the host of Gwenddoleu in Arderydd. This was one of the 'Three Horse-Burdens'.

He appears to be described loosely as one of the seven sons of Eliffer [Gosgorddfawr] in a poem in the Black Book of Carmarthen which refers to the battle of Arderydd. (Actually he was grand-nephew, see WG 1 p.10 'boxed'). The text is edited by A.O.H.Jarman, *Ymddiddan Myrddin a Thaliesin*, Cardiff, 1951. Lines 29 and 32 on p.58 may be translated:

The seven sons of Eliffer, seven men when put to the test,
The seventh Cynfelyn, foremost in every onset.

There was a family in Eglwys-bach, Rhos, Gwynedd, who traced their descent from Cynfelyn Drwsgl. See PP §27.

CYNFOR ap CYNGEN. See Cyngen ap Pawl.

CYNFOR ap TUDWAL. (390)

He appears in the genealogies as the father of Custennyn Gorneu or Custennyn Fendigaid (MG 5, JC 11, ByS 76, ByA 30 in EWGT pp.39, 45, 65, 93). In some versions of Brut y Brenhinedd he is also made father of Aldwr (q.v.).

As ancestor of persons in Devon and Cornwall he is perhaps the person named as Cunomorus on a stone discovered near Castle Dore, a hilltop camp on the old trade route between the Padstow and Fowey estuaries. It is situated about 400 ft. above the sea near Tywardreath. The stone is now standing opposite the lodge-gates of Menabilly, a mile north of the town of Fowey. The present received reading is:

DRUSTAVS HIC IACIT / CVNOMORI FILIUS

(The M of Cunomori is inverted and appears as W).

(C.A.Raleigh Radford in *Journal of the Royal Institution of Cornwall*, New Series, I, Appendix, 1951). The identification was suggested by Rachel Bromwich (TYP p.445).

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This inscription may be the basis of John Leland's statement "Sum say that Conin had a sun caullid Tristrame" (*Itinerary* ed. L.T.Smith, I.188) but this was in reference to Tregoning, some way from Castle Dore (PCB).

On the basis of a passage in the Life of St.Paul of Léon it has been suggested that this Cunomorus = Quonomorius = king Mark of the Trystan romance. This is discussed and rejected by Rachel Bromwich in *Trans.Cym.*, 1953 p.47, TYP p.445. "The identification of Mark with the Cunomorius of this inscription rests on particularly shaky evidence." (Helaine Newstead in *Arthurian Literature in the Middle Ages*, edited by R.S.Loomis, 1959, p.125 note 3). See also March ap Meirchion, Conmor, Paul of Léon, Trystan.

CYNFOR CADCATHUG. (Fictitious?).

He appears in two Brychan Documents as the father of Cyngen of Powys [Cyngen Glodrydd]. See DSB 12(9) and JC 3(10) in EWGT pp.15, 43. This version is not confirmed elsewhere and this Cynfor Cadcathug appears to be a 'ghost' (PCB). See discussion s.n. Cyngen Glodrydd.

CYNFOR CADGADDUG ap CYNWYD CYNWYDION. (570)

He is mentioned in a triad (TYP no.6) as one of the 'Three Bull-Protectors(?)' of Ynys Prydain. He is also mentioned in some late versions of Bonedd Gwŷr y Gogledd (§3 in EWGT p.73).

The poet Casnodyn refers to his patron as 'a second Cynfor Cadgaddug' (RBP col.1240 1.6). Rachel Bromwich translates the cognomen as 'Host-Protector' (TYP pp.11-12, 322-3). Compare the Irish *Cétcathach*, 'of the hundred battles', the cognomen of the legendary high-king, Conn (EIHM 191 n.4).

CYNFRAN.

Said to be a disciple of St.Dubricius (BLD 77, 80). He witnessed two charters at the same time as Peibio, king of Ergyng (BLD 72a, 76a). The presence of Dubricius as witness in these charters is doubtful.

CYNFRAN, ST. (ap BRYCHAN).

The saint of Llysfaen, also called Llangynfran, in Rhos, Gwynedd. (PW 103, WATU). Edward Lhuyd mentioned his holy well, Ffynnon Gynfran, at Llysfaen, in his *Parochialia* I.40. Commemorated November 11 or 12 (LBS II.246). He is said to be a son of Brychan in some late documents (AchS §23 and PB 2q in EWGT pp.70, 82).

CYNFRIG. See Cynwrig.

CYNFWR, ST.

(1) The saint of Llangynfwr, an extinct chapel in Llanrhidian, G_yr. (WATU), formerly under Bishopston (= Llandeilo Ferwallt) (PW 53). It was called *Monasterium Sancti Cinuuri* in the Book of Llandaf (BLD 239) and *Lann Conuur*, *Lann Cynuur* in BLD 144, 145. He was a disciple of St.Teilo according to BLD 115 (*Cynmur*) and is also perhaps the Cinmur who appears as a witness to an 'agreement of refuge' appended to the Life of St.Cadog (§70 in VSB p.140).

(2) A person named *Cinuur* in the Book of Llandaf who went from Penychen to Merthyr Clydog [Clodock] with his uncles Llibio and Gwrfan, and became a hermit there (BLD 194-5). See s.n. Penbargod.

Compare Cynnwr.

CYNFYN ap CLODRI. See Clodri, king in Ergyng?

CYNFYN ap CYNAN CANHYSGWYDD.

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

CYNFYN ap GWRGAN.

Cynfyn and his brothers, Gulfer and Nir, sons of Gwrgan, are mentioned in the Book of Llandaf as contemporaries of bishop Grecielis (BLD 171a). Cynfyn ap Gwrgan is also mentioned as a contemporary of bishop Cerenhir and king Brochwel ap Meurig (BLD 216a). Wendy Davies dates the charters in 855 and 872 respectively (LlCh pp.107, 119).

CYNFYN ap MORGAN HEN.

Mentioned in the Book of Llandaf (BLD pp.246, 252).

CYNFYN ap PEIBIO. (550)

The son of Peibio ab Erb, mentioned in the Book of Llandaf as king, presumably of Ergyng. As king he appears in a grant of land to bishop Aeddán, a disciple of Dubricius, and in another charter in which bishop Elwystl figures (BLD 162-3). He was the father of Gwrgan, king of Ergyng (BLD 163). He probably succeeded Gwrfoddw as king. There are earlier charters in which he appears as witness (not king) with disciples of Dubricius (BLD 73b, 76a). Wendy Davies dates the earlier charters c.575-595, and those when he was king c.595-605 (LlCh 104, 94).

CYNFYN GLAER ap TUDWAL TUDCLYD.

This seems to be an erratic entry in Peniarth MS.127. See ByA §18 in EWGT p.89.

CYNFYW, ST., ap GWYNLLYW. (520)

Owing to the confusion of two persons of the name Gwynllyw it is not clear whether Cynfyw was a brother of St.Cadog or of Bugi, the father of St.Beuno (ByS §31, AchS 4 in EWGT pp.59, 69). A.W.Wade-Evans preferred the latter, choosing Gwynllyw ap Tegid, thus making Cynfyw uncle of Beuno (WCO 167, 198).

The name is liable to be reduced to Cynyw and Cyfyw, whence Llangynyw (Llangyniew) in Caereinion, Powys (PW 81) and Llangyfiw (Llangeview) in Gwent (PW 78). There was also an *Ecclisia S.Ciuiu* between Caerleon and Caer-went (BLD 31, 43, 90). See A.W.Wade-Evans in *Arch.Camb.*, 85 (1930) pp.327-8. No festival is mentioned in the Welsh calendars (LBS II.247).

CYNGAR ap CAW. See Caw of Prydyn.

CYNGAR ap DYFNWAL MOELMUD ap GARBANION. (480)

The father of Morgan Fwlch (q.v.) according to the 'Harleian Genealogies' (HG 10 in EWGT p.10). A later version (ByA 15 in EWGT p.88) omits Dyfnwal Moelmud, perhaps because of the influence of Brut y Brenhinedd. See Dyfnwal Moelmud.

CYNGAR ap GARTHOG. (470)

He appears in Bonedd y Saint as the father of St.Gwynlleu and of St.Cyndeyrn, the latter of doubtful existence (ByS §§6b, 7 in EWGT p.55). The name seems to appear in corrupt form as Bangar ap Gardan in Jesus College MS.20 (JC 49 in EWGT p.49). Compare Cyngar ap Caw.

Cyngar himself is the subject of an item in a few manuscripts (ByS 6a in EWGT p.55) although he is not known as a saint. Some late manuscripts substitute Cowair in this item, perhaps rightly. See Cywair, St.

CYNGAR ap GERAINT. (490)

He appears in later versions of Bonedd y Saint as a son of Geraint ab Erbin by Gwyar ferch Amlawdd Wledig. His church is given as Llangefni [in Môn] (ByS 76 in EWGT p.65). He is also the patron of Trefilan in Ceredigion, and Hope (also called Llangyngar) in Powys Fadog, and his name appears at Ynys Gyngar off Cricieth. (PW 63, 102, 96, WCO 203). He is commemorated on November 7 (LBS I.75, II.253).

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In the two Lives of St.Cybi he is mentioned as one of the disciples of that saint (§5 in VSB p.236). Apparently he went with Cybi to the Isle of Aran Mor. He was then an old man for whom Cybi bought a cow with its calf, because he was unable to eat solid food (§9). At one time the calf was removed and the cow would give no milk so that Cyngar almost died (§11). Accordingly he is mentioned as one of *Teulu Cybi Sant*, 'The household of St.Cybi'. See s.n. Cybi.

He is probably to be distinguished from St.Cungar (q.v.).

CYNGAR ap GWERTHEFYR. (510)

He appears in the pedigree of the kings of Dyfed as father of Pedr (De, HG 2, JC 12, ABT 18a in EWGT pp.4, 10, 45, 106).

CYNGAR ap PRWTECH[†] ab OWAIN.

He appears in some versions of the pedigree of the kings of Dyfed, in that part where there is much disagreement (JC 13, ABT 18a (Prwtech omitted) in EWGT pp.46, 106). See discussion s.n. Tryffin, king of Dyfed.

CYNGEN, abbot of Llancarfan.

He is mentioned in several charters as *Concen, abbas Carbani uallis* in the Book of Llandaf (BLD 147-9, 151, 152, 154, 155, 157, 159). In these he is a contemporary of bishop Oudoceus throughout, while the kings mentioned are Meurig [ap Tewdrig] and Morgan ab Athrwy's of Glywysing. In the Life of St.Oudoceus also he is mentioned as abbot of Llancarfan, being one of those who 'chose' Oudoceus as successor of Teilo (BLD 131-2). He succeeded Iacob and was succeeded by Sulien. See *Trans.Cym.*, 1948, pp.291, 293, (but ignore dates), and Wendy Davies in LICH p.55. Wendy Davies suggests dates of c.665-685 for the charters (*ibid.*, pp.98-102).

CYNGEN ap CADELL ap BROCHWEL. (d.855).

A king of Powys whose death is recorded in the *Annales Cambriae* s.a.854 [*recte* 855, HW 325], where we are told that he died in Rome. It was this Cyngen who erected the Valle Crucis Pillar, commonly called 'The Pillar of Eliseg', in honour of his great-grandfather, Elise ap Gwylog. See EWGT p.2. As well as on the pillar his genealogy is given in HG 27 in EWGT p.12. Three sons, Elise, Ieuf and Aeddan, are also mentioned in HG 31 (slightly defective). Another son, Gruffudd, died in 814 (AC).

Cyngen presumably succeeded his father, Cadell, when the latter died in 808. His own retirement may have taken place in about 822 when we are told that Powys fell into the power of the Saxons (AC). He was apparently the last king of Powys of this line, and after him the title seems to have gone to Rhodri Mawr, through Nest ferch Cadell, Cyngen's sister (HW 324-5). See more in *Welsh History Review*, 17 (1994), pp.34-39.

CYNGEN ap CADELL DDYRNLLUG. See Cyngen Glodrydd.

CYNGEN ap CYNFOR CADCATHUG. See Cyngen Glodrydd.

CYNGEN ap DYFNWAL HEN. See Henwyn, Duke of Cornwall.

CYNGEN ab ELISE [ab ANARAWD]. (d.945).

His death by poison is recorded in AC and ByT. Sometimes wrongly called Cynan. See HW 337 n.64.

CYNGEN ab ELISE (ap GWYLOG).

Father of Aeddan and grandfather of Brochwel ab Aeddan in some pedigrees. See ABT 20(C), HL 2f in EWGT pp.107, 113.

CYNGEN ap MAWGAN. See Cyngen Glodrydd.

CYNGEN ap PAWL. (600?)

He is mentioned in a charter attached to the Life of St.Cadog (§65 in VSB p.132) which also mentions his son, Cynfor, in the time of Iacob, abbot of Llancarfan . A.W.Wade-Evans thought that this Pawl was Pawl Penychen ap Glywys (*Arch.Camb.*, 87 (1932) p.159, WCO p.125), but this is improbable.

CYNGEN GLODRYDD, king of Powys. (460)

He was the father of Brochwel Ysgithrog, Cadell, Ieuaf, Maig Myngfras, Mawn and Sanan by Tudglid ferch Brychan. See HG §§22, 27, DSB §12(9), JC §3(10), ByS §§33, 39, 62 in EWGT pp.12, 15, 43, 59, 60, 63). His ancestry is variously given but all authorities are agreed that he was descended from Cadell Ddyrnllug. Cadell Ddyrnllug was probably his father as stated in ByS §§33, 38, 62, PB 3c, ABT 6k, 20, HL 2f in EWGT pp.59, 60, 63, 82, 100, 107, 113. Other versions, which are almost certainly wrong, make him son of Mawgan (HG 22, 27) which becomes Manogan in JC 18, or son of Cynfor Cadcathug (DSB 12(9), JC 3(10)). The cognomen *clodrydd*, ‘famous’, occurs only in ABT 6k and HL 2f.

Hugh Thomas (d.1714) compromised by making him son of Cynfor ap Cadell (Harl.MS 4181 p.264, Harl.MS. 6831 fo.327), and this was followed by A.W.Wade-Evans (WCO 167).

CYNGU ab YSPWYS. (425)

Father of Carcludwys and ancestor of St.Tegfan and St.Elian Geimiad (ByS 46, 47, AchS 25 in EWGT pp.61, 70).

CYNHAEARN ap CERFAEL. (580)

The saint of Ynyscynhaearn, Eifionydd, formerly under Cricieth. (PW 96). According to Bonedd y Saint he was the son of Cerfael ap Cyndrwyn (ByS 36 in EWGT p.60). No known commemoration date (LBS II.256).

CYNHAETHWY ap CENO. (745)

Father of Gronwy and ancestor of Lleucu (q.v.) ferch Enflew (JC 16 in EWGT p.46).

CYNHAFAL ab ARGAD ap CADFARCH. (560)

The saint of Llangynhafal, Dyffryn Clwyd (PW 97). Commemorated on October 5 (LBS I.74, II.255). He appears in Bonedd y Saint §§68+69 (See EWGT p.64 and note p.144) from which we gather that his mother was Tubrawst (q.v.) of the Tithlwmiaid. A.W.Wade-Evans came to the same conclusion (*Arch.Camb.*, 86 (1931) p.172).

One version of Bonedd y Saint (Peniarth MS.75) calls him ‘Spear-thruster of Ynys Prydain and one of the three Bull-Chieftains’. This identifies him, probably correctly, with the subject of a triad (TYP no.7) in which he is called Cynhafal ab Argad, one of the ‘Three Bull-Chieftains’ of Ynys Prydain. Cynhafal is connected in a legend with the giant, Enlli Gawr. See s.n. Benlli Gawr.

CYNHEIDDON ferch BRYCHAN.

The saint of a now extinct chapel, Llangynheiddon, in the parish of Llandyfaelog, Cedweli (PW 49, WATU). In the Brychan documents she is mentioned as *Keneython filia Brachan in y Minid Cheuor in Kedweli*, ‘in Mynydd Cyfor in Cedweli’ (DSB 12(22) in EWGT p.16). Similarly in later versions with various corrupt forms of her name. Mynydd Cyfor is a hill four miles south-east of Carmarthen and Capel Llangynheiddon still survives as the name of a hamlet in the vicinity (LBS II.257) in the parish of Llandyfaelog Fawr (WATU).

CYNHEIDDON ab YNYR GWENT. A ‘ghost’. See Ceidio ab Ynyr Gwent.

CYNIDR GELL ap CYNON ap CEREDIG. (470)

He is only mentioned in the tract 'Progenies Keredic' (§4 in EWGT p.20). Nothing seems to be known of him. He is perhaps the same as *Cenuur* ab Einion ap Ceredig in a similar list in Jesus College MS.20 (JC 45 in EWGT p.49).

CYNIDR of GLASBURY. (485)

According to the tract 'De Situ Brecheniauc' he was the son of Ceingair ferch Brychan, but his father is not given (DSB 12(7), similarly CB 15(7), PB 3k in EWGT pp.15, 18, 83). In a tract 'Generatio Sancti Egwini' he is said to have been brother of St.Cadog and St.Egwinus [Eigion] and son of Gwynllyw. See EWGT p.21.

Besides Glasbury he was patron or co-patron of Aberysgyr, Llan-y-wern, Cantref and Llangynidr (Eglwys Iail), all in Brycheiniog (PW 43, 35, 36, 37, 38), also formerly of Kenderchurch in Ergyng, called *Lanncinitir* in the Book of Llandaf (BLD 277, WATU, LBS II.258).

He is mentioned in the Life of St.Cadog (§22 in VSB p.68) as having been present with Dewi, Teilo, Dochau and Maeddog to judge in a dispute between St.Cadog and Arthur. See s.n. Llyngesog Lawhir. He is also mentioned in the same Life among the witnesses to a charter (§70 in VSB p.140). See s.n. Rhain Dremrudd ap Brychan.

Keneder is listed in a fourteenth century manuscript as the second bishop of *Clas Chenedre* [i.e. Clas Cynidr], which presumably means Glasbury. See Léon Fleuriot in *Études Celtiques*, 15 (1976-77) pp.225-6.

Cynidr is commemorated on December 8 (LBS I.76, II.260).

The Life of St.Nectan gives a list of sons and daughters of Brychan who were all apparently saints in Cornwall. One of them is Kenhender and it has been suggested that he is Cynidr of Glasbury and really a grandson of Brychan. See LBS II.260, 456; G.H.Doble, *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, p.17. But there is no church obviously dedicated to him in Cornwall, and the suggestion of St.Enoder (LBS) seems to be mistaken (PCB). See s.n. Enoder.

CYNIEN. See Congen.

CYNIN. (d.851).

A person mentioned in *Annales Cambriae* s.a.850:

Cinnen, was killed by the 'gentiles' [i.e. pagans].

The corrected date is probably 851 (HW 327 n.17). The entry apparently corresponds to an entry under 848 [*recte* 849] in the *Annals of Ulster*:

Conaing, son of Fland, king of Bregia, died.

In *Brut y Tywysogion* (852) the name has become Cyngen, which is not a proper equivalent.

CYNIN(?) ab ANLLECH. (600)

The father of Merfyn Mawr (q.v.) of the line of princes of Man. See JC 19 (Kyuyun), ABT 6 l. (Kynfyn, Kynyn, Kynin, Kymiyn) in EWGT pp.46, 100-1.

CYNIN (ap BRYCHAN).

The saint of Llangynin, originally a chapel subject to St.Clears, Dyfed (PW 48). The dedication was formerly to "Cynin a'i Weision", (Cynin and his servants). He was frequently invoked by the poet Lewis Glyn Cothi and 'Cynin' occurs frequently in local place-names. He does not appear in the Welsh calendars, but Nicolas Roscarrock gave January 7 as the date of his festival (LBS II.261-2).

Rice Rees (*Welsh Saints*, p.144) identified him with Cunin Cof (q.v.) a grandson of Brychan; similarly LBS II.261. This is unacceptable (PCB).

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As a son of Brychan he only appears in late versions of the Brychan documents, i.e. PB 2t in EWGT p.82. One version has Cynon, and it may be that Cynin has supplanted Cynon of the older texts.

CYNIN (ap HELIG).

Error for Celynin (q.v.) (ap Helig). See ByS 42(F) in EWGT p.60.

CYNIN ap MILLO. (500)

He appears as *Cinnin*, father of *Elbodgu* [Elfoddw] in an unknown line of princes, apparently of Powys (HG 23 in EWGT p.12).

CYNIN. See also Conigc, Cunin, Cynan, Cynon.

Anglo-Saxon *cyning*, 'king', yielded Welsh Conigc Cynin, and Irish Conaing. See OP II.421, LBS II.262, F.J.Byrne, *Irish Kings and High Kings*, 1973, pp.111-2.

CYNLAS GOCH ab OWAIN DANWYN. (470)

He appears in the genealogy of the kings of Rhos, Gwynedd, as father of Maig (HG 3, JC 39, ABT 25 in EWGT pp.10, 48, 108), except that JC inserts Owain between Maig and Cynlas. The association with Rhos and the cognomen 'goch' occur only in ABT.

There is little doubt that he is the Cuneglasus against whom Gildas wrote in his epistle (§32). Gildas calls him 'driver of a chariot belonging to a bear's den'. Wade-Evans thought this referred to Dinerth, a township in Llandrillo-yn-Rhos (WATU), which can be translated 'bear's fortress' (John Rhys, *Celtic Britain*, 1904, p.123 n.1; A.W.Wade-Evans in *Arch.Camb.*, 1918, p.83, WCO 262). Gildas further translates his name as 'tawny butcher', accuses him of maintaining strife against men and God, driving out his wife and casting eyes on her dastardly sister, who had vowed the perpetual chastity of widow-hood, and so on.

He may have given his name to Cynlas, an ancient township in Llandderfel, Penllyn (WCO 191).

Lewis Morris said that "Cunoglas's grave is to this day shewn in Bangor Church, Caernarvonshire." (Letter to Thomas Carte, 1745, edited in Cy. 49 part 1 (1947) p.145).

CYNLLO, ST. (470)

The tutelary saint or founder of the churches of Llanbister and Llangynllo in Maelienydd, and of Nantmel and Rhaeadr Gwy (formerly) in Gwrtheyrnion (PW 44, 45, WCO 197). He also had foundations in the south of Ceredigion, at Llangoedmor (PW 60) and Llangynllo (WCO 163). Most calendars give his festival on July 17 (LBS I.73, II.263). His ancestry is only given in two late versions of Bonedd y Saint one of which makes him son of Ensyach and brother of Teilo, and the other makes him son of Mar ap Ceneu ap Coel and the saint of Rhaeadr Gwy (ByS 5(F) and 94 in EWGT pp.55,67). Both of these must be doubted.

It was suggested by Egerton Phillimore (OP II.454) that he is the *Ketinlau* who appears in the Life of St.Padarn as one of the leaders of the ecclesiastical company of monks that migrated from Letavia [Llydaw] with Cadfan, Tydecho and Padarn (§4 in VSB p.254). This was accepted by LBS (s.n. Padarn) and, tacitly, by Wade-Evans (WCO 161, 163, 197). The fact that Cynllo's foundations are in Maelienydd and Ceredigion like those of Padarn suggests that he was a companion of Padarn and supports his identification with Ketinlau.

The Letavia here mentioned is probably not Armorica but a district on the borders of Wales. See s.n. Llydaw. And the foundations in Maelienydd and Gwrtheyrnion perhaps indicate the area of the activities of Cynllo before his migration, as in the case of Padarn. (PCB).

CYNLLUG ap CYNAN GENHIR. (580)

He is the subject of an item in a late version of Bonedd y Saint (§86 in EWGT p.66). Nothing seems to be known about him.

CYNLLUG ap LLYWARCH HEN. (550)

The name appears in a collection of stanzas in the Black Book of Carmarthen referring to sons of Llywarch Hen (CLIH VIII.9). It is evidently Llywarch Hen who says:

A cry is made on the top of Llug Fynydd,
From over the head of the grave of *Kinlluc*.
It was my fault. It was I who caused it [his death].

Llug Fynydd is the name of a mountain near Clocaenog in Dyffryn Clwyd. The word *kinlluc* was also used to mean a prince or a soldier (CLIH p.189).

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

CYNLLWG.

He is mentioned in 'Englynion y Clyweid' as a bard to whom a proverb is ascribed (No.4 edited in BBCS 3 p.10).

CYNLLWYB ap CINHIL. (380)

Father of Ceredig Wledig and ancestor of the line of kings of Strathclyde (HG 5 in EWGT p.10).

CYNNEN. See Congen.

CYNNWR.

A disciple of St.Dubricius, mentioned in the Life of Dubricius in the Book of Llandaf, where the name is given in the form *Congur* (BLD 80). Cynnwr is the modern form according to A.W.Wade-Evans (WCO 121).

He is perhaps the saint of Llangynnwr, and Capel Cynnwr in Pen-bre, both in Cedweli (PW 49). Compare Cynfwr.

CYNOG, bishop of Llanbadarn and Mynyw. (d.606)

According to Geoffrey of Monmouth he had been bishop of Llanbadarn when he was chosen to succeed St.David as 'archbishop' (HRB XI.3). This is at least partly fictitious, but the name Cynog appears after that of David in the list of bishops of Menevia (Giraldus Cambrensis, *Itin.Kamb.*, II.1), and in *Annales Cambriae* 'the burial of Cinauc, bishop' is entered under the year 606, five years after the entry of the death of St.David (601).

There seems to be no reason for supposing that he was patron of any of the Llangynog churches. Compare Rice Rees, *Welsh Saints*, pp.139-140 note; LBS II.271. This is perhaps the Cynog mentioned in one Calendar under March 14 (LBS I.71, II.272).

CYNOG ap BRYCHAN. (420?)

According to the tract *De Situ Brecheniauc* Cynog was the eldest son of Brychan. Anlach had given his son, Brychan, as a hostage to Banadl, king of Powys. But Brychan violated Banhadlwedd, daughter of Banadl, and she bore a son who was baptized and named Cynog. Brychan took a torque from his arm and gave it to Cynog. Cynog became very celebrated in Brycheiniog and the torque was preserved as one of its most precious relics. His tomb was at Merthyr Cynog in Brycheiniog (§§8, 9, 13 in VSB pp.314-5).

The later tract 'Cognatio Brychan' adds that Cynog was baptized by St.Gastayn, whose church was situated by Mara [Llangasty Tal-y-llyn] (§§8, 9, 16 in VSB pp.316, 318).

Giraldus Cambrensis described the torque or armet of Cynog. 'It is most like to gold in weight, nature and colour; it is in four pieces, wrought around, joined together artificially, and clefted as it were in the middle, with a dog's head, the teeth standing outward.' (*Itin.Kamb.*, I.2). The Lord Rhys ap Gruffudd had the torque concealed in his possession at Dinevor (*Itin. Kamb.*, II.2).

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Hugh Thomas recorded a legend of St.Cynog, and how he obtained the cognomen Camarch, in Harleian MS.4181 fos.70r-71v. See LBS II.266-8. The story was intended to explain the name of his church, Llangamarch in Buellt, which was really named from the river Camarch (PW 39 and n.7).

Cynog appears in the Cornish list of Brychan's children, and apparently as Mochonóc in the Irish list, but the identity of Mochonóc with Cynog is doubtful. See s.n. Brychan. However, as Cynog appears in the Cornish list, we would expect to find a foundation of his in Cornwall. LBS suggested Boconnoc (Bod-conoke in 1382) (II.269). It is three miles east-north-east of Lostwithiel. This is in the same area as the foundations of the other saints in the Cornish list as shown on the map by G.H.Doble in *S.Nectan, S.Keyne and the Children of Brychan in Cornwall*, 1930, p.10. The suggestion by LBS that Pinnock, four miles east-north-east of Boconnoc, is another Cynog site is unacceptable (PCB).

Cynog had a great many dedications in Wales. PW mentions six in Brycheiniog, two in Buellt, one in Elfael, one in Mochnant Uwch Rhaeadr, Powys Wenwynwyn, two in Gwent, one in Ystrad Tywi, and one, doubtful, in Dyfed. See the index, p.119. There is also Llangunock (Llangynog) in the parish of St.Weonard's, Ergyng (LBS II.265, WATU).

His festival in Wales is on October 8 or 9 (LBS I.74, II.271).

CYNOG MAWR ap IORWERTH HIRFLAWDD. (800)

Father of Bledrus and ancestor of Trahaearn ap Caradog (d.1081), who was ruler of Gwynedd (HW 378) and patriarch of a tribe in Arwystli (ABT 2a, 13 in EWGT pp.97, 104).

CYNON (or CYNAN), ST., companion of Cadfan.

He appears in Bonedd y Saint as one of the saints who came to this island with St.Cadfan and joined with him in Ynys Enlli (Bardsey). 'Cynan' is the name in the oldest texts but 'Cynon' has almost as good authority (ByS 20, AchS 1 in EWGT pp.57,68). A.W.Wade-Evans preferred 'Cynan' (WCO 164).

If, however, the spelling Cynon is correct he may be the saint of Capel Cynon under Llandysiliogogo in Ceredigion (PW 60) and perhaps of Tregynon in Cedewain, Powys Wenwynwyn (PW 109 n.1). A saint Cynon may have been associated with Croesgynon in Llanbister, Maelienydd (PW 44 n.1). The saint of Tregynon was commemorated on November 9 (LBS II.272).

CYNON, a chieftain of Mawddwy. See Tegfedd, Tydecho.

CYNON (ab ARTHEN[†]) ap BRYCHAN. See Arthen ap Brychan.

CYNON ap CEREDIG ap CUNEDDA. (440)

Father of Cynidr Gell.

CYNON ap CLYDNO EIDYN. (550)

A warrior celebrated in Welsh legend. He took part in the famous raid on Catraeth celebrated by Aneirin in the 'Gododdin'. The following stanzas in CA refer to him:

- | | |
|----------|--|
| 66 1.806 | Of all the wearers of gold torques who went to Catraeth
on the expedition of Mynyddog, lord of hosts,
no one came without reproach from among the Brython
of Gododdin better at all than Cynon. |
| 36 1.405 | On the day of wrath his blades were destructive,
when Cynon sped forth with the green dawn. |
| 37 1.412 | Of all I have seen and shall see
in fight, plying their weapons in the battle-shout,
his valour was the boldest;
he slew the enemy with the sharpest blade, |

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like rushes they fell before his hand.
Son of Clydno of enduring fame to you will I sing;
fame without bounds, without limit.

(Based on the translation by Kenneth Jackson, *The Gododdin*, 1969, pp.142, 131, 139).

Rachel Bromwich regarded Cynon ap Clydno as one of the most, if not the most, distinguished of Mynyddog's army (*Astudiaethau ar yr Hengerdd*, p.12). She said also: "there is no statement in the poem to the effect that Cynon was the sole survivor from the Catraeth expedition [as Ifor Williams supposed, CA pp.liv, lviii] nor does it seem credible, in the terms of heroic warfare, that a leading warrior, who is so highly praised in the poem, should have been capable of the act of escaping alone from the battle-field." (*loc.cit.* p.13).

The best text of the *Gododdin* states that only one man survived and he is not named (Stanzas 60, 61, 77, 90). There are two passages which mention a certain Cynon as having survived the battle. The first, in stanza 21, is certainly a late addition, the other is in *Gwarchan Kynfelyn*. See s.n. *Catraeth*. If Cynon ap Clydno died at *Catraeth*, these passages may refer to another Cynon, which is unlikely, or more probably they come from a different, later, tradition. Compare the Stanzas of the Graves, below. (PCB).

Cynon ap Clydno is celebrated also as the lover of Morfudd daughter of Urien Rheged. For this reason he is mentioned in a triad (TYP no.71) as one of the 'Three Lovers' of Ynys Prydain. In this capacity he is mentioned by the poet Gruffudd ap Maredudd (fl.1352-82):

Lover of Urien's fair daughter ... the sigh of Cynon.

(RBP col.1326 ll.30-32).

In a variant version of the triad of the 'Three Unfortunate Assassinations' of Ynys Prydain (TYP no.33) in *Peniarth MS.50* Cynon ap Clydno Eidyn and Dyfnwal ap Mynyddog Eidyn are said to have slain Urien ap Cynfarch. This goes counter to the ordinary tradition. See further s.n. *Dyfnwal ap Mynyddog Eidyn*.

In the Stanzas of the Graves in the Black Book of Carmarthen there are four consecutive stanzas (Nos.8 - 11) referring to a man named Cynon. Two of these call him Cynon ap Clydno Eidyn; the other two refer perhaps to different Cynons:

- 8 At Llanbadarn is the grave of Cynon.
- 9 The grave of a man extolled in song is on a lofty homestead
in a lowly place of rest,
the grave of Cynon ap Clydno Eidyn.
- 10 The grave of Cynon is at Rheon ford.
- 11 Whose is the grave at the foot of the hill?
The grave of a man mighty in attack,
Cynon ap Clydno Eidyn.

(SG pp.118-121). It is noticeable that the two stanzas which speak of Cynon ap Clydno are quite indefinite about the site of the grave.

ARTHURIAN ROMANCE

Like other heroes of a different age, Cynon was wrongly made a contemporary of Arthur by the romancers. Thus he appears in the tale of 'Owain and Luned' as one of the warriors of Arthur's Court (WM 225 - 232, RM 162 - 172, 179), taking the place, in the Welsh tale, of Calogrenant in the French poem, 'Ivain', by Chrétien de Troyes.

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

CYNON ap CULFANAWYD. See Culfanawyd Prydain.

CYNON ap CYNDRWYN. See Gwion ap Cyndrwyn, Maoddyn.

CYNON. See also Cynan, Cynin.

CYNWAL or CYNWALAN.

He is mentioned in the Book of Llandaf as *Congual* a disciple of Dubricius (BLD 80). There was a *Lann Cingualan*, otherwise *Cella Cyngualan*, in Gŵyr, also called *Monasterium Sancti Cinguali* (BLD 90, 144, 239). See LBS II.273-4. Melville Richards suggested that the extinct Llangynwalan was perhaps at Rhosili in Gŵyr (WATU).

CYNWAL ap CAW. See Caw of Prydyn.

CYNWAL ap FFRWDWR. Father of Amlawdd Wledig (ByA 31 in EWGT p.94).

CYNWAL CANHWCH or GARNHWCH. (460)

He is mentioned in the tale of 'Culhwch and Olwen' as *Kynwal Canhwch* (WM 469) and *Kynnwyl Canhwch* (RM 112), the father of Gwen Alarch, one of the ladies of Arthur's Court. In ByA §29(14) (in EWGT p.92) he appears as *Kynwal garnhwch*, son of Amlawdd Wledig by Gwen ferch Cunedda.

The name seems like a Welsh equivalent of the Irish Conall Cernach, a celebrated Ulster hero (PCB). Both names derive from Kuno-valo-s. But compare Corfil Berfach.

CYNWALAN. See Cynwal or Cynwalan.

CYNWAS ap CAW. See Caw of Prydyn.

CYNWAS ap RHYCHWYN FARFOG. (470)

Father of Garannog Glewddigar. See ByS 72, HL 11 in EWGT pp.65, 119.

CYNWAS CWRYFAGYL. (Legendary)

One of the persons at Arthur's Court mentioned in the tale of 'Culhwch and Olwen' (WM 460, RM 106). When the boar Trwyth landed in Dyfed from Ireland he was found slaying the cattle of Cynwas Cwryfagyl, somewhere in the region of Deu Cleddyf, that is, near Milford Haven (RM 138).

Patrick K.Ford translated the cognomen as 'clumsy' (*The Mabinogi and other Welsh Tales*, 1977, pp.126, 154), but 'Pointed Staff'? according to CO(2) p.73.

CYNWAYW. See Dyfrwyr.

CYNWRAITH ap CYNDRWYN. See Cyndrwyn, Cynddylan ap Cyndrwyn.

CYNWRIG ap CYNDELW GAM. See Cynddelw Gam.

CYNWRIG ab ELAETH. See Meurig ab Elaeth.

CYNWYD, ST.

The saint of Llangynwyd Fawr, Morgannwg (PW 70). The festival is given as September 28 or October 15 (LBS II.275).

Cynwyd is commemorated also in the place-name Langunnett in Cornwall and there was a Breton saint Conet (R.L.Olson and O.J.Padel in CMCS 12 (1986) p.46).

CYNWYD ap CEREDIG WLEDIG. (435)

Father of Dyfnwal Hen of the line of kings of Strathclyde (HG 5 in EWGT p.10).

CYNWYD CYNWYDION ap CYNFELYN. (520)

One of the 'Men of the North' and father of Clydno Eidyn, Cynan Genhir, Cynfelyn Drwsgl, and Cadrod Calchfynydd (BGG §3 in EWGT p.73). Another son, Cynfor Cadgaddug, is added in later versions and in a triad (TYP no.6). It would appear that 'Cynwydion' is a tribal name, for BGG §7 speaks of 'The three hundred shields of the Cynwydion'. See further s.n. Coel Hen.

Lewys Dwnn in Peniarth MS.268 p.110 (= LD ii.105) adds two more sons, Caradog Lyfn and Gwion Goch, and gives the wife of Cynwyd Cynwydion as Peren ferch Greidal ab Arthrwys (*sic*) ap Garmon. See EWGT p.146.

CYNWYL SANT.

He is mentioned in the tale of 'Culhwch and Olwen' as the third man who escaped from the Battle of Camlan. He was the last to separate from Arthur on Hengroen, his horse (WM 463, RM 108). In another tradition which tells of seven who escaped the battle, his name has become Cynfelyn Sant. See s.n. Camlan.

The name of his horse is perpetuated in the township of Dinhengroen or Nantdinhengroen in the parish of Abergele (WATU).

He is perhaps the same as the Cynwyl who was patron of Cynwyl Gaeo and Cynwyl Elfed in Ystrad Tywi, of Aberporth in Ceredigion, and Penrhos [Llangynwyl] in Llŷn (PW 46, 50, 58, 86). "Gwyl Gynwil" is entered on January 8 in the Calendar in BL Add.MS.14,866 (1643-4). See LBS IV.442.

Cynwyl Gaeo is said to be named after a giant, Cynwil Gawr (Pen.118 p.832, Cy 27 (1917) p.134).

Iolo Morganwg (*Iolo MSS.* p.126) produced a St.Cynwyl ap Dunod ap Pabo from a misreading of a line in the 'Gododdin'. See s.n. Gwarthan ap Dunod.

CYNWYL. See also Cynwal.

CYNY ap LLYWARH HEN. See Ceny ap Llywarch Hen.

CYNYR of Caer Gawch. (430)

Cynyr of Caer Gawch in Mynyw was the father of Non, the mother of St.David (ByS 1 in EWGT p.54). Later versions of Bonedd y Saint add that his daughter Gwen or Tonwen was the mother of St.Cybi (ByS 26(G) in EWGT p.58). Other late additions to Bonedd y Saint make him the father of Ewryd (§100 in EWGT p.67), and of Danhadlwen the wife of Dirdan and mother of Ailfyw [Eilfyw, q.v.] (ByS 92 in EWGT p.67).

Caer Gawch perhaps = Caer Goch. There are three places in the neighbourhood of Mynyw called Castell Coch (Cy. 24 (1913) p.37 note).

According to Geoffrey of Monmouth St.David was uncle to Arthur (HRB IX.15) and this seems to be the basis of the statement in Mostyn MS.117 (§6 in EWGT p.39) and some late versions of Bonedd y Saint (§1 in EWGT p.55) that the mother of Non was Anna ferch Uthr Bendragon. This makes Arthur grand-uncle to St.David. The genealogies actually make Arthur and David great-grandsons of Cunedda so that they would be second cousins, *cyfyrdyr*, and this was actually stated by Gutun Owain in his copy of Brut y Brenhinedd in the Book of Basingwerk, p.167, where he wrote *a chyvyrderw* instead of *ac ewythyf* of the older text of the 'Cleopatra' version. A different attempt was made in the late sixteenth century. Here we find Arthur's mother, Eigr, made the daughter of Cynyr Goch ab Amlawdd Wledig. (LD ii.16, Cardiff MS.2.136 p.36). This contradicts tradition and is equally unsuccessful.

CYNYR ap GWRON. See Meilir Meilirion.

CYNYR ap MEILIR MEILIRION. (500)

Father of Pill, ancestor of Cillin Ynfyd and of tribes in Anglesey. (HL 1a, 2a in EWGT pp.111, 112).

CYNYR CEINFARFOG.

The father of Cai Hir according to the tale of ‘Culhwch and Olwen’ (WM 464, RM 109; TYP no.21). The cognomen is ‘Farfog’ in TYP App.IV.4 (variant) and the name appears alone in ‘Owain and Luned’ (RM 162) and ‘Geraint and Enid’ (WM 412, RM 265).

Caer Gai in Penllyn was also called Caer Gynyr. See s.n. Cai Hir.

The poet Cynddelw coupled the names *Cynyr* and *Cei* (LIH 95.5; CO(2) p.93).

ARTHURIAN ROMANCE

In the French Arthurian Romance of Merlin, beginning with that by Robert de Boron (end of 12th century), Arthur, as soon as he was born, was given in fosterage to a good man named Antor or Auctor, who was the father of the boy Kay. The name Auctor became Ector in Malory (Bruce i.145, ii.318; Malory I.4-5). So the Welsh version of this part of the Merlin romance in Llanstephan MS.201 (15th century) substitutes Cynyr Farfog, Lord of Penllyn, for Antor, evidently because this was the traditional name among the Welsh for the father of Cai (Cy 24 (1913) pp.247ff; WCO 202).

CYNYR FARFWYN.

Cynyr Farfwyn of Cynwyl Gaeo in Ystrad Tywi is first mentioned in Cwrtmawr MS.44 (second half of 16th century) where he is said to have been the father of the five saintly brothers, Ceitho, Gwyn, Gwynno, Gwynnoro and Celynin, who were all born to one woman at one birth. The manuscript gives November 1 as their joint festival, but one calendar gives “Gwyl Pym saint” against January 7 (LBS III.225-6). The church of Llanpumsaint, formerly under Abergwili, is dedicated to them, and also an extinct chapel, Pumsaint, under Cynwyl Gaeo (PW 50). The Book of Llandaf mentions *Pimp Seint Kair Kaiiau* in late additions (BLD 56, 62, 287).

Cwrtmawr MS.44 says that Ceitho had a separate festival on August 5. This derives from the fact that Ceitho had a foundation at Llangeitho in Ceredigion (PW 62). (LBS I.73, II.101).

A saint Gwynno also had dedications at Y Faenor or Maenorwynno in Brycheiniog, and Llanwynno, formerly under Llantrisant in Meisgyn, Morgannwg (PW 37, 67; WATU). According to Browne Willis Gwynno was also one of the three saints of Llantrisant itself, the other two being Illtud and Tyfodwg (PW 67 n.1).

Wonastow in Gwent is also called Llanwarw and Llanwynoro (WATU). It is called Lanngunguarui in the Book of Llandaf (BLD 201). Although said to be dedicated to St. Winwaloe (PW 74, WCO 163; LBS IV.361) “It is usually given today as dedicated to S. Gwyno or Wonnow” (LBS III.164). It would seem that Gwynoro is the true patron. See Henry Lewis in BBCS 10 pp.300-1 (1941). Egerton Phillimore thought that Gunguarui [Gwynwarwy] also gave his name to Ganarew in Ergyng (OP II.301), so that WATU gives “Ganarew [?Llanwynwarwy]”.

CYRANUS, butler to Lucius. See Lucius

CYRENYR. Father of Berwyn ap Cyrenyr. Compare Cerenhyr.

CYSCEINT ap BANON. See Iscawyn ap Panon.

CYSGEN ap HELIG.

Genealogical link in the ancestry of Iarddur ap Cynddelw, patriarch of a tribe in Arllechwedd, Gwynedd. See PP §10.

CYSTENNIN. See Custennin, Constantinus.

CYWAIIR, ST.

The saint of Llangywer in Penllyn (PW 108) also called Llangywair, Llangower (Rhestr) on the side of Llyn Tegid (Bala Lake). Cywair, Confessor, is commemorated on July 11 (LBS I.73). LBS treats the saint as female, and enters her as ‘Virgin’ (II.278).

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In some late versions of *Bonedd y Saint* we find *Cowair ap Garthog ap Ceredig* where the earlier versions have *Cyngar* (ByS 6a in EWGT p.55). As *Cyngar ap Garthog* is not known to have been a saint there is perhaps some basis for the substitution of *Cowair* (PCB).

Ffynnon Gywer is said to have been a well formerly in the middle of what is now *Llyn Tegid* which had to be kept covered every night. But one night the rule was forgotten and the result was the formation of the lake. (John Rhys, *Celtic Folklore*, pp.376-7; LBS II.278).

CYWRYD, bard of Dunod.

He is mentioned in a poem by *Gwilym Ddu of Arfon* (c.1330): ‘The great memory is mine like the polished memorial of *Kywryt vard Dunawt* (RBP col.1228 l.11). “The reference commemorates a famous elegy to *Dunawd* - the lost work of one of the *Cynfeirdd*, otherwise unknown” (TYP p.335). The *Dunawd* mentioned is generally supposed to be *Dunod Fwr* (q.v.) (Edward Jones, *Musical and Poetical Relicks of the Welsh Bards*, 1794 ed. p.14), but there is no certainty about his identity (TYP p.334).

CYWRYD ap CRYDON. (Legendary).

He is mentioned in a triad (TYP no.78) as the father of *Gwen*, one of the ‘Three Fair Maidens’ of *Ynys Prydain*. He also appears as a link in the legendary pedigree of *Beli Mawr* where he is variously called *Cerwyd* or *Cywryd ap Crydon ap Dyfnfarch*, and made the father of *Eneyd* (GaC 2, ABT 1a, MP 1 in EWGT pp.36, 95, 121). The pedigree is probably part of a pre-Geoffrey pseudo-history. See BBCS 23 (1968) pp.1-6.

CYWRYD CEINT, CYWRYD GWENT.

He is mentioned in a triad (TYP no.56) as the father of one of the three *Gwenhwyfars*, all of whom are said to be wives of *Arthur*. Several manuscripts write *Gwryd*. See TYP p.325 for a discussion on the proper form of the name.

A proverb is ascribed to him in ‘*Englynion y Clyweid*’, where he is called ‘*Kywryt Keint*, who suffered much sickness’ (No. 69 in BBCS 3, p.15).

CYWYLLOG. See *Cwyllog*.