

A history of Romano-Irish Wales, tracing the family of Yvonne Howell Williams



'I yield to the King and the Law'

Family crest of the Donne family c 1350

Azure a wolf salient argent langued gules

John Pitts 2020

Contents

Page	
2.	Timeline: Back to Gruffydd and Henry Don
4.	Insertion: <i>The Donne Family</i> , James Doan
8.	Timeline: Gruffydd Gethin to the Kings of Dyfed and the tyrant Vortepir
10.	Insertion: <i>Life under the Welsh Kings</i> , Spencer Hughes
15.	Timeline: The Irish Deisi: Aircol Lawhir to Eochaid Allmuir
16.	Insertion: <i>The Irish Deisi, from Wikipedia</i>
17.	Disentanglement: The Irish and Roman lines
20.	The parentage of Antonius Donatus Gregorius/Anwn Dynod and the case for Maxentius's visit to Britain – the muddle of the Maxes
23.	Insertion: <i>Maxen Wledig and the Welsh Legends</i> , Darrell Wolcott
26.	From Emperors to Over-kings
27.	Romano-Irish summing up
28.	The Emperor Maxentius
30.	Insertion: <i>The Roman conquest, occupation and settlement of Wales, AD 47- 410</i> , from CADW, 2011
31.	The Roman Tetrarchy
33.	Insertion: <i>Constans 1 and his AD343 visit to Britain</i> , Darrell Wolcott
38.	Timeline: The Irish Kings and Princes: History and mythology
41.	Insertion: <i>The story of Milesius</i> , http://freepages.rootsweb.com
44.	Yvonne's genetic traces
46.	Milestones of history
50.	Further reading

In this document there are identified fifty generations between Yvonne and Eochaid Allmuir, Prince of the Deisi tribe, who moved from Ireland around 343 to settle in West Wales and founded a line of kings and rulers with descendents of Roman emperors. Of these we can be sure.

The more recent descendents have been involved in English and Welsh national events, including the uprising of Owain Glyndwr, Wars of the Roses and wars against France, including Agincourt, living at the edge of British history.

Prior to this, in folk history and mythology, invaders from Spain with an ancestry back to Milesius, King of Braganza born in 1763BC, who married Scota the daughter of an Egyptian Pharaoh, came to Ireland and their sons founded a dynasty of Irish Kings. Scota is credited with giving her name to Scotland after later alliances with Scottish Picts. This adds another forty-five generations, making a potential total of ninety-five, covering nearly four thousand years, and preceding events such as the Trojan war, Alexander the Great, the Punic Wars and the rise of the Roman empire. I have studied many supporting sources, including two documents included here among the list of additional reading, and although there are discrepancies of dates and variations of names, I believe we can say that this line is 'possibly' true.

Analysis of Yvonne's DNA (pp.44,45) is consistent with this account and includes 18% Irish/Scottish and confirms the 700 years of being based around Kidwelly in south-west Wales.

Yvonne Howell Williams b. 1951-



Geoffrey Howell Williams b. 1917 d. 2006



Eleanor Annie Howells b.1877 d.1952 m. William Williams

The first lady to ride a horse at Cowbridge Show. Her father built and gave to her as a wedding present the house Maes yr Haf at Wick



William Howells b. 1835, d. 1903 (Farmer and Magistrate) m. Margaret Preece



John Howells b.1799 (Farmer) m. Eleanor Donne b.1801 d.1854



Matthew Donne b. 1764 d. 1842 m. Ann Bowen b.1766 d.1847

They had nine children, all born at St. Donat's Castle



John Donne b.1715 d.1758 (Farmer) m. Eleanor Williams

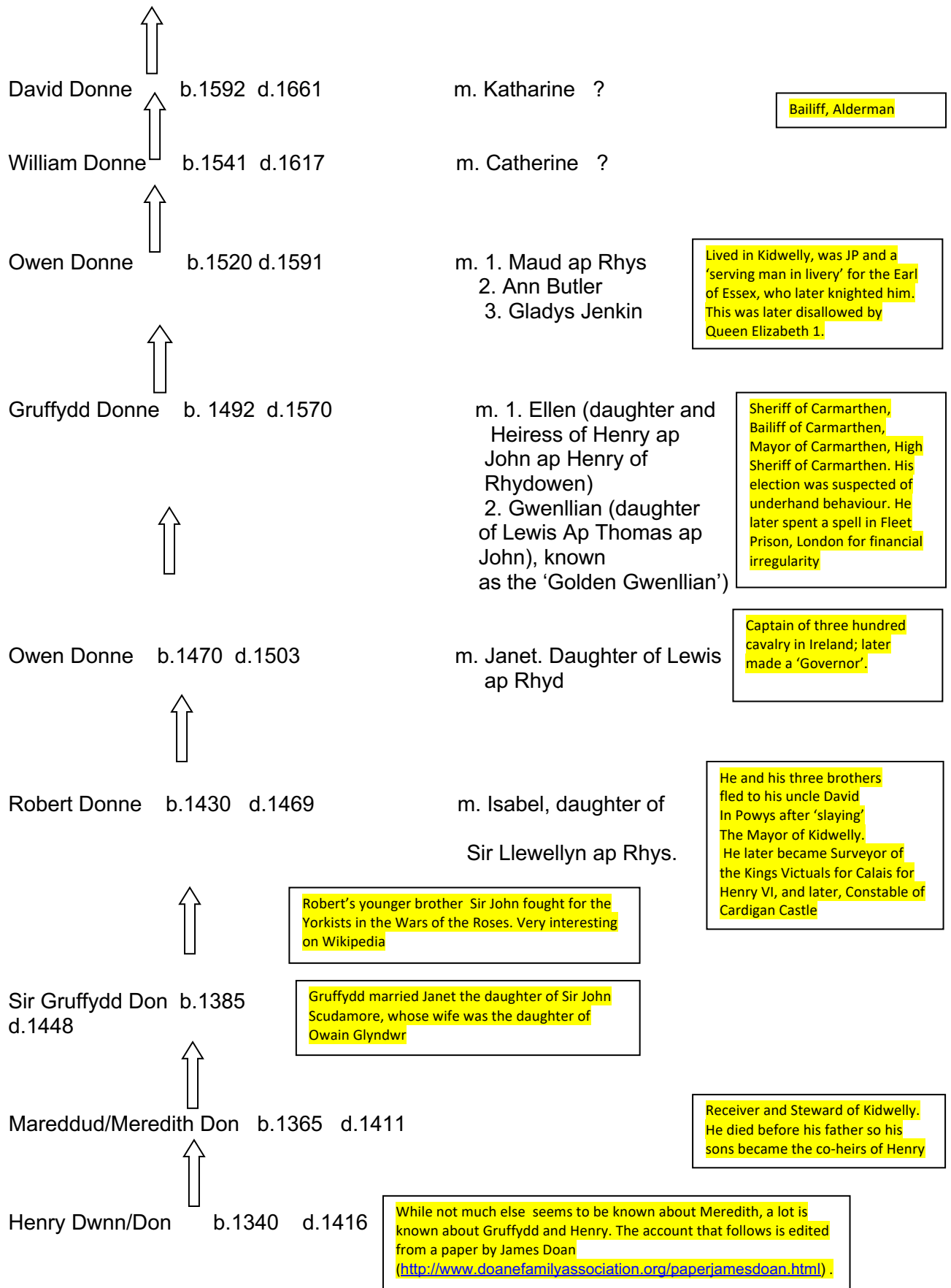


John Donne b.1676 d.1752 (Farmer) m. Catherine Thomas



Thomas Donne b.1645 d.1696 m. Elizabeth David

Sergeant at Arms, Burgess, Alderman, Bailiff.



Dwnns, Donnes and Dwnns. (James Doan).

By the 1390s Henry Don or Dwnn appears as a wealthy townsman and steward (chief officer) of Kidwelly (see <http://www.castlewales.com/kidwelly.html> for photos and map links), one of the Norman castles in southwestern Wales which had passed into the hands of the Earl of Lancaster in the late 13th century and was then in the hands of John of Gaunt, King Richard II's uncle. Richard II himself stopped in Kidwelly in 1394 and again in 1399, during his ill-fated expeditions to Ireland. Later that year the king was captured at Flint Castle in Wales and forced to abdicate by his cousin, Henry Bolingbroke, who had himself proclaimed Henry IV. Richard was taken to Pontefract Castle in West Yorkshire where he was dead by early 1400, possibly starved to death.

At about the same time, the northeastern Welsh nobleman, Owain Glyn Dŵr (ca. 1349-1416) launched a rebellion due to a conflict with one of his neighbors, Reginald de Grey of Ruthin, a Marcher lord and close confidant of the new king, over land which Lord Grey had stolen from him. Glyn Dŵr contacted other disaffected Welshmen and, when he raised his standard outside Ruthin on 16 September 1400, his followers proclaimed him "Prince of Wales," partly since he was descended from ancient kings and lords of both north and south Wales. The response was startling, perhaps even for Glyn Dŵr himself. Supported by the Hammers, other Norman-Welsh Marcher lords and the dean of St Asaph (in Powys, or NE Wales), he attacked Ruthin with several hundred men and went on to attack every town in this region of Wales. The English Parliament rushed virulently anti-Welsh legislation onto the books. Henry IV marched a large army across north Wales, burning and looting mercilessly. Whole populations scrambled to make peace while, over the winter, Glyn Dŵr, with a mere seven men, took to the hills.

During 1401 Glyn Dŵr became increasingly aware of the growing power of the rebellion as high-ranking men began to defect to his cause. In his letters to south Wales he declared himself a liberator appointed by God to deliver the Welsh race from their oppressors. The English king, Henry IV, dispatched troops and drew up a range of severely punitive laws against the Welsh, outlawing Welsh-language bards and singers (who could stir up the population against the English), similar to actions taken 200 years later during the Elizabethan conquest of Ireland. Battles continued to rage, with Glyn Dŵr capturing Edmund Mortimer, the earl of March, in Pilleth in June 1402. By the end of 1403, Glyn Dŵr controlled most of Wales.

The twelve-year war which ensued was, for the English, largely a matter of relieving their isolated castles. Expedition after expedition was beaten back. Henry IV, confronted by Welsh, Scots, French and rebellious barons, sent in numerous forces, all of them futile. He never came to grips with the revolt, which eventually wore itself out. For the Welsh, it was a rebellion of Marcher lords and a peasant's revolt which grew into a national guerrilla war. The sheer tenacity of the rebellion is startling. Few contemporary revolts in Europe lasted more than a few months; no previous Welsh war had lasted as long as this one, which raged for ten years and did not really end for five more.

In 1404, Glyn Dŵr assembled a parliament of four men from every district in Wales at the town of Machynlleth, establishing treaties of mutual recognition with France and Spain. At Machynlleth, he was also crowned king of a free Wales. A second parliament in Harlech took place a year later, at which time Glyn Dŵr made plans to divide England and Wales into three parts, in alliance against the English king: Mortimer would take the south and west of England, Thomas Percy, earl of Northumberland, would have the midlands and the north, and himself Wales and the Marches of England. The English army, however, concentrated on destroying the Welsh uprising, and the Tripartite Indenture was never completed.

Among Glyn Dŵr's strongest supporters in south Wales was Henry Don or Dwnn, descended from Llywelyn ap ("son of") Gwrgan, one of the ancestors of many noble Welsh families and their descendants, including the present-day British royal family. In addition to lineage and high birth, he was also quite wealthy by contemporary standards: we have no direct records of the rents on his estates, but we know in 1388 they yielded £252 (perhaps

profits over several years). He also had the appropriate military credentials: in the 1340s his father had seen service as the leader of a force of 350 Welshmen in the retinue of Henry of Grosmont, earl of Lancaster. Henry himself had served under John of Gaunt in Picardy and Normandy in 1369, and under Richard II in Ireland in 1394-95. What power was not given him he took for himself; evicting tenants, collecting his own personal subsidies and seizing land, even though these actions led to large fines and threats of legal actions against him. He ruled the Kidwelly area rather like a petty tyrant or, as Gwyn A. Williams calls him: "a domineering bully boy of a squireen." At least by 1403 he had gone over to Glyn Dŵr's side. In August of that year, Henry (now well advanced in age) and his grandson, Gruffydd, led "all the Welsh" of the commotes of Cydweli and Carnwylion in an attack on Kidwelly Castle in which several of its defenders were killed. By early October he led Frenchmen, Bretons and Welshmen in a second attack on Kidwelly Castle, then in the hands of the Lancastrians, and during the next month they were involved in an attack on Caernarfon Castle. Henry shows that he had not lost any of his former military skill, even though he was now leading attacks on the English whom he had formerly served; and that he had an eye for the profits of war is shown by the ship he captured from a Llansteffan merchant in the port of Carmarthen. That Glyn Dŵr considered him a confidant and effective lieutenant is shown from a letter he sent him. Unfortunately, Henry paid a heavy price for his commitment: his lands were confiscated in 1407 and given to Walter Morton, the English constable of Kidwelly. Henry himself spent time in prison at Kidwelly and Gloucester and was only eventually pardoned in May 1413 in return for a fine of £200, one of the largest recorded for a former rebel. He had to pay a further £100 to Morton to recover his lands: in fact, the £200 was never paid and was eventually cancelled in February 1445. Nor was Henry in any way chastened by the events of the previous years. He remained as defiant as ever, even sheltering a fugitive rebel in his household as late as 1413. Perhaps nothing expressed more vividly his view that the Welsh rebellion was no more than a formal regime change under which he exercised the power in his "country" than the fact that he now demanded fines from over 200 local Welshmen who had failed to follow him in his revolt and dared to occupy his lands during the uprising! Only his death in November 1416 could loosen that level of control. Henry's grandson, Gruffydd, present with him during the siege of Kidwelly in 1403, also received a pardon ten years later. In 1421 he petitioned and received letters of denizenship from Parliament, which allowed him the same rights and liberties as Englishmen, and he even managed to marry Joan, a daughter of Sir John Skidmore, one of Glyn Dŵr's old enemies. He redeemed the family's honor through his war record: in 1415 he was present at Agincourt as a man-at-arms; he acted as lieutenant of Cherbourg in 1424, captain of Carentan in 1437, of Tancarville in 1438, of Lisieux in 1441-43, and of Neufchâtel in 1443. This was a period of upward mobility for the Welsh: when a court butler named Owen Tudor was able to win the heart and the hand of the dowager Queen Catherine and fathered two children, one of whom was to be the father of Henry VII. During the siege of Harfleur in 1440, Gruffydd was at the head of a force of Welshmen which intercepted a French relief column and captured its leader, causing the garrison to surrender, though by 1445 Gruffydd himself was a prisoner at Dieppe, being ransomed by Sir Walter Devereux for 400 gold coins called *saluts d'or*. Three of Gruffydd's sons also won their spurs in France: Robert, Henry and John (later to become Sir John Donne). By 1437 Gruffydd had obtained lands in the baillage of Alençon as a servant of the duke of York; and later the lordship of Arqueville and the fiefs of Ortier and Fervaques, all in France. His intimate knowledge of France placed him in a good position to engage in trade, and between 1430 and 1435 his own ship, "Le George," imported red Gascon wine to Carmarthen. Gruffydd was also employed as a royal servant in the Lancastrian lordship of Kidwelly, being appointed receiver there in 1427 and constable of the castle in 1430, later promoted to be sheriff of Carmarthenshire. He was also granted custody of Talley abbey (Carmarthenshire), with orders to enquire why it had been ruined by misrule, and in June 1432 Carmarthen priory fell into his joint custody for the same reason. Nevertheless, despite his loyal service to the Crown, he and his brother Owain were still being charged in 1439 with the fine imposed on their grandfather, Henry, for felonies committed during the Glyn Dŵr revolt. Gruffydd was

associated with his father-in-law, Sir John Skidmore, in having joint custody of the estates of John Clement, during the minority of his son and heir. The most substantial estate Gruffydd ever leased was the lordship of Traean, with part of the town of St. Clears (Carmarthenshire). By 1445 he was serving Duke Richard of York as steward of the lordship of Usk, the same year in which the fine dating back to his grandfather's day was finally lifted. As lord of Penallt, he and his wife received papal permission from Pope Eugenius IV in 1443 to erect a portable altar in their castle, as well as plenary indulgences. He disappears from view after 1446, though it is not known when he died, and he is buried in Kidwelly church.

Gruffydd's brother, Owain, was another prominent member of the family and something of a poet. In 1435 he engaged in military service as part of the retinue of Sir John Talbot, later earl of Shrewsbury. However, his clandestine marriage to Catherine, widow of Sir Henry Wogan, created difficulties for him since he had married her without royal license. In 1436 at the Carmarthenshire sessions, a £100 bond was imposed to make him appear before the king and Council to answer for his conduct. He could not muster the bond and was, he claimed, wrongfully arrested and imprisoned. An appeal to the king led to an investigation which showed that his wife was not an heiress of lands held in chief, so he was exonerated in 1439. Meanwhile, in 1437 he petitioned for and received from Parliament letters of denizenship for himself and his heirs, after which his life appears to have been peaceful. In 1442-43 he was described as a burgess of Kidwelly and was granted property in the lordship of Kidwelly in 1444 and 1445, after which he described himself as lord of Muddlescombe.

The most prominent of the 15th-century Dwnns is Sir John Donne, Gruffydd's third son, born in Kidwelly ca. 1430, who may have served with his father in France during Henry VI's reign, but became allied with the Yorkists after 1461, both at Court and in south Wales. His name first appears on the court rolls on 11 March 1461, when he was made an usher of the Chamber (which office he performed until 1465), then esquire of the body from 1465 to 1469. He was a member of the Calais council of 1471 and a councilor of Edward IV from 20 May 1477. By 1466-67 his wife had become one of the queen's ladies-in-waiting. He was later granted the office of sergeant of the armory in the Tower for life. This grant was confirmed by Richard III on 11 March 1485. In Wales he served as steward of Kidwelly from 1461 to 1483, and again under Henry VII in 1487-97, as well as constable and porter of the castle from 1469 to 1483. A 50-mark (£33 1/3) annuity which he was awarded for life in 1461 was to be drawn on the lordship of Kidwelly. He also became sheriff of two West Welsh counties and captain of Carmarthen and Aberystwyth. In 1463 he and Roger Vaughn overcame insurgents in the Towy Valley, between Carmarthen and Llandilo, and they were rewarded with the confiscated Lancastrian estates. On 17 November 1469 he was granted the offices of constable of Haverford castle and steward of the lordships of Haverford, Pembroke, Llanstephan and Cilgerran, during the minority of Earl William Herbert II. At the same time two of his cousins, Morgan ap Thomas and Henry ap Thomas (grandsons of Gruffydd ap Nicholas) seized Carmarthen and Cardigan castles and held them against Lancastrian authority. Further to strengthen his hand in Wales, Edward gave John the power to array men for service in Pembrokeshire. John Dwnn played an important role during the Lincolnshire rebellion of March 1470. Under the leadership of Sir Robert Welles, one of the earl of Warwick's henchmen, the rebels were scattered in an engagement known as Losecoat Field. On 13 March the king (Edward), mistrusting the duke [his own brother Clarence] and the earl, sent from Stamford toward them John Dwnn, one of the squires of his body, with two letters in his own hand, telling them to come to him and disband their levies. John Dwnn found them at Coventry. The duke and the earl told him that they would come to the king with a thousand or at most fifteen hundred men. Dwnn, noticing that they were not going in the direction of the king, told them [i.e. the duke and the earl] of it. In fact, they were heading off to Burton to collect more troops and Edward then named them traitors. After the battle of Tewkesbury (4 May 1471), when Edward IV's Yorkist forces defeated the Lancastrians, John was knighted and his position at Court became even more secure. In 1472, 1477 and 1478 he conducted negotiations for Edward IV at the French and Burgundian courts. It was possibly on one of these occasions when the portrait of John, his

wife and daughter (Anne?) kneeling before the Virgin and Child and surrounded by saints and angels, was painted by Hans Memling in Bruges, now in the National Gallery, London.^[19] Some suggest it was painted during an earlier visit (1468) during the marriage of Edward IV's sister, Margaret of York, to Charles the Bold, Duke of Burgundy (one of those attending is identified as *Jehan Don*). The portrait shows both John and his wife, Elizabeth (daughter of William, Lord Hastings), wearing Yorkist collars of gilt roses and suns from which hangs the Lion of March pendant of Edward IV. In July 1479 John became the steward for the prior of Carmarthen. The only new public office which he accepted from Richard III was to become sheriff of Bedfordshire and Buckinghamshire (English home counties) on 3 November 1484, and these positions were reaffirmed by Henry VII on 12 September 1485, showing that John had made peace with the Tudor succession. By March 1487 Henry VII was describing John as "our trusty and well beloved counsellor" when he went on embassy to France. In terms of his legal service, John was one of the itinerant judges appointed on 7 June 1463 in the lordships of Monmouth, Ogmere and Kidwelly and in November 1493 he was nominated to hold sessions at Kidwelly. He was Justice of the Peace for Northamptonshire in 1462-64, and regularly appointed J.P. for Buckinghamshire between 1483 and 1503. He sat on a number of commissions, most after 1483 and dealing exclusively with English affairs. His heir was his son, Sir Edward, for whom he had arranged a marriage with Anne, daughter of Sir John Verney of Middle Claydon (Buckinghamshire), on 20 October 1500. By this time Sir John was a prosperous landowner, holding the manors of Roxwell (Essex), Saunderton St. Mary and Saunderton St. Nicholas (Buckinghamshire) and Horsington (Lincolnshire). He died in 1502 and asked that his body be buried in the collegiate church at Windsor castle. His wife, Elizabeth, was named as his executor, and he bequeathed his landed property to her for life.

John and his family prospered under the Tudor dynasty, with several of his children making good marriages with British aristocracy. His second daughter Margaret became the great-grandmother of Edward de Vere, 17th earl of Oxford (one of the claimants to the authorship of Shakespeare's plays), and his oldest daughter Anne was a collateral ancestor of the 17th-century Vaughan poets via her widower, Sir William Rede.



Gruffydd Dun Gethin c.1310



Born in Kidwelly

Cadwygan ap Gruffydd c.1270



Born in Kidwelly

Gruffydd ap Cadwgan Fawr c.1235



Born in Kidwelly

Cadwgan Fawr c.1205



Born in Kidwelly

Cadwgan ap Gruffydd Fychan c.1170



Born in Kidwelly

Gruffydd Fychan ap Gruffudd c.1135



Gruffud ap Llewelyn c.1105



Llewelyn ap Gwrgan of Cydweli c.1075



Gwrgan ap Ifor c.1045



Ifor ap Gwyn c.1010



Gwyn ap Collwyn of Dyfed c.980



Collwyn ap LLawrodd c.945



LLawrodd Dyfed ap Seisyll c.910



Seisyll ap Cynfyn c.880



Although the ruling family from Dyfed became extinct in 904, some descendents of the old Deisi dynasty held appanages within the kingdom. Seisyll ap Cynfyn was Lord of Gower with his Manor in Kidwelly. Hywel Dda, regarded as the first King of Wales, married Elen, sole heiress of King Llywarch, descendent of Rhain ap Cadwgan, thereby inheriting Dyfed. He then took Ceredigion and Ystrad Tywy by force. He claimed Gower in 935 when its Lord died. As contemporaries, this presumably was Seisyll.

Cynfyn ap Cynan Canhysgwydd c.850



Cynan Canhysgwydd ap Sawl Felyn c.815



Sawl Felyn ap Meurig c.785



Meurig ap Maredudd c. 750



Mareddud ap Teudos c.715



Not to be confused with Mareddud ap Teudos ap Rhain, who continued the line of Welsh kings.

Teudos ap Cadwgan Tredyilig c.685, Lord of Cydweli and Carnwyllion



At this point, the regal line follows the descendents of Rhain, the eldest son of Cadwgan. Cadwgan's middle son Tryffin becomes Lord of Ystrad Tywy (Carmarthen) and Teudos, the youngest becomes Lord of Cydweli and Carnwyllion

Cadwgan Tredyilig ap Caten, King of Dyfed and Brycheiniog c.650



On Cadwgan's death, his older son Rhain became king. On Rhain's death, the kingdoms were separated again by his sons

Caten ap Cloten c.625 King of Dyfed and Breicheiniog



Cloten ap Nowy, c.595 King of Dyfed and Breicheiniog



Cloten married Ceindrech of Brycheiniog, uniting the two kingdoms. This kingdom was originally founded by descendents of Urb, Aeda Brosc's eldest son.

Nowy ap Arthwyr c.565 King of Dyfed



Arthwyr ap Pedr c. 540 King of Dyfed



Pedr ap Cyngar c. 515 King of Dyfed



Cyngar ap Vortepir c.490 King of Dyfed



Vortepir was still alive when Gildas, (500-570) a monk known as 'the wise', wrote *De Excidio et Conquestu Britanniae*, describing him as 'an old man'. He also described him as a 'tyrant', 'seated on a throne of lies and from head to toe stained with murder' and 'the bad son of a good king'. Obviously not in his good books!

Vortepir (Vorteporix) ap Aergul Lawhir c.465 King of Dyfed, aka Gwerthefyr



Life under the Welsh kings. (From: *Our Story*, Spencer Hughes, Five Roads and District Heritage Society, Llanelli).

The head of each 'gwlad' was the ruling king or prince. He was often known as 'Brenin' (King), or 'Arglwydd' (Lord), and he was held in high honour and respect. The later princes were highly educated and could speak both Norman-French and Latin, as well as their native Welsh. Next to him came the royal family and the officers of the court. All these were looked upon as people of the highest rank.

The old Welsh laws give us very interesting information about the palace of the prince, the duties of the important officials who formed part of the royal household, and the social classes into which people were divided. The main building in the group of premises which made up the 'llys' (court) or 'castell' (castle) of the prince was the 'neuadd' (hall). This was a large room, or building made of wood, thatch and wattle. The framework consisted of great tree-trunks placed in two rows opposite each other with strong branches forking upwards from the trunks to support the arched roof. The inside walls were sometimes made from stone, but more often of wattle (woven branches and twigs), plastered over with clay and turf to keep out the wind and rain. From each of the middle piers a screen of wattle ran to the wall nearest to it, thus dividing the hall into two sections, but leaving open the space between the pillars. The part of the divided room which had a raised floor was called the 'uwch gyntedd' (upper court) and the other called 'is gyntedd' (lower court). In the upper court the prince, his family, and the more important officers of the household took their meals and entertained guests. The lesser members ate in the lower half. In the middle of the hall, on a big hearthstone between the pillars, was a fire which kept both halves warm. Small openings covered with lattice-work in the wattle walls provided a certain amount of light and air.

Depiction of the Court of a Mediaeval Welsh Prince. 'Llys Rhosyr', Newborough, Anglesey.

(This building has now been reconstructed at the St. Fagan's National Museum of History, Cardiff CF5 6XB).



The laws tell us that fourteen people were entitled to sit at table in the great hall; the others sat on benches or on the floor. Ten of those privileged persons ate in the upper court, and four in the lower. The laws also state exactly what position each was to occupy.

The prince's place was next to the screen. By his side sat the chancellor, then the royal guests, followed by the prince's heir (his eldest son or nephew), and the chief falconer. On the corner, next to the prince was the seat of the foot-holder, whose duties was to hold the prince's feet in his lap throughout the meal, and to keep his royal master from harm through falling, should he eat or drink too much! He also had to eat from the prince's dish. Next came the court doctor, the priest (who was also the prince's chaplain and secretary), the judge and the silentiary (court usher). The silentiary struck the pillar, near which he sat, to summon a command from the prince, or to call for quiet during the blessing or to a song from the 'pencerdd' (chaired bard), the chief poet in the kingdom whose place was next to the judge. Finally, the smith of the court completed the 'upper ten'.

On the other side of the screen next to the prince were seated the chief groom, with the huntsman opposite him. At the lower end of the hall, with his left hand near to the front door, sat the steward or chief of the household, with the 'bardd teulu' (household bard) at his side.

Surprisingly, we learn that the chief falconer and the smith were considered important enough to sit in hall. But hunting was one of the royal sports in those days, and the men responsible for the falcons, horses and hounds of the prince were held in high regard. The smith was honoured because he was a highly skilled craftsman. He was responsible for making armour, weapons of war, and other implements, and so his work was of immense value to the prince. A skilled craftsman was looked upon as a person to be welcomed with honour.

While most of the royal officers slept at night in the great hall on beds of rushes along the walls, the chief falconer had to sleep in the royal barn, where the hawks were carefully kept. It was forbidden to bring these birds into the hall, because their eyes might be injured by the drifting smoke from the fire which was kept burning all night.

Other court officials were the mead-brewer, the chief cook and the apparitor. This last official could be called the 'firewatcher'. His duty was to see that no sparks from the blazing hearth set anything alight while the prince and his retinue sat at table.

Finally, and perhaps the most important official was the 'penteulu'. Best described as captain of the prince's bodyguard, or 'teulu' as it was called, he was the senior in rank after the prince and took complete control in the event of the prince's demise. He commanded a number of well-trained, fully-armed men who were able to defend the court buildings by day and night. The 'teulu' also accompanied the prince whenever he went on 'cylch' (progress or procession) throughout his kingdom, or to visit other rulers. Sometimes this bodyguard numbered as many as 120 men, and was composed mainly of the sons of chieftains, and other men of rank. These young cadets received not only training in the art of warfare, but also in manners and behaviour at the court. It was considered a high honour to be admitted as a member of the bodyguard, all of whom were pledged to defend their prince to the last.

The officials of the royal household were fed, clothed and maintained by the prince, and several had special privileges. Thus it can be seen that when the prince and his retinue travelled to various parts of his realm, a great deal of food and drink had to be provided by the tribesmen and bondmen (slaves or serfs) of the districts. Also, the bondmen of each district where the prince was to stay often had to erect a temporary hall and outbuildings to house the royal party, their horses and hounds.

In addition to the great hall, the court buildings included the prince's bed-chamber, kitchens, a mead-brewery, a smithy, a kiln, a bath-house, stables and barns, kennels for hounds, workshops for craftsmen, dormitories for servants and helpers, and of course barracks for the royal bodyguard. The whole area covered by these buildings was enclosed within a rampart of earth or stone, with a deep ditch dug around it. The entrance was known as the 'great gate' which also had a smaller door within it, called the 'wicket'. Inside the gate was

the house of the porter, whose place was taken at night by the watchman who blew an alarm upon a horn to rouse the bodyguard if any suspicious-looking persons approached between nightfall and sunrise.

The rough work in the royal palace was done by 'caethion' (slaves), and they formed the lowest social class in old Welsh society. They were prisoners of war, criminals or people bought from the Danish slave-traders of Ireland. Their task was to labour in the fields and forests of chieftains and wealthy tribesmen, and to do the hard domestic work in the homes of their owners. They had practically no rights, and belonged completely to their lords. If a slave attacked his owner he could be punished by having his right hand cut off.

Next were the bondmen, 'eilltiaid' or 'taeogion', (serfs or villeins), and they worked in the prince's estates which surrounded the court. They were subject to the lords for whom they worked; but they had certain rights under the laws, and so their lives were so much better than those of the slaves. However, they were not allowed to hunt or hawk in the forests; and no bondman could become a priest, a smith or a bard. They had to remain in the lord's village all their lives. They owed perpetual service to him in return for their own strips of land which they cultivated for food; and they also had use of waste-land and woodlands where their animals fed.

The third group without freedom were the 'alltudion' (aliens or strangers). These were natives of other countries who, for one reason or other had come into Wales. They usually lived under the protection of the prince or lord, and so became bondmen.

The great majority of the people over whom the prince ruled were freeborn tribesmen. Of higher rank among them were the 'uchelwyr' (nobles), who were landowners of importance and influence within the tribe. They often governed their areas as chieftains under the prince. These nobles had homes which were similar to, though smaller than the royal palace. They possessed slaves and bondmen, and also maintained family bards and harpists.

The free tribesmen lived in clans composed of families whose homes were scattered over a fairly wide area. Each family 'tyddyn' (homestead) had its fenced enclosures and small buildings for cattle and horses, and for stacking corn. The dwelling was constructed around six strong posts, with mud and wattle walls and a thatched roof. A chimney hole was left in the centre of the roof to let out the smoke which arose from the fire that was kept constantly alight in the middle of the floor. Openings in the walls gave ventilation and light. The house contained very little furniture, perhaps only two or three wooden chairs. At night, the family slept on the rush-covered floor, and their bed-clothes were skins and coarsely woven cloth.

At meal-times all sat on the floor. Food was served in wooden bowls or on platters, and all helped themselves from the dish set in front of them. Everyone used their own knife and wooden spoon, but forks were not known. The meals usually consisted of 'cawl' (broth) with chopped meat; boiled or roasted meat; thin, freshly baked 'bara llechan' (griddle cakes); cheese, milk dishes and honey; and mead to drink. Very little was eaten during the day. The family meal took place in the evening when the hard day's work of ploughing, sowing or reaping, tending cattle and sheep, hunting and the usual agricultural and pastoral duties were done.

At the beginning of 'Calan Mai' (May), it was usual for the tribesmen and their families to move up with their flocks and herds from the lower slopes of the valleys to the higher hill pastures. Here they built their rough summer dwellings, 'hafodtai'. They returned to their winter dwellings, 'hendre', well before 'Calan Gaeaf' (November), by which time all the corn had to be harvested. Some clans had an autumn dwelling place, 'cynhaeaf dreflan', and this is the probable origin of the village name of Cynheidre. It is possible to picture a typical clan having its 'hendre' in the Gwendraeth Valley, moving all their belongings to their 'hafod' on Sylen Mountain during summer, then descending to their 'cynhaeaf-dre' for the autumn

before returning once again to their original 'hendre' for the winter. In this context, Five Roads could so easily have been named 'Hafod', as the present house of this name, situated on the square adjoining 'Croeslaw', perhaps stood on the site of a summer abode of a pastoral family of 800 years and more ago.

Customs and Laws.

The lives of the people were governed by customs and laws. The head of a family was originally known as 'penteulu', and this title in later times was transferred to the leader of the prince's bodyguard. On the land occupied by the head of the family were sons who eventually married and set up homes of their own. Each of these sons would have been given a small share of his father's land to farm for himself. The clan was based upon kinship, and the head of each group of tribesmen, related by blood, was known as the 'pencenedl' (head of kindred). In matters of dispute connected with clan affairs, the heads of families took their troubles to the 'pencenedl', who possessed the knowledge and wisdom needed to settle such cases.

The most important of these laws concerned murder, theft, injury and insult. The laws fixed a blood price for murder, according to the rank of the person slain. Thus, for instance, the fine to be paid for killing a head of kindred was 189 cows; a head of family, 84 cows; a free tribesman, 63 cows; a bondman, 31 cows; and a slave, 4 cows. These fines were called 'galanas' (compensation for murder). In the same way, the laws laid down fines which had to be paid in cases of injury, injustice or insult. These were known as 'sarhad' (insult and injury), and where injury had been inflicted on persons, or animals, a fixed price had to be paid in respect of each limb. Similarly, in cases of 'lladrad' (theft), all animals and articles had their known values.

These fines had to be paid by the whole kindred or clan of the guilty person, and were distributed among the relatives of the person murdered or injured. So, responsibility for doing wrong was shared by the clan, and all were compensated when any wrong was done to any one of them. The purpose of these laws was to prevent the relatives of a murdered, injured or wronged man from taking revenge upon the families of the murderer or wrong-doer, and stirring up bitter blood-feuds and clan wars.

The fine for insulting or injuring a prince was an enormous one. In the case of the Lord of Dinefwr, the fine amounted to 'as many white cows, with the head of each to the tail of the other, and a bull between every twenty of them, as would stretch from Argoed to the Court of Dinefwr'. This ancient breed, called 'White Cattle' are to be seen to this day in Dynevor Park, Llandeilo.

Among the laws relating to theft, it was laid down that if a starving man begged for food for three days and no one gave him any, he was not to be punished if he stole enough to keep himself alive. This was a merciful law, as it implied that everyone, however poor, had the right to live. Wicked thieves, however, could be punished by death or exile. When sentenced to exile, robbers were allowed one day in which to travel through each cantref out of the kingdom, and if caught after that time they might be slain as outlaws.

There were a number of laws relating to responsibility for fires. Homes and buildings were made of wood, thatch and wattle, and fires were constantly burning on hearthstones in the centre of the floors, so care had to be taken to prevent homes, villages and royal residences from being set alight by sparks. Two of the laws state – 'If swine enter a house and scatter fire about so as to burn the house, and the swine escape, let the owner of the swine pay for the act'; and 'If a person, in carrying fire from the house of another, should occasion sparks to fly about, let him pay for the act'. To lower the risk, smithies and bath-houses in villages

had to be erected a fixed distance away from the houses and royal residences, to avoid danger from their fires.

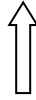
There were laws to do with the inheritance of land. The most important was, 'Brothers are to share the land of their father equally between them. The youngest is to divide, and the eldest is to have the first choice. If the brothers die without sons, the first cousins are to share the land equally. The second cousins also may further divide the land amongst themselves in equal parts. After that there is to be no division'.

This law of inheritance, which the Normans called 'gavelkind', differed to their 'primogeniture' law, under which the eldest son succeeded. This Welsh law, whilst protecting the rights of all the children, was a great source of weakness and feuding in early and mediaeval Welsh society. The dividing of land led to much jealousy, quarrelling and fighting between sons, cousins and grandsons. Gerald of Wales, writing in the 12th century, says that Wales was full of feuds and hatreds which arose between relatives. This was particularly the case among members of the royal family. The law relating to the division of territories among sons was one of the main reasons why Wales never really became united under the rule of a single king. Time and time again throughout Welsh history we find that on the death of a wise and powerful prince, his kingdom became a battleground on which his sons fought for supremacy. This is what happened after the death of Hywel Dda, and the Lord Rhys. Their realms were split up, and confusion and enmity reigned for many years.

Laws governing the position of women were interesting and respectful. A wife was not allowed to be beaten by her husband, except for serious offences. She was the legal owner of many of the household goods, such as milking vessels, dishes, pans, wool, flax, house-bags, some of the bed-clothes, and curiously enough, some of the farm implements like the axe, hedge-bill and ploughshare. She also owned all her own clothes, half the provisions of the house, and all the cats, except one. Both husband and wife were liable for debt in equal shares. A daughter was under the control of her father until she was twelve years of age. Afterwards she became independent and could marry when she wished, or remain at home as her own mistress. She was also entitled to own property, and to claim half the share of a son in her father's movable goods after his death. On marriage, certain fees had to be paid by women to the prince. The revenue of the prince came from several sources. All wreckage from the sea belonged to him. He received part of the fines imposed by the courts for theft and other offences. Fees came from succession to property and on marriage, and the movable property of a man who died without heirs. Further, he received regular food-rents or tributes of flour, meat, mead, butter, cheese and honey from the free tribesmen and from the bondmen of his own villages. He also had the right to go on 'cylch', the royal round of his dominion.

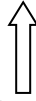
Aircol Lawhir ap Triffyn c.435 King of Dyfed (aka Agricola ap Triffyn)

Held court at Lis Castell (Lydstep, near Din Bych, Tenby)



Triffyn Farfog ap Aeda Brosc c. 405 King of Dyfed (aka Tribunos)

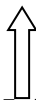
One of these became king by marriage to the heiress to the throne, but see below.....
Triffyn Farfog is the one most commonly mentioned, but consideration of the evidence below suggests that it was his father, Aeda Brosc



Aeda Brosc ap Corath c. 380, King of Dyfed



Corath ap Eochaid Allmuir c.350



Eochaid Allmuir c.315, Prince of the Deisi tribe, Ireland

According to Darrell Wolcott, the famous historian of ancient Welsh history, (www.ancientwalesstudies.org) Eochaid, the youngest of his siblings, came to Dyfed around 343 as part of a deal negotiated with the Romans whereby the Deisi would receive the protection of the Roman empire from their enemies in Ireland and in return would populate a thinly settled area of West Wales as a deterrent to further Irish invasions (see later). The family became receptive to the culture of Romano-British life and used marriage to acquire the throne.

As such, he and his descendents, through marriage or power, became the ruling Kings of Dyfed.

I see parallels with Alexander the Great, 600 years earlier, who put his cousin Ptolemy on the Egyptian throne. Ptolemy quickly took over Egyptian culture, and claimed Pharaonic status. His descendent, Cleopatra, later formed an alliance with the major power at the time, the Roman Empire.

I would like to acknowledge his assistance and inspiration in this venture. His reply to my last email to check on my accuracy was reassuring!

“ With a single exception, the list of the paternal ancestors of Henry Dwnn agrees with my charts of the family. Your list omits Cadwgan Fawr of c. 1205 who belongs between his father, Cadwgan and his son Gruffudd. The birthdates in your list mostly agree exactly, or are within 5 years, of those I estimate....with a single exception. I date Teudos ap Cadwgan to 685, not 667 I would also not call the c. 880 Seisyll ap Cynfyn (not Cynfryn) Lord of Gower. Until his death in 935, Gruffudd ap Owain (brother of Morgan Hen of Gwent) still held Gower as a part of the kingdom of Morgannwg. After the death of that Gruffudd, both Owain ap Morgan Hen and Hywel Dda laid claim to Gower. Wessex King Aethelstan arbitrated their dispute and adjudged in favor of Hywel Dda. I suggest Hywel gave the Lordship of Gower to his kinsman Ynry, son of Pasgen, the family who had fled from Tegeingl to south Wales when invaded by the Danes c. 905.

I do agree that Cloten ap Noe (or Nowy) held the kingship of Breicheiniog because its king-line daughtered out and Cloten married the heiress.

My sources for this ancestry begin with Bodleian Ms Rawlinson B 502 (The Expulsion of the Deisi) for men from Eochaid of c. 315 down to Aeda Brosc. Jesus College Ms 20, 12 and Harleian Ms 3859, 2 take the family forward to Maredudd ap Teudos, Peniarth 131, 296 and Peniarth 128, 859 cite the family from Meurig ap Maredudd to Llewelyn ap Gwrgan. Dwnn 1, 21 takes it forward to Henry Dwnn”.

The Irish Deisi.

The early histories of the Déisi groups are obscure. Despite their tribal origins, representatives of at least one Déisi population would eventually achieve spectacular success, founding a powerful medieval dynasty which is still in existence. There were a number of different groups called Déisi, from south-west counties Waterford and Tipperary (Déisi Muman), up to north-westwards counties Limerick and Clare (Déis Becc).

The Déisi Muman (of Waterford and Munster) are the subjects of one of the most famous medieval Irish narrative tales, *The Expulsion of the Déisi*, from the *Cycles of the Kings*. It dates approximately to the 8th century, but survives only in manuscripts of a much later date. The term "Déisi" is used anachronistically in *The Expulsion of the Déisi*, since its chronologically confused narrative concerns "events" that long predate the historical development of déisi communities into distinct tribal polities or the creation of the kingdom of Déisi Muman. The epic tells the story of a sept called the Dal Fiachach Suighe, who are expelled from Tara by their kinsman, Cormac mac Airt, and forced to wander homeless. After a southward migration and many battles, part of the sept eventually settles in Munster.

At some point during this migration from Tara to Munster, one branch of the sept, led by Eochaid Allmuir mac Art Corb, sails across the sea to Britain where, it is said, his descendants later ruled in Demed, the former territory of the Demetae (modern Dyfed). The Expulsion of the Déisi is the only direct source for this event. The historicity of this particular passage of the epic apparently receives partial confirmation from a pedigree preserved in the late 10th-century Harleian genealogies, in which the contemporary kings of Dyfed claim descent from Triphun (c.405), a great-grandson of Eochaid Allmuir, although the Harleian genealogy itself presents a broader version of Triphun's ancestry in which he descends from a Roman imperial line on the maternal side. Other Welsh genealogical material partially confirms the Irish descent of Triphun. If the relocation of some of the Déisi to Dyfed is indeed historical, it is unclear whether it entailed a large-scale tribal migration or merely a dynastic transfer, or both as part of a multi-phase population movement.

Irish raiders were causing the Romans/British widespread problems throughout the fourth and fifth centuries. To combat this the wandering sept of the Déisi tribe under Eochaid Allmuir were probably settled in Demetia by Constans or his son Magnus Maximus to act as protectors of the coastline. Existing evidence confirms this by suggesting that the Roman authorities asked for the help of Aeda Brosc in keeping Irish pirates away from the western coast of Britain. When the last Romano-Welsh king died without a male heir, the Déisi were on hand to fill the breach. By this time they had become Romanised themselves, and soon became indivisible from their Western British (Welsh) subjects.



Regardless, there is indeed evidence of early Irish presence in Dyfed and elsewhere in Britain. Ogham inscriptions in an early form of Irish have been found in Pembrokeshire and Carmarthenshire. Additionally, later literary sources from both sides of the Irish Sea such as the 9th-century *Historia Brittonum* discuss the presence of southern Irish peoples in Britain. However, only *The Expulsion of the Déisi* attests a specifically Déisi presence.

We are now in a position of confusion where historians and genealogical websites disagree. In trying to disentangle the Irish line and the Roman line into which they married, we have several major points of difference.

The first problem is which Roman line is correct. Some genealogical and historical sites support Version One, below, whereas Darrell Wolcott (www.ancientwalesstudies.org) believes that a different Roman line led to the Irish/Roman union (see later).

A further problem is over the sex of Clotri. Most historical accounts refer to him as King. However, Darrell Wolcott clearly identifies this character as a female whose father was Gloitwyn/Clydwyn and Gwledwr, sometimes stated to have married Triffyn, was her sister. This female Clotri married Aeda Brosc and Tryffin Farfog was their son. His explanation follows later.

Roman Line (Version One, most cited in the literature).

Emperor Constantine 1 (the Great) (272-337) {introduced Christianity to the Roman Empire and founded Constantinople}

|

Flavius Julius Crispus Maximian Caesar (292-326)

|

Emperor Magnus Maximus of the West Roman Empire (338-388) aka Max Wledig, Maccsen Wledig "Father of Wales"

Note obvious discrepancy over dates: conceived after death of father

|

Anwn Dynod ap Maccsen c.355
King of Dyfed

|

Ednyfed ap Anwn (Dyfed) c.380
King of Dyfed

|

Gloitwyn/Clydwyn ap Ednyfed c.400
King of Dyfed

|

Clotri c.430 as King with two daughters

BUT: also see www.geni.com where listed is Clotri *ferch* Clydwyn.

|

Gwledwr ferch Clotri, m. Triffyn Farfog

Omitted in the sequence on geneanet, where Gloitwyn/Clydwyn is identified as the father of Gwledwr (<https://gw.geneanet.org>)

However.....

1. The Irish line from Eochaid Allmuir to Triffyn Farfog is undisputed. However while Triffyn’s acquisition of the throne through marriage to Gwledwr, daughter of Clotri is the most frequently described version, Darrell Wolcott believes this to be incorrect (see later). (www.ancientwalesstudies.org ‘*Maxen Wledig and the Welsh genealogies*’). He writes “In Harleian 3859, 2 we find "Triphun map Clotri" while Bodleian Ms Rawlinson B 502 cites "Tryffin ap Aeda Brosc". Unless you are suggesting that Aeda Brosc was a woman, then the other parent of Tryffin MUST have been a woman”.

2. Most quoted is the line that follows the Welsh throne from the Roman emperor Magnus Maximus to Anwn (Antonius Donatus Gregorius) to Ednyfed (Dyfed), to Gloitgwyn (Clydwen) to Clotri, where having lost his son Maelgwyn leaves his daughter Gwledwr as his heir. This also is disputed by Darrell Wolcott as stated earlier. He writes “ The ‘Magnus Maximus’ known by the Welsh as "Maxen Wledig" was a son of Constans, the youngest son of Constantine the Great. He was born about 344 and was killed in 388. He was NOT the same "Maxen" who was the father of Anwn Dynod. Anwn Dynod was born almost a half-century earlier than Maxen Wledig”.

If we consider the two alternative theories for the Royal lines of Dyfed, comparison of the timelines is informative. See fuller discussion later, pp 21-27.

Magnus Maximus (344-388) (traditional)		Maxentius 276-312 (Darrell Wolcott)
Anwn Dynod	355 (conceived at 11!)	300
Ednyfed	382	330
Clydwyn	414	360
Aeda Brosc	375	
Triffyn Farfog	405	
Aircol Lawhir	435	
Vortepir	465	

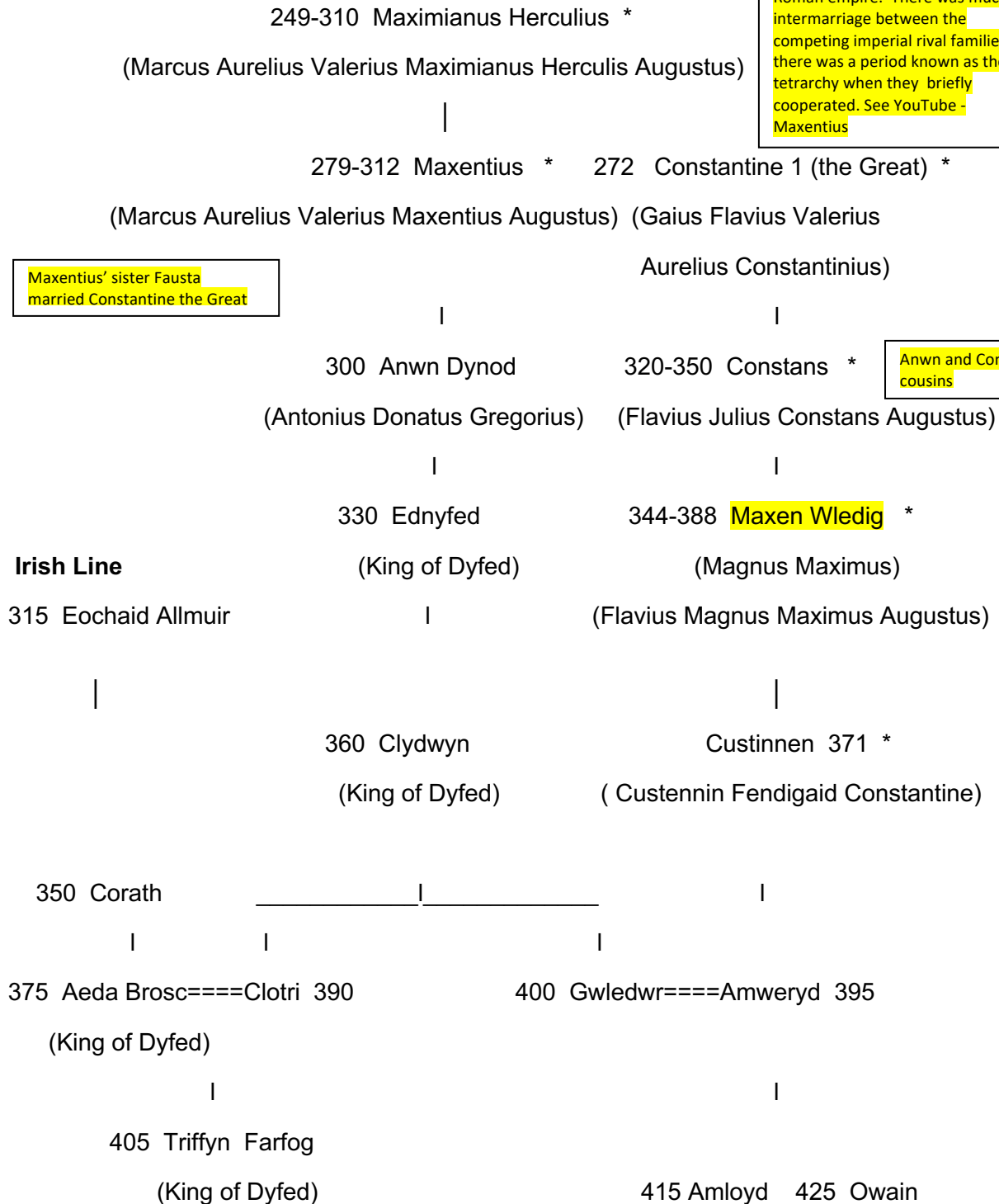
Conclusion: It is clearly very difficult to get to Vortepir if the line was that of Magnus Maximus. They would have to have reproduced around the age of twenty to get all the generations in. This is different from the age gaps observable in surrounding generations. While this does not prove the Maxentius story, this represents good evidence against the traditional most cited one.

http://homepages.rpi.edu/~holmes/Hobbies/Genealogy2/ps19/ps19_300.htm cites Constans as the father of Magnus Maximus (at the end of the paper) with a birth date of ~340.

Darrell Wolcott’s chart is as follows:

Roman line (Version Two). { * = Roman emperors }

Constantine killed Maxentius, his brother-in-law, at the battle of Milvian Bridge in 312, paving the way for the adoption of Christianity by the Roman empire. There was much intermarriage between the competing imperial rival families, and there was a period known as the tetrarchy when they briefly cooperated. See YouTube - Maxentius



Maxentius' sister Fausta married Constantine the Great

Anwn and Constans were cousins

The parenthood of Antonius Donatus Gregorius/Anwn Dynod: The case for Maxentius's visiting Britain – the muddle of the Maxes.

Background.

The emperor Diocletian appointed fellow military officer Maximian to the role of Caesar in 285, then Augustus, co-emperor in 286. The role of Augustus was likened to Jupiter and Caesar to Jupiter's son, Hercules. His area of responsibility was the western empire, which included Britain. The tetrarchic system came under pressure in 306, when Constantius, appointed as Caesar in 293 was elevated to Augustus after Maximian and Diocletian retired in 305. This led to the appointment of two new Caesars, Valerius Severus and Maximinus Daia. Constantius died in 306 and his son, Constantine was unilaterally acclaimed both Augustus and Caesar by his father's army.

Maxentius contested Severus's title, styled himself *princeps invictus* and was appointed as Caesar by his retired father Maximian. Later, father and son fell out over his behaviour and Maximian tried but failed to take back control. Rivalry for control and power between Constantine and Maxentius led to war, with Maxentius's defeat and death at Milvian Bridge in 312.

Problems in interpretation.

The situation is not helped by confusion over the names in documents which blur, and overlap around Maximus, Maximian, Maximianus, Maxen and Macten. It seems that there are three men to consider; Maximian, Maxentius and Magnus Maximus.

I have communicated with various historians who have not been able to add anything and realistically it is unlikely that any new information will appear. Let us therefore consider the possibilities, as evidence that Maxentius actually visited Britain is absent.

Darrell Wolcott states that the Maxen who fathered Anwn Dynod by Elen *ferch* Eudaf Hen is nowhere identified in ancient manuscripts but his strong belief is that it was Maxentius of Rome. Whatever, he is the Maxen whose direct descendent Clotri *ferch* Clydwyn married into the Deisi family and the line of descendents up to Yvonne.

Let us look at the alternatives to **Maxentius**.

Maximian.

Apart from the account below, Maximian is not a serious contender for Anwn's father. In 'The Chronicle of Pierre de Langtoft', written in French by an English historian who died around 1305 and was an Augustinian canon in Yorkshire. This is most likely a case of the muddled Maxes above.

That he should then come to Rome with all those of Britain, and he would gain the victory over the two emperors. Maximian assents, with the people he had, by the advice of Sir Maurice, he arrived at Southampton. The aged Octavius met him there, with the chivalry which Maximian feared ; By counsel of Sir Maurice, hear what he did. He carried two branches of olive in his hand, Repairs to king Octavius, and saluted him. The king receives him in the name of peace, and conducted him to the city of London, where he was resting himself.

Conan, who was prudent, suspected treason, asks for what reason he entered with that army The land of Britain, and says it is all deceit.

Maurice replies, and says, that it well belonged to a rich man to have a company through the lands in which he went, and said he had no other reason for visiting Britain, except to ask them for aid, if he

could have it. Caradoc and Maurice are gone to the king, that by father and son he is so much enchanted that he has given his daughter to Maximian.

We have two pieces of information to suggest that Maximian visited Britain. The first is that according to Nennius (8th Century), the sixth emperor to visit was Maximian, followed by the seventh, Maximus, cited by Jones (1998).

Poste (1857), states that Maximian is mentioned in all the copies of Nennius as having visited Britain, and this may well have been possible as he was known to have been in Gaul after his re-accession to the throne.

The second is of a Roman army legion in his name in the administrative structure described below by Birley (2005).

'Most information on the late Roman Army derives from the Notitia Dignitatum, a work which has attracted much discussion, without general agreement on its date and purpose.

It is impossible here to enter into the debate. What follows is confined to setting out as clearly as possible the information on Britain in the ND, which probably represents the position c.395, with a few slightly later amendments. The *dux* is shown in command of the northern garrison, with the rank of *vir spectabilis*; as he was *dux Britanniarum*, his troops were stationed in more than one province. Under him are listed the prefect of the Sixth legion, followed by thirteen prefects commanding units of late Roman formation not previously attested, all in northern England; then 'all along the line of the Wall', eleven tribunes of cohorts and five prefects, four of them *alae* and one of a *numerous*, that is sixteen units, all previously attested in the second or third centuries – another tribune of a cohort may be restored between 44 and 45); finally come another six officers, five tribunes commanding previously known cohorts, and the prefect of the *ala Herculea*, clearly a unit formed under Maximian Herculis, and the *cuneus Sarmatarum*, of which no commander is named, all these units stationed in northern England, mostly on the Cumberland coast'.

Let me postulate that that it is not beyond the bounds of possibility that Maximian might have brought his son Maxentius with him. He was clearly being groomed to take over as emperor at some point.

Barnes (1982) writes

'In 293 only two of the four emperors had sons of an age capable of taking over the reins of power within the foreseeable future. Constantine, who was probably born in 273, was already an adult when his father was invested with the imperial purple: he was soon sent to the East, where he became an officer in the army which Galerius led into Persia and then joined the entourage of Diocletian as an heir presumptive to the imperial purple. Maximian, the Augustus of the West, also had a son, who was younger than Constantine, perhaps by as much as a decade, though his precise age is nowhere attested. The orator who praised Maximian on 21 April 289 brought the young Maxentius into his peroration when he looked forward to an imperial visit to Rome with the boy by his father's side as a future emperor, and tactfully suggested he himself was the ideal person to be the boy's tutor.

"But surely that day will soon dawn, when Rome sees you (sc. Diocletian and Maximian) victorious, and, alert right at your right hand your son, who was born with every endowment of talent for study of the liberal arts and whom some lucky teacher awaits. It will be no great labour for him to encourage in this divine and immortal scion a yearning for glory. It will not be necessary to put forward the examples of men like Camillus, Maximus, Curius and Cato (Camillos et Maximos et Curios et Catones) for imitation. Rather let him point out your deeds to the youth, and repeatedly and continually display you as the best example of the education of an emperor".

Rees writes: In the panegyric ("A public speech or published text in praise of someone or something") from 289, addressed to Maximian, the orator refers to Maxentius as an

'intelligent son, under his father's right hand, about to begin his education, a divine and immortal offspring'.

At that time, Maxentius would have been about ten years old, fourteen when the Tetrarchy came into being, so too young to be a serious contender for *Caesar*. After, details of his life were lost: at an unknown date he married Valeria Maximilla, daughter of Galerius. While in theory the Roman Empire was an elective monarchy and the senate would appoint a new emperor on the basis of fitness to rule. In practice, succession was hereditary; non-biological sons were adopted in a formal ceremony. In 293, Diocletian and Maximian adopted Galerius and Constantine as their sons. The families were also linked through marriages to bind the reigning families together. In the panegyric of Mamertinus, above, he looked forward to the education of Maxentius to become his father's successor. Maxentius' standing was enhanced by marriage to Galerius' daughter, and Diocletian may have summoned him to court to groom him for the throne (Barnes, 1981).

He appears not to have enjoyed a military or political career at that time, but must surely have seen his father at close quarters and gained some useful experience. Leadbetter (2009) suggests that he had been directed on a political path as a member of the senate. With his pedigree as the son of one emperor and son-in-law of another, he was well qualified as a candidate for imperial office.

Magnus Maximus/Maxen Wledig.

The title 'Wledig' ('oo-let-ic') is derived from the Welsh word for 'rural' and is equivalent to 'regional military commander'. Magnus Maximus, revered as Maxen Wledig, is sometimes referred to as the 'Father of Wales' and figures frequently in early Welsh history. Wledig was a military title used only in Britain and only after the Roman legions left c. 410. The attachment to Magnus Maximus after his death was honorary.

Magnus Maximus is the only Roman emperor to occupy an important place in later British folklore (Jones, 1998). 'He is present in the dynastic genealogies of several British kingdoms in the post-Roman period. However, he is not the copybook model of a Roman emperor. He is a usurper and a tyrant, the killer of a legitimate emperor, and he uses his army in Britain to conquer Roman provinces on the continent. Indeed, he is blamed by some for denuding Wales of its forces, taking many soldiers across the channel, never to return. Through this, he almost seems an instrument of British revenge against the empire. He is much changed by British tradition, which equips him with a British wife and a son who becomes a holy man ('Blessed' Custinnen). He is, in short, thoroughly assimilated into British, or rather Welsh history, rather than a Roman hero'.

The female aspect: Eudaf Hen (Octavius) and his daughter Elen.

Birth dates for Eudaf range from 230 to 286, with 235, 261 and 283 found using the internet. Similarly, for his son Cynan we can find 265 and 310, and daughter Elen 285 and 340. For Elen, of course, the first date would fit for Maxentius and the second for Magnus Maximus. Examples of conflicting information, for example, from myheritage.com include;

Elen Luyddog "Of the Hosts", Saint Helen of Caernarfon Augustus (born ferch Eudaf) was born circa 295, to Eudaf Hen "Octavius the Old" ab Einudd.
Eudaf was born circa 235, in North Britannia.
Elen married Marcus Aurelius Valerius Maxentius Augustus.
Marcus was born circa 278.
They had one son: Antonius Donatus Gregorius

And the more bizarre:

Elen Maximus (born Ferch Eudaf) was born in 330, to Eudaf
Elen had 3 brothers: Cynan Ab Eudaf "Hen" and 2 other siblings.

Elen married Magnus Maximus. Magnus was born in 335, in Spain.

Elen married Magnus Flavius Maximus Augustus Maxen Macsen Wledig in 375, at age 45. They had 14 children: Gratiana Mac Urb, Sevira and 12 other children.

In '**Maxen Wledig and the Welsh legends**', printed below, Darrell Wolcott argues:

Pedigrees which mention Eudaf Hen place him in Wales as a king of the Silures. He occurs seven generations after Caradog ap Bran ap Llyr Llediath[1], the man many identify with the Caraticus[2] who made the gallant stand against the Romans in AD 51. The pedigrees give Eudaf a son named Cynan, whose granddaughter married Coel Hen.[3] Eudaf's brother, Gereint, is also given a son named Cynan, whose great-grandson was Aldroen of Llydaw.[4] A chronologically stable pedigree can be constructed pulling together all the manuscript citations for these men that points to a birthdate for Eudaf Hen early in the third century, near 230. If he was "borne down by eld" and "white headed" as described in these stories, yet had a daughter still a virgin, we should expect to find her born c. 280/285.[5] The young Roman "senator", we should think, would be born near 275 and the setting about 300. This is a full two generations earlier than any possible birthdate for Magnus Maximus. Geoffrey had made his Eudaf contemporary with men he calls great-uncles of Constantine I (thus c. 230)[6] while simultaneously making Eudaf's daughter contemporary with the Maxen killed in 388. And the Cynan of Geoffrey's tale followed Maxen to Gaul in 383, but within the space of a generation or less, Geoffrey tells of a great-grandson of Cynan being chosen by Britian as its new king. That man, Constantine, was said to be a younger brother of Aldroen of Llydaw and *fourth* from Cynan. Even if we assume Cynan was 55/60 years of age when he left Britain with Maxen, he could hardly have a great-grandson old enough to be a king prior to the reign of Vortigern which began near 425. But if we see Cynan as a product of the third century, born about 270, Geoffrey's story about him is no longer chronologically impossible. A great-grandson could occur near 370 who would have been old enough to serve as a king of Britain between 388 and 425; indeed such a man would fit with everything we know of Constantine III who ruled from 407 to 411.

Having now posited that both Eudaf Hen and Cynan must have lived at least 70 years before the era of the familiar Maxen Wledig, what are we to make of these chronologically untenable events? Is it possible these stories actually tell of events in the lives of two different Romans, both of whom have been rolled into a single hero? If so, who was the earlier man?

Turning from the legends to recorded history, we find that Maximianus Herculius was the Roman Emperor in the west whose assigned territories included Britain, and that he ruled from 285 to 305. However, during the years 286 to 296, Britain had been held by the usurpers Carausius and Allectus. It was Maximianus's Caesar, Constantius Chlorus, and praetorian prefect Asclepiodotus, who finally regained Britain for the Empire. For the Emperor himself to visit Britain between 296 and 305 was not only possible, but even probable. He would have presented himself as the leader whose men he had sent to liberate Britain and indeed he added the title "Britannicus Maximus" to his honorifics. Could this Maximian be the third century "Maxen Wledig"? Since he was born near 250 and never had his base in Rome, it seems doubtful the dalliance of a 50 year old Emperor with a virgin Welsh princess would be the stuff of legends.

It is more likely that he figures in the old stories as yet a third "Maxen". His first assignment when raised to the purple in 285 had been to take up headquarters in Gaul and put down a rebellion by the Bagaudae rebels. This was the reason Diocletian promoted him in the first place, being unwilling himself to commit to a long campaign in the west while he was needed in the East to guard against the Persian threat. It would be natural for

Maximianus to first make a stop in Britain to augment his troops before entering into battle in Gaul. Perhaps his legion commanders in Britain showed him how short-handed they were, with the normal compliment of 5000 men per legion now down to about 1000.[7] Instead, he was introduced to the local tribal leader, a man named Eudaf Hen, who headed a large group of auxiliaries; men who were nominally civilians but trained to assist the legions in times of emergency. We are purely conjecturing here, but this may have led to a large force under Cynan Meriadoc following Maximianus to Gaul and being later rewarded by permanent lands in Llydaw. It would also explain the relative ease by which Carausius seized power in Britain a year later; the Roman military assets remaining there were too few to effectively resist.

Moving forward again to the year 300, there was a son of Maximianus named Maxentius who lived in Rome and had been given senatorial rank but no military command. Born about 279, he could easily have been sent by his father on a diplomatic errand to Britain to confer with the now aging Eudaf Hen, perhaps while his father was in York meeting with his second-in-command, Constantius Chlorus. At the palace of Eudaf, young Maxentius was struck by the beauty of a 14 year old Elen who had been born to Eudaf shortly after 285. He slept with the girl that night and later went his way back to Rome. The child of that night of passion was named Antonius Donatus, born about 301. Thus, two events about 15 years apart which both involved Roman nobility called Maxen or Maxim became a single man in the subsequent telling of the story. The third Maxen was still to come, emerging in history some 83 years later.

Meanwhile, Maximianus Herculius retired in 305, attempted a return in 307/308 and was killed in 310. His son Maxentius usurped the purple about 307 in Rome and was finally slain by Constantine the Great in 312. His only legitimate son, Romulus, had died a young child. Constantine effectively consolidated the Empire by 324 and finally died in 337. The Empire was divided between his three legitimate sons, the youngest called Constans. In the history ascribed to Nennius[8], this man appears to be the "Maximus" who ruled Britain after Constantine. This may have merely been a title as in Britannicus Maximus. Constans's part of the Empire included Britain and he is known to have been present there in 343. History assigns him no wife, but the Welsh pedigrees make him father to the Maxen Wledig born c. 345 whose full name was Magnus Maximus. He rose to the purple in 383, invaded Gaul, killed Emperor Gratian and was himself slain in 388. Thus we have our third "Maxen" whose activities were combined with the first two and reported by Geoffrey as though they were a single man.

While the old pedigrees name the wife of the final Maxen as Ceindrech ferch Reiden who was mother to his son, Owain, they also cite descendants of that marriage which would point to a birthdate near 365 for Owain. If so, his mother would have been in her mid-30's when Maxen departed for Gaul in 383. The only other mention of a wife of Magnus Maximus comes from the biographer of St. Martin of Tours.[9] There, she is said to have attended the holy man almost constantly, even preparing his meals. Her devout ministrings to Martin and apparent neglect of her husband's bed seem to describe a middle-aged woman, not a young maiden. If Ceindrich had died before 383, or had been put aside when Maxen assumed the purple, he might well have been required to marry a British princess.[10] Coel Hen was the chief tribal leader in 383; if Maxen married a daughter of his (perhaps even one named Helen or Elen) it would bear a striking resemblance to the Elen ferch Eudaf Hen of c. 300 and provide one more explanation why Geoffrey thought a single Maxen did all the things he reported.

Virtually all of our reconstruction of events is simply conjecture; history is silent on these matters. But any accounts which fail to take chronology into consideration simply cannot be accurate. If the events reported by Geoffrey occurred at all, they must have encompassed the lives of more than a single Maxen.

NOTES:

[1] The old pedigrees actually make Eudaf "ap Caradog ap Bran ap Llyr" which would impossibly place him in the first century. Probably this is one of the oft-seen cases where "ap" was used simply to mean "descended from". By making him a son of Eunidd ap Gwrddwyfn ap Gorug Fawr ap Merchion Fawr Filwr ap Owain ap Cyllin ap Caradog ap Bran, his family will chronologically align with Arthfael ap Eunidd who ruled in Glywysing, a small kingdom near Gwent; both lands were held by Eunidd and divided among his sons.

[2] Most historians also identify this Caratacus with the son of Cunobelinus who engaged Claudius during his 44 AD invasion of Britain. But that man was of the Catuvellauni tribe centered just south of London, while the Caratacus of AD 51 is wholly identified with the Silures of Wales. The identification of his parents with names of old Celtic gods rather than their birth names allows one to guess that Bran was Cunobelinus, but that conjecture seems unwarranted.

[3] Bonedd yr Arwyr 27(a)

[4] <http://www.earlybritishkingdoms.com/gene/bretonped.html> (the estimated birthdates in this compilation are stretched beyond the breaking point in order to move Cynan Meriadoc to the fourth century)

[5] With life-expectancy in that era averaging 65 years or less, to bear a daughter after age 50/55 would seem to be an unreasonable assumption.

[6] Although doubted by historians, Geoffrey speaks of Eudaf Hen battling with a man called Trahaearn who he identifies as a brother of the father of Constantine's mother. This lady could not have been born later than 260.

[7] P.J. Casey "Carausius & Allectus", 1994, New Haven, pp 93

[8] Historia Brittonum, chapter 26

[9] Sulpicius Severus "Dialogue I - Postumianus" part 2, chapter VI

[10] Any number of Roman generals of this era had been required to put aside their wives and marry an Emperor's daughter before being elevated to the purple; since Magnus Maximus was made Emperor by the British themselves, marriage into the ruling family might have been required of him.

Conclusion.

As I have shown in the generational table on page 14, a timeline with known descendents is incompatible with Magnus Maximus being the father of Anwn.

Using the standard of 'balance of probability' I would state that logically I believe that Maxentius is the true father of Anwn.

Bibliography.

Constantine and Eusabius .Barnes TD, Harvard University Press, 1981.

New Empire of Diocletian and Constantine. Barnes TD, Harvard University Press, 1982.

Constantine: Dynasty, Religion and Power in the Later Roman Empire. Barnes, TD, Blackwell Publishing Ltd., 2014.

The Roman Government of Britain. Birley AR. Oxford University Press, 2005

The End of Roman Britain. Jones ME. Cornell University Press, 1998.

Galerius and the Will of Diocletian. Leadbetter W, Routledge, 2009.

Historia Brittonum. Nennius, 8th century. See <https://sourcebooks.fordham.edu/basis/nennius-full.asp>

Britannia Antiqua: Or Ancient Britain brought within the Limits. Poste B. John Russell Smith, London, 1857.

The Chronicle of Pierre de Langtoft: in French verse. Longmans, Green, Reader and Dyer, London, 1866.

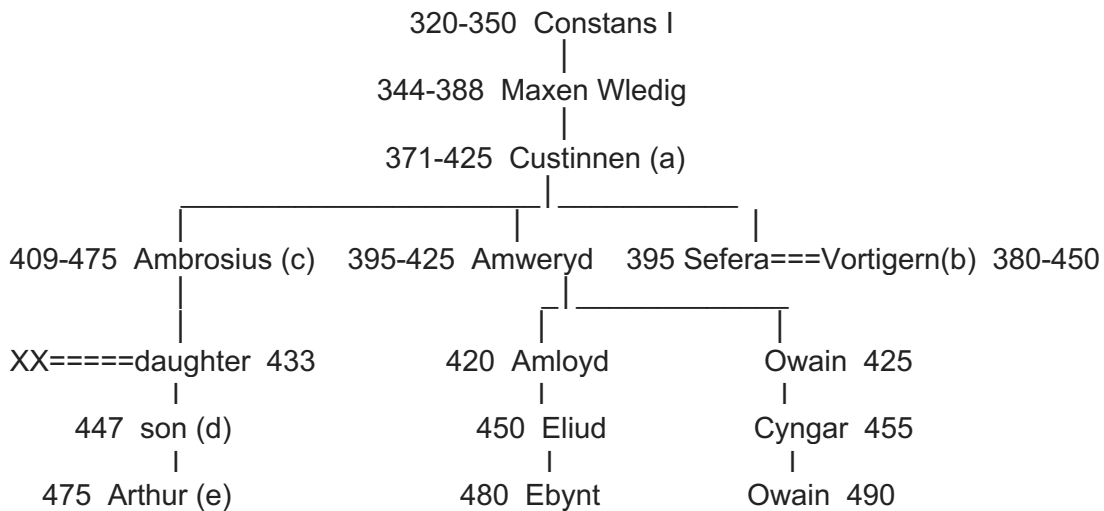
Layers of Loyalty in Latin Panegyric, AD 289-307. Rees R, Oxford University Press, 2002.

'Maxen Wledig and the Welsh legends'. Wolcott D, www.ancientwalesstudies.org

Post-Roman Britain: Emperors to Overkings.

In order to describe the historical picture, I have included here information sent to me by Darrell Wolcott that sums up the intricacies and links to leaders and warlords such as Vortigern, and Arthur. (See also *Warlords: The struggle for power in post-Roman Britain*, by Stuart Laycock).

"The following chart summarizes my understanding of the era in Britain following the last of men of Britain claiming to be Roman Emperors, and the creation of the role of "over-king" solely within Britain. Even before Constantine III was killed in Gaul in 411, the people of Britain had removed and deposed all the Roman officials in Britain in 409.



(a) He left the cloister of the monastery in 409 to accept the role of "over-king" in 409. He was killed in battle against Picts in 425

(b) Custinnen left one living son (Ambrosius) who was but a teen in 425. The over-king title was given to the husband of Custinnen's daughter, to rule until Ambrosius came of age.

(c) Ambrosius came of age in 437, but Vortigern refused to step aside. Ambrosius challenged him on the battlefield, but lost the battle. Vortigern finally resigned the office around 450, and Ambrosius took over

(d) This grandson of Ambrosius replaced him around 475. His name, and that of his father and his son, are not recorded in the ancient manuscripts (as holding the roles depicted here), but several modern writers have published books in support of their favorite candidates. I have my own favorites, but choose not to reveal them at this time

(e) He was not yet king when he won the Battle of Badon around 501, but became king when his father died around 510, I think that both he and his father were not holders the "over-king" office, but were also traditional tribal kings of their own lands in Wales. The "over-king" office was mostly to coordinate the war bands of the tribal kings in Britain; I do not think the office itself had any standing army".

Romano-Irish summing up.

Darrell Wolcott writes that Maxentius lived in Rome, was the son of the Emperor, and held senatorial rank but no military command. His only known visit to Britain was around the year 300 when he visited the manor of Eudaf Hen in northwest Wales. Eudaf was the king of Cernyw in what is now Gwynedd. During his visit, he met Eudaf's young daughter, Elen, and slept with her. This resulted in the later birth of Anwn Dynod. That child never met his father, who never lived with his mother. After the death of his father Emperor Maximianus Herculus in 310, Maxentius usurped the purple and was himself killed in 312 by his brother-in-law Constantine at the battle of Milvian Bridge (his younger sister Fausta, was married to Constantine). Since Fausta was the mother of Constans, Constans was the first-cousin of Anwn Dynod. Maxentius also had a legitimate son, Romulus born 303, by his Roman wife, Valeria Maximilla, but that son died as a child in 308.

After the Roman withdrawal from Britain in 410, Anwn's son Ednyfed was held in such high esteem by the local population, he was allowed to take the place of king and thereby founded what became the royal Romano-Irish dynasty in Dyfed.

To conclude this section, it can be seen that without Maxentius's relationship with Elen ferch Eudaf, this line would not exist. Furthermore, if the situation in 312 had been reversed, with Maxentius killing Constantine, Christianity might not have taken root in the Roman empire!

In summary, in this sequence, Maxentius is the father of Antonius Donatus Gregorius/Anwn Dynod, and Clotri is the **daughter** of Gloitwyn/Clydwen who marries Aeda Brosc, giving **him** the Dyfed throne, and producing Tryffin Farfog as their son. Their younger son, Urb c.371 (Erbic) went on to found the kingdom of Brycheiniog.

This would seem to be the most likely scenario. If this is the case, there are, starting with Anwn Dynod, fourteen kings of Dyfed in this family tree.

Gwledwr, her sister, married into the Roman line from Emperor Constantine. According to several sources, Custinnen ** (Welsh for Constantine), Constantine the Great's great-grandson, was the great great great grand-father of King Arthur (see earlier).

This version is also supported by www.geni.com

Maxentius - Wikipedia.

<https://en.wikipedia.org/wiki/Maxentius>

Maxentius (Marcus Aurelius Valerius Maxentius Augustus; c. 276 – 28 October 312) was Roman Emperor from 306 to 312. He was the son of former Emperor Maximian and the son-in-law of Emperor Galerius. The latter part of his reign was preoccupied with civil war, allying with Maximinus II against Licinius and Constantine. The latter defeated him at the Battle of the Milvian Bridge in 312, where Maxentius, with his army in flight, purportedly perished by drowning in the Tiber river. After Constantine's victory, Maxentius was systematically vilified and presented as a cruel, bloodthirsty and incompetent tyrant.

While he was not counted under the persecutors of the Christians by early sources like Lactantius, under the influence of the official propaganda later Christian tradition framed Maxentius as hostile to Christianity as well. This image has left its traces in all of our sources and has dominated the view of Maxentius well into the 20th century, when a more extensive use and analysis of non-literary sources like coins and inscriptions have led to a more balanced image (but see later). Maxentius was a prolific builder, whose achievements were overshadowed by Constantine's issue of a *damnatio memoriae* against him. Many buildings in Rome that are commonly associated with Constantine, such as the great basilica in the forum Romanum, were in fact built by Maxentius.

The Max Factor

Maxentius was visiting Wales,
in armour with silvery scales,
Not wanting to rough it,
With the Deisi of Dyfed, *
He sought out a king,
For board and lodging,
Seeing fine daughter Elen,
His penis was swelling,
Did not use a condom; far too laborious,
Resulting in Antonius Donatus Gregorius.

John Pitts, May 2020

*Poetic licence: I realised that this was twenty years or so too soon before the Deisi were there.



The Defeat and Death of Maxentius. Peter Paul Rubens (1577-1640)

Maxentius and Saint Catherine.

The Catherine's Wheel is a symbol named after St. Catherine who was a saint and martyr from the 4th century. It is a wheel with curved knife blades on the outer rim. Saint Catherine was born in Alexandria around the year 287AD. She pursued a wealth of knowledge during her early years, and after having a vision of Mary and the infant Jesus, she converted to Christianity. She was called on to debate fifty scholars who were summoned by the Emperor Maxentius, and having won converts through her preaching, she also managed to convert the Emperor's own wife. As a result, she was sentenced to be executed on a spiked wheel.



After she was taken to the wheel to be killed, it is said that she merely touched it, and it broke, and so instead she was beheaded.

This is where the name of the Catherine Wheel came from, benignly persisting as a firework, but it was still used as a form of torture and execution throughout medieval Europe; in fact it became a much more popular way for people to be tortured and killed. It is also commonly referred to as the *Breaking Wheel*.

Roman conquest, occupation and settlement of Wales, AD 47-410 (from CADW, 2011).

The Romans saw their task as 'civilising' the 'barbarian' world. Expansion was essential for stability and wealth, and Claudius needed the glory of conquest to prove his worth as emperor. British tribes had been trading for hundreds of years and Britain's mineral wealth was well known. In the first campaigns of AD 47-60, they quickly gained control of southern, mid and western England. Campaigns against the Silures, Ordovices and warriors led by Caratacus into south Wales followed. The terrain favoured the Welsh so they used river valleys to press inland, constructing marching camps and temporary bases. The Boudiccan revolt in England delayed the final invasion and fall of Anglesey until AD 77.

The conquest took considerable manpower, and control in the first and second centuries was divided between a legion in the north at Chester and in the south at Caerleon. The Roman plan was to steer its conquered people to peaceful self-government, developing trade and paying taxes. This was only partially achieved, and only the Silures (South-east Wales) and Demetae (South-west Wales) fully accepted Roman ways and achieved 'civitas' status with their capitals of Caerwent and Carmarthen (containing the only two Roman amphitheatres in Wales). Roman ways improved the standard of living for a small but influential part of the population, with central heating, running water, medicine, personal hygiene, communication, and a road network, but by the end of the third century, this prolonged period of stability was ending with the internal problems of the empire, whose declining power provided opportunities for coastal raiders from Ireland.

In our story here, we can note the account that Magnus Maximus left Wales to fight an uprising in Gaul, taking many troops with him, leaving Wales undefended, for which he was castigated, although he left the locals armed with Roman weapons and the Irish Deisi as foederati in Dyfed.



To understand the places of Maximian and Maxentius in history, we can look at that period in the context of what was happening in the Roman empire at the time.

Diocletian and the stabilization of the Roman empire – the Tetrarchy.

Diocletian was Roman emperor from 284 to 305 AD. Born to a family of low status in the Roman province of Dalmatia, Diocletian rose through the ranks of the military to become cavalry commander to the Emperor Carus. After the deaths of Carus and his son Numerian on campaign in Persia, Diocletian was proclaimed emperor. Diocletian's reign stabilized the empire, and marked the end of the Crisis of the Third Century. He appointed fellow officer, Maximian, as Augustus, co-emperor, in 286. Diocletian delegated further in 293, appointing Galerius and Constantius as caesars, junior co-emperors. Under this "tetrarchy," or "rule of four," each emperor would rule over a quarter-division of the empire. Diocletian further secured the empire's borders and purged it of all threats to his power.

He separated and enlarged the empire's civil and military services and reorganized the empire's provincial divisions, establishing the largest and most bureaucratic government in the history of the empire. He established new administrative centers in Nicomedia, Mediolanum, Antioch, and Trier, closer to the empire's frontiers than the traditional capital at Rome had been. Building on third-century trends towards absolutism, he styled himself an autocrat, elevating himself above the empire's masses with imposing forms of court ceremonies and architecture. Bureaucratic and military growth, constant campaigning, and construction projects increased the state's expenditures and necessitated a comprehensive tax reform. From at least 297 on, imperial taxation was standardized, made more equitable, and levied at generally higher rates.

Demise of the Tetrarchy.

When, in 305, the 20-year term of Diocletian and Maximian ended, both abdicated. Their Caesars, Galerius and Constantius Chlorus, were both raised to the rank of Augustus, and two new Caesars were appointed: Maximinus (Caesar to Galerius) and Flavius Valerius Severus (Caesar to Constantius). These four formed the second tetrarchy.

However, the system broke down very quickly thereafter. When Constantius died in 306, Galerius promoted Severus to Augustus while Constantine, Constantius' son, was proclaimed Augustus by his father's troops. At the same time, Maxentius, the son of Maximian, who also resented being left out of the new arrangements, defeated Severus before forcing him to abdicate and then arranging his murder in 307. Maxentius and Maximian both then declared themselves Augusti. By 308, there were therefore no fewer than four claimants to the rank of Augustus (Galerius, Constantine, Maximian and Maxentius), and only one to that of Caesar (Maximinus).

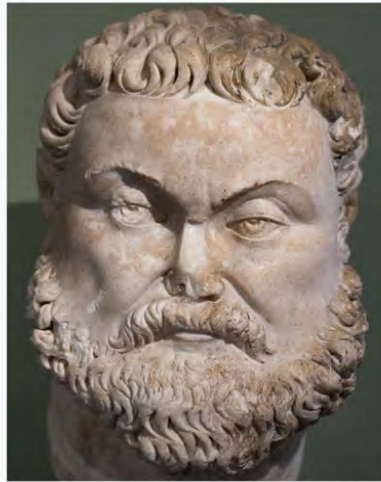
In 308, Galerius, together with the retired emperor Diocletian and the supposedly retired Maximian, called an imperial "conference" at Carnuntum on the River Danube. The council agreed that Licinius would become Augustus in the West, with Constantine as his Caesar. In the East, Galerius remained Augustus, and Maximinus remained his Caesar. Maximian was to retire, and Maxentius was declared an usurper. This agreement proved disastrous: by 308 Maxentius had become de facto ruler of Italy and Africa even without any imperial rank, and neither Constantine nor Maximinus—who had both been Caesars since 306 and 305, respectively—were prepared to tolerate the promotion of the Augustus Licinius as their superior.

After an abortive attempt to placate both Constantine and Maximinus with the meaningless title *filius Augusti* ("son of the Augustus," essentially an alternative title for Caesar), they both had to be recognized as Augusti in 309. However, four full Augusti all at odds with each other did not bode well for the tetrarchic system.

Between 309 and 313, most of the claimants to the imperial office died or were killed in various civil wars. Constantine forced Maximian's suicide in 310. Galerius died naturally in 311. Maxentius was defeated by Constantine at the Battle of the Milvian Bridge in 312, and subsequently killed. Maximinus committed suicide at Tarsus in 313, after being defeated in battle by Licinius.

By 313, therefore, there remained only two emperors: Constantine in the west and Licinius in the east. The tetrarchic system was at an end, although it took until 324 for Constantine finally to defeat Licinius, reunite the two halves of the Roman Empire, and declare himself sole Augustus.

Augustus of the Western Roman Empire



Bust of Emperor Maximian

Augustus of the Western Roman Empire



Bust of Maxentius

To describe the broader complexity of these relationships I have included this complete article here:

CONSTANS I AND HIS A.D. 343 VISIT TO BRITAIN.

By Darrell Wolcott

The youngest of the sons of Constantine the Great, Constans shared the rule of the Roman Empire with two older brothers following the death of their father in 337. But dissention soon alienated the siblings and in 340, Constantine II moved to take Italy from Constans while the latter was in the east repairing relations with Constantius II. Troops loyal to Constans killed his eldest brother and the portion of the west which had been ruled by Constantine II now fell to Constans. This included the island of Britain.

In the winter of 342/343, Constans made an unannounced visit to Britain accompanied by only 100 men. Libanius[1] tells us there was no military crisis which prompted the visit, but gives no hint of its purpose. Instead, he commends the daring of Constans for making the voyage in mid-winter when others would have waited for more favorable seas. Ammianus Marcellinus[2] also mentioned the trip in reflection a few years afterwards, but the portion of his history covering these years has been lost.

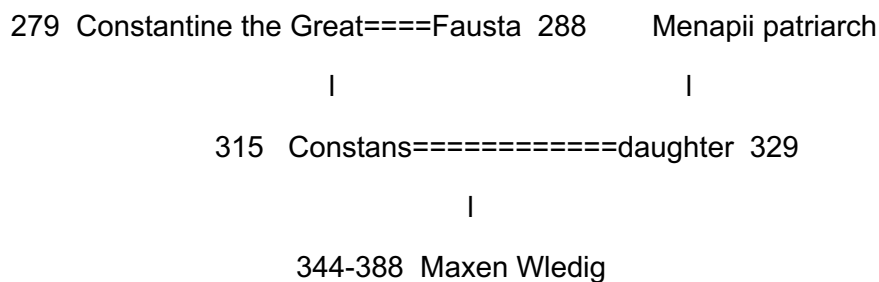
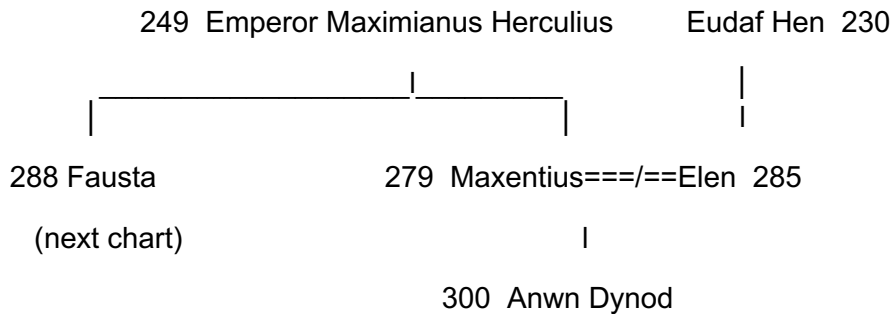
Modern historians generally admit there is no way to know why he went or what he did while in Britain, but this didn't stop them from conjecturing. Collingwood[3] infers that Constans invited various settlers as foederati on the western shores which included the Deisi tribe. Frere[4], ignoring the contemporary source of Libanius, says a crisis prompted the hurried visit. He posits an attack from Picts and/or Scots in the north, as well as the creation of the Count of the Saxon Shore were two matters which Constans dealt with. Frere also thinks he brought the elder Gratian and made him a *comes rei militaris*. Salway[5] mentions all of these conjectures, but concludes "we do not know that the reason for his journey was military". Less cautious, Fry[6] repeats the conjectures of Frere as "facts".

We think Collingwood's guess was closer to the truth, but the invitation to the Irish Deisi was only a quid pro quo of the main purpose of Constans's visit. **Constans was not married and probably never had a wife, but we think he may have come to Britain to father a son.** In 343, he was a man in his early to mid 20's with impeccable Roman bloodlines, yet no family among his peers had offered a daughter to bear his children. As a boy of 13, he had been betrothed to the daughter of Ablabius of Crete but she later married the king of Persia instead. It is said the young Constans had found himself attracted to boys[7], but when he reached manhood he probably realized he needed a son to continue his dynasty. It is that dynasty which we posit ruled Britain after the Romans withdrew.

Once Britain became a part of his empire, we suggest Constans corresponded with his first-cousin Anwn Dynod. That man, born in Britain, was a base son of Maxentius[8]. Constans's mother, Fausta was the sister of Maxentius. The father of those siblings was former Emperor Maximianus Herculeus. We think that in the winter of 342/343, Constans received word from Anwn Dynod that a suitable young lady had been found to bear him a son. A small sept of Menapii Celts had been invited to settle on Anwn's lands at Menevia (now St. David's). Its patriarch had been forced from Ireland by the same powerful tribe that was now seeking to exterminate the Deisi tribe which had been his close ally. This man had agreed to provide his 14 year old daughter to bear and raise a son of Constans in exchange for Rome's protection of his people and his friends the Deisi.

We suggest the base son of Constans, called Magnus Maximus, was born in Minevia in 344 and grew up with the Menapii family. Zosimus described Magnus Maximus as a Menapian which historians took to be the tribe of that name in north Spain. In fact, there were smaller Celt tribes also called Menapii which are likely wholly unconnected with the

Spanish tribe; another was located on the east coast of Ireland near Dublin. This man, better known as Maxen Wledig[9], would indeed continue the progeny of Constans as rulers of Britain right up to the end of the 5th century. Our chart of his ancestry appears as:



Although Constans was slain in 350 when Magentius usurped the purple, the seeds for a Roman Royal Family in Britain had been planted. By 367, a new house ruled the Western Empire. Valentinian I was called upon to repel a Pict invasion in the north of Britain and he sent Theodosius the elder to Britain, who before leaving, elevated Coel Hen to *dux Britannium*[10]. Coel was the head of the Celt tribe near Carlisle, but moved his seat of operations to York. Among the regional military commanders appointed by Coel were Maxen Wledig, Padern ap Tegid[11] of the Votadini, Ednyfed ap Anwn Dynod of Dyfed and Turmwr Morfawr of Gwynedd, the latter being his brother-in-law and an experienced mariner[12].

In 383, dissatisfied with the lack of military attention Rome was giving to Britain's protection, Maxen Wledig was prevailed upon to assume his birthright as Emperor and, after expelling the Pict invaders from north Britain, he was sent to Gaul to overthrow Gratian, the incumbent ruler of the Western Empire. By a British wife, Maxen was father to 3 sons and 2 daughters. His eldest son, Victor was yet in his teens when he and his father were slain in 388. Neither Constantine (the Welsh Custinnen) nor Owain (his other sons) were old enough to succeed their father, and Britain turned to Rome for assistance with renewed Pict invasions. General Stilicho was sent to reclaim the island for the Empire and his forces drove out the invaders. By 405, he was recalled to combat new threats over on the continent; an appeal by the Britians to Emperor Honorius for a replacement legion failed. They were told to look to themselves for their own defenses. The following is our suggested scenerio of Britain in the fifth century:

Custinnen ap Maxen Wledig had been trained for priesthood and had little desire to be a military leader. His brother Owain had been killed leading operations against Irish invaders and Owain's son was only 10 years old. Of the daughters of Maxen, Gratiana had married Tudwal ap Turmwr who was then past his 50th birthday while Sefera had married Constantine ap Selyf[13]. This Constantine was descended from a brother of Eudaf Hen. Accepting the call to duty as a son-in-law of Maxen Wledig, he was elevated to Emperor by Britain's leading men as Constantine III. In 407, he moved an army to Gual to force recognition as the legitimate Western Emperor.

History is silent as to why Britain rejected him in 409, but we are told they purged the entire Roman bureaucracy from their cities. Perhaps Constantine III had levied outrageous taxes to fund his campaign and the wealthy class in Britain rebelled. By the time he was slain in 411, Britain had instituted a new system of government. Reverting to the Celtic model of each tribe being ruled by its own "royal family" with no central government binding the tribes together, they did create the office of "overking" to direct their common defense against outside invaders. To appease the yet large contingent of city dwellers who were Roman citizens to the core, the ruling council agreed to treat the family of Maxen Wledig as the proper holders of the new "overking" office. Custinnen ap Maxen was persuaded it was his proper duty to leave the seclusion of the clergy and accept this new role[14].

About 425, Custinnen was killed in a raid by Picts[15]. His son Ambrosius was but 15/16 years old, so the council of tribal leaders chose his son-in-law as interim overking. Custinnen's daughter, Sefera, had married a wealthy man of Gloucester from the Cornovii tribe. This man, Gwrtheyrn ap Gwydol, became known to history as Vortigern[16]. When Ambrosius ap Custinnen[17] attained the age of eligibility for kingship in 437, Vortigern refused to relinquish the office. An attempt to unseat Vortigern militarily failed, but many of the wealthy class believed Ambrosius' claim was valid. To shore up his regime, Vortigern turned to a small group of Saxons whom he had settled on Thanet 10 years earlier. He asked them to send for their friends and kinsman, and thousands of eager mercenaries arrived in Kent. But when Vortigern's political opponents withheld their taxes, he was unable to pay his huge private army. To feed themselves, they began to loot the countryside and lay waste to nearby cities. When the rebellion spread beyond their confined area in Kent and threatened the lands of Vortigern's domestic opponents, the latter funded an army to oppose the Saxons. When unable to subdue the Saxons militarily, Vortigern offered them a truce on these terms: if they returned to his service, they would be given all of Kent where they could grow crops to eat and build homes for their families. To seal the alliance, a daughter of Hengest, the Saxon leader, would be married to a son of Vortigern[18]. The tribal leader in Kent was not pleased to lose his lands in Vortigern's deal, and appealed to Rome for help but none was forthcoming[19].

With peace restored, Vortigern bowed to the pressure and resigned his office. It was about 445 when Ambrosius finally was elected overking as the proper representative of Britain's Royal Roman Family. He immediately backed the claims of the men of Kent, repudiated Vortigern's grant and told the Saxons to leave the island of Britain. They felt betrayed and struck back angrily; the war with them resumed.

Although the sides are described as relatively equal, both winning and losing battles during the subsequent years, the lands controlled by the Saxons gradually crept south to the coast and west toward the midlands. By the 470's, Ambrosius was past 60 years of age and ready to step down from active rule. There is no mention of him having a son to succeed himself, but he may have had a daughter whose son was now in his late 20's. We suggest that grandson of Ambrosius, whom history fails to identify, was elected overking and continued the war against the Saxons. About the year 495, we think it was his son who was made the battle leader and it was this young warrior who dealt the Saxons a crushing defeat at Badon sometime between 495 and 505. Not yet a king at that battle, he was elected to

succeed his father a few years later. Called "the bear" by his contemporaries, we know him as King Arthur[20].

Our suggested Roman "Royal" Family of Britain.*

274 Constantine the Great

|

319 Constans I

|

344 Maxen Wledig

|

371 'Blessed' Custinnen

|

409 Ambrosius

|

433 daughter=====??

|

447 Unnamed son

|

475 King Arthur

*Birthdates are principally our own estimates.

NOTES:

[1] Libanius, *Orations* 59, 141

[2] Ammianus Marcellinius, 20,1,1

[3] R.G. Collingwood, *Roman Britain*, 1936, pp 282/283

[4] Sheppard Frere, *Britannia*, 1967, pp 387/389

[5] Peter Salway, *Roman Britain*, 1981, pp 349/350

[6] Plantagenet Somerset Fry, *Roman Britain*, 1984, pp 152/153

[7] For the sources of Constans' early betrothal, see DiMaio and Arnold's "A Study of Murder and Ecclesiastical Politics in the year 337 AD" *Byzantion*, 62 (1992), 196/197. For a discussion of Constans' homosexual tendencies, see DiMaio's "Zonaras' Account of the Neo-Flavian Emperors", (1984), 279ff

[8] Refer to the paper "Maxen Wledig and the Welsh Legends" at the link below:

<http://www.ancientwalesstudies.org/id18.html>

[9] Jesus Coll Ms 20, 12/13 and ABT 18(a) when collated with Harleian Ms 3859, 2 make Maxen Wledig the son of Constans and grandson of Constantine the Great; refer to the paper "Maxen Wledig and the Welsh Genealogies" elsewhere on this site

<http://www.ancientwalesstudies.org/id19.html>

[10] The suggestion that Coel Hen was the *dux Britannium* was first made by John Morris in his *The Age of Arthur*, 1973, p 54

[11] Padern "of the red cloak" was the grandfather of Cunedda

[12] These men, all born between 325 and 350, were contemporary with Coel Hen but it is merely our conjecture they were given military positions by him

[13] Harleian 1974, 30/31 cites the marriage of Gratianna. The Pillar of Eliseg, erected in the first quarter of the 9th century, says Sefera ferch Maxen Wledig married Vortigern, but the chronology makes that doubtful. We think she married Constantine III, an earlier man, and that it was Sefera ferch Custinnen ap Maxen whom Vortigern married. Perhaps the two ladies became merged in memories by the 9th century

[14] Geoffrey of Monmouth confuses the clergyman elevated to kingship with Constans, son of Constantine III who was slain with his father in 411.

[15] While Geoffrey says the king was killed by Picts, he says they were friends of Vortigern who was complicit in the murder. We suggest it highly unlikely any Picts were at the king's court, or that Vortigern had anything to do with the king's death, and assign the tale to a campaign to defame Vortigern

[16] As noted earlier, we suggest it was an age-appropriate lady whom Vortigern married, the granddaughter of Maxen Wledig. It is entirely possible that both the marriage we posit for Constantine III and that for Vortigern with daughters of the "royal family", was required of the men for elevation to kingship; they may have been chosen on merit, not simply because they were in-laws of a prior king.

[17] Geoffrey's story makes Ambrosius an infant brother of the king who preceeded Vortigern, but the chronology insists he was a full generation younger. We think Ambrosius was born c. 410 to Custinnen ap Maxen soon after that man left the seclusion of the abbey to become Britian's high king. Gildas described his parents as having "worn the purple" and the office of "high king" was Britian's version of Emperor.

[18] Nennius claims it was Vortigern himself who married the Saxon princess, but he was an old man by this time. We think this was another falsehood told to discredit Vortigern, but it was a common practice for a new alliance between former foes to be sealed by the marriage of a son of one to a daughter of the other,

[19] The reference is to the appeal to the Roman consul Aetius c. 450. It seems very unlikely the leaders of Britain at that time would ask Rome for military help having long since purged its officials from their government, but the men of Kent might have appealed to Rome since their own king had deprived them of their lands.

[20] We will not speculate as to the real name of this man, but do think he was maternally descended from Constans, Maxen and Ambrosius, probably through his grandmother.

** Both Maxen and Custinnen named daughters Sefera – confusing at first.

But now, from certainty, we can delve further into records, oral history and mythological tales of Irish history. They are steeped in feuds, family rivalries and murders. The throne was fought over and taken both from and within families.

Forefathers of Eochaid Allmuir (from Celtic kingdoms of the British Isles) (45 generations). <https://www.historyfiles.co.uk/KingListsBritain/CymruDemetia.htm> and <https://freepages/rootsweb.com>

Eochaid Allmuir, Prince of the Deisi, c.315



Art Corp / Artchorp mac Mes Cuirb) King of the Deisi c. 250



Cairbre / CairpreRigronn mac Fiachach c. 150



Fiachra Suighe c. 120 Brother of High King of Ireland



Felim Rachtmar / Fedlimid Rechtmar b. 95 d.119 108th High King of Ireland



Tuathal Teachtmhar / Teachmhar c. 80 106th High King of Ireland

d.106

Married Ughna, Princess of Denmark, daughter of King Indearg. Felim Rachtmar had two other sons: Art Eanfhear and Conn Ceadcathach



Fiacha Finnfolaidh, 104th High King of Ireland

d. 56



Feredach Fionn Feachtnach, High King of Ireland



Criomthann Niadh Nar / Criffan, 100th High King of Ireland

d.9BC



Lughaidh Sriabhna Dearg, 98th High King of Ireland, 'Lewy of the Red Circles'

Married Derbforgaill, Princess of Denmark



Brias Fineamhuas / Breas-Nar-Lothar



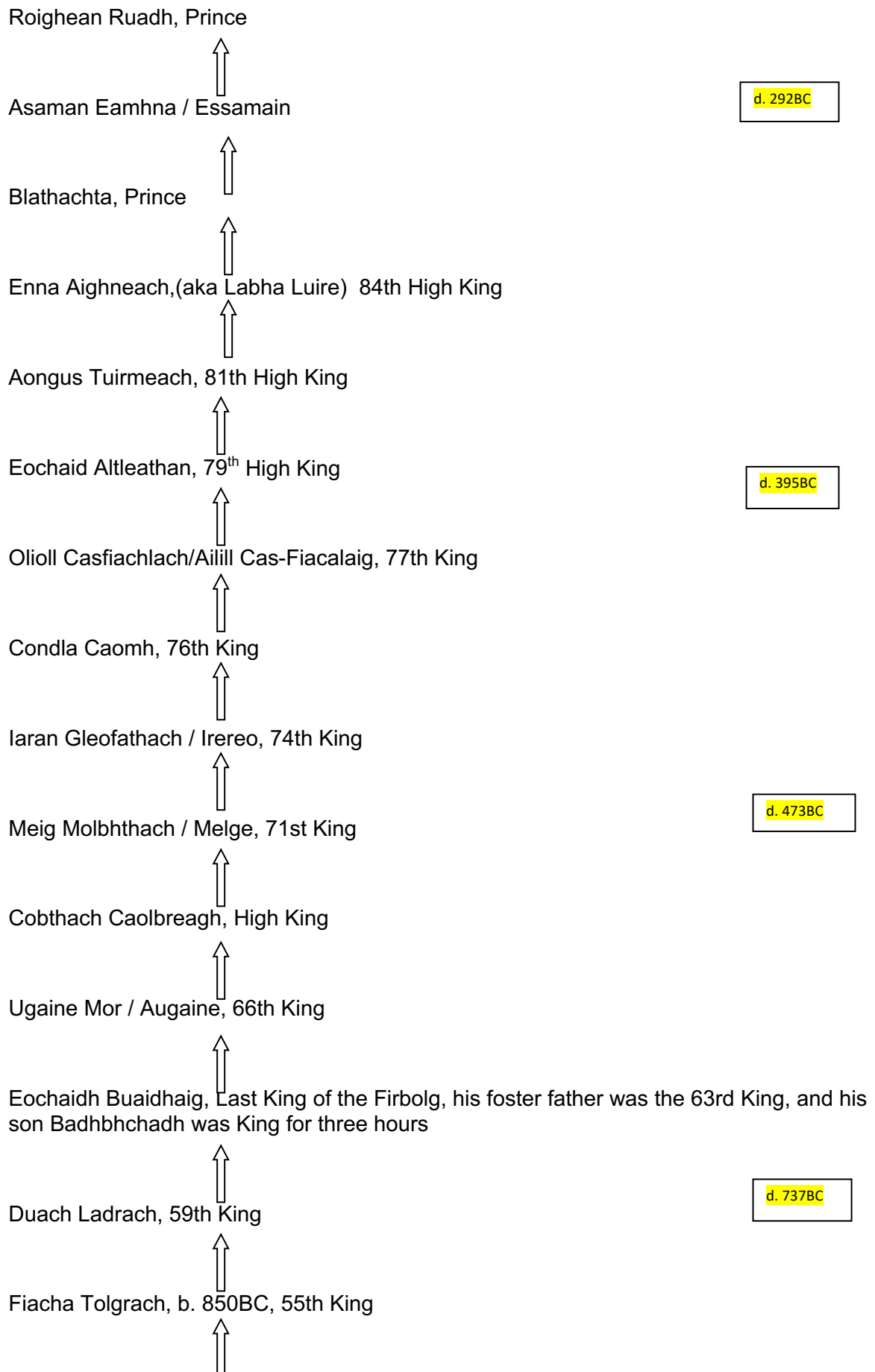
Eochaidh Feidlioch, High King

d.130BC



Fionnlogh, Prince





Muireadach Bolgach / Murchad, 44th King, 48th High King



Simon Breac, 44th High King



Aedan Glas / Aedham / Aodhan, High King

d. 903BC



Nuadhas Fionnfail, 39th High King



Gialcadh / Gailchadh, 37th High King



Olioll Olchaoin, High King

d. 1013BC



Siorna Saoghalach, 34th King



Dein / Deman, Prince



Rotheachtaid, 22nd King



Maoin / Maen, High King



Aongus Olmucadha, 20th King

d. 1409BC



Fiacha Labhrainme, 18th King



Simorgoill / Smiorgall, 15th King



Eanbrotha / Eanbothadh

d. c.1513BC



Tigernas / Tighearanmhas, 13th High King

d. 1543BC



Follagh Golian, b.1663BC, d.1611BC



Eithrial, 11th High King



Irial Faidh, 10th High King



Eremon / Heremon, 2nd High King, King of the Milesians

d. 1683BC



Miled /Melisius / Galamh b. 1763BC Reputedly his sons led the Celtic exodus from Iberia to Southern Ireland where they formed the kingdom of Munster.

The story of Milesius, King of Spain. Míl Espáne or Galamh or Milethea/ Mileadh/Miled)

Milisius (son of Bile of Galicia) was born in 1763BC in Iberian Gual (northern Spain or southern France married Scota of Egypt, daughter of Pharaoh Nectanebus.

"The original name of Milesius of Spain was "Galamh" (gall : Irish, a stranger; amh, a negative affix), which means, no stranger: meaning that he was no stranger in Egypt, where he was called "Milethea Spaine," which was afterwards contracted to "Miló Spaine" (meaning the Spanish Hero), and finally to "Milesius" (mileadh: Irish, a hero; Lat: miles, a soldier)".

Milesius/Miled in his youth and during his father's lifetime went into Scythia, where he was kindly received by the king of that country, who gave him his daughter in marriage, and made him general of his forces. In this capacity Milesius defeated the king's enemies, gained much fame, and the love of all the king's subjects. His growing greatness and popularity excited against him the jealousy of the king, who, fearing the worst, resolved on putting Milesius privately out of the way, for openly he dared not attempt it. Milesius, having heard of the king's intentions, slew him, left Scythia, and retired into Egypt with a fleet of sixty sail. Pharaoh Nectonileus, then king of Egypt, being informed of his arrival, and of his great valor, wisdom, and conduct of arms, made him general of all his forces against the king of Ethiopia, then invading his country. Milesius was victorious again and forced the enemy to submit to the conquerors' own terms of peace. By these exploits Milesius found great favour with Pharaoh, who gave him (he being then a widower) his daughter Scota in marriage, and kept him for 8 years afterwards in Egypt.

Scota Tephi was born in 1765BC to Nectonibus Pharaoh of Egypt. She married Galamh "King Milesius". Galamh was born on 1763BC, in Brigantia, Corunna, Galicia, Spain.

At length Milesius took leave of his father-in-law, and returned to Spain with Scota where he arrived, to the great joy of his people, who were much disturbed by incessant wars, and the intrusion of foreign nations, after the death of his father Bile and during his own long absence from Spain. He had no sooner arrived than he set about expelling the foreigners and restoring peace to his distracted people.

He had but just attained this object when a great dearth and famine occurred, which lasted for 26 years. Milesius looked upon this as a just punishment from heaven on him and on his people for their negligence in not seeking the country destined for their final abode, so long foretold by the Druid, Cachear, the time limited by the prophecy of a land beyond the sea, being now almost expired. To expiate his fault and to comply with the will of his gods, Milesius, with the general approbation of his people, sent his uncle Ithe, with his son Lugadius and one hundred and fifty gallant men, to visit Ireland, and to bring back an account of these western islands.

Ithe and his companions having visited Ireland for the purpose of inspection, were honorably received and entertained by the native Irish, who, finding Ithe to be a man of great wisdom and knowledge, referred their disputes to him for settlement. His decisions having met with their mutual and entire satisfaction, he exhorted them to practice the virtues of forbearance, peace, and love, adding much in praise of their delightful, pleasant, and fruitful country. He then took his leave to go back to Spain. No sooner had he gone than the chiefs began to suspect the object of his visit, and, to prevent his returning with an army to invade their country, they pursued and overtook him before he had time to reach his ship. They attacked his party, put them to rout, and mortally wounded him at a place called Magh Ithe, in the County Donegal. His son having rescued his mangled body, brought it back to Spain and exposed it to public view, thereby to excite his friends and relations to avenge his murder. The exposing of the dead body of Ithe had the desired effect, for thereupon Milesius made great preparations to invade Ireland, but before he could he died, leaving the care and charge of the expedition to his eight sons.

The brothers were neither forgetful nor negligent in the execution of their father's command; but, soon after his death, with a numerous fleet well manned and equipped, set forth from Breoghan's Tower or Brigantia (now Corunna) in Galicia, in Spain, and sailed to the coasts of Ireland or Inis-Fail, where they met many difficulties and various chances before they could land: occasioned by the diabolical arts, sorceries, and enchantments used by the Tuatha-de-Danann, to obstruct their landing; for, by their magic art, they enchanted the island so as to appear to the Milesians or Clan-na-Milé in the form of a Hog, and no way to come at it (whence the island, among the many other names it had before, was called "Muc-Inis or "The Hog Island"); and withal raised so great a storm, that the Milesian fleet was thereby totally dispersed and many of them cast away, wherein five of the eight brothers, sons of Milesius, lost their lives.

That part of the fleet commanded by Heber, Heremon, and Amergin (the three surviving brothers), and Heber Donn, son of Ir (one of the brothers lost in the storm), overcame all opposition, landed safe, fought and routed the three Tuatha-de Danann Kings at Slieve-Mis, and thence pursued and overtook them at Tailten, where another bloody battle was fought; wherein the three (Tuatha-de-Danann) Kings and their Queens were slain, and their army utterly routed and destroyed: so that they could never after give any opposition to the Clan-na-Milé in their new conquest; who, having thus sufficiently avenged the death of their great uncle Ithe, gained the possession of the country foretold them by Cachear, some ages past, as already mentioned.

Heber and Heremon, the chief leading men remaining of the eight brothers divided the kingdom between them (allotting a proportion of land to their brother Amergin, who was their Arch-priest, Druid, or magician; and to their nephew Heber Donn, and to the rest of their chief commanders), and became jointly the first of one hundred and eighty-three Kings or sole Monarchs of the Gaelic, Milesian, or Scottish Race, that ruled and governed Ireland, successively, for two thousand eight hundred and eighty-five years from the first year of their reign to their submission to the Crown of England of King Henry the Second; who, being also of the Milesian Race by Maude, his mother, was lineally descended from Fergus Mór MacEarca, first King of Scotland, who was descended from the said Heremon - so that the succession may be truly said to continue in the Milesian Blood.

Heber and Heremon reigned jointly one year only, when, upon a difference between their ambitious wives, they quarrelled and fought a battle at Ardeath or Geshill (Geashill, near

Tullamore in the King's County), where Heber was slain by Heremon; and, soon after, Amergin, who claimed an equal share in the government, was, in another battle fought between them, likewise slain by Heremon.

Thus, Heremon became sole Monarch, and made a new division of the land amongst his comrades and friends, viz.: the south part, now called Munster, he gave to his brother Heber's four sons, Er, Orba, Feron, and Fergna; the north part, now Ulster, he gave to Ir's only son Heber Donn; the east part or Coigeadh, Galian, now called Leinster, he gave to Criomthann-sciath-bheil, one of his commanders; and the west part, now called Connaught, Heremon gave to Un-Mac-Oigge, another of his commanders; allotting a part of Munster to Lughaidh (the son of Ithe, the first Milesian discoverer of Ireland), amongst his brother Heber's sons.

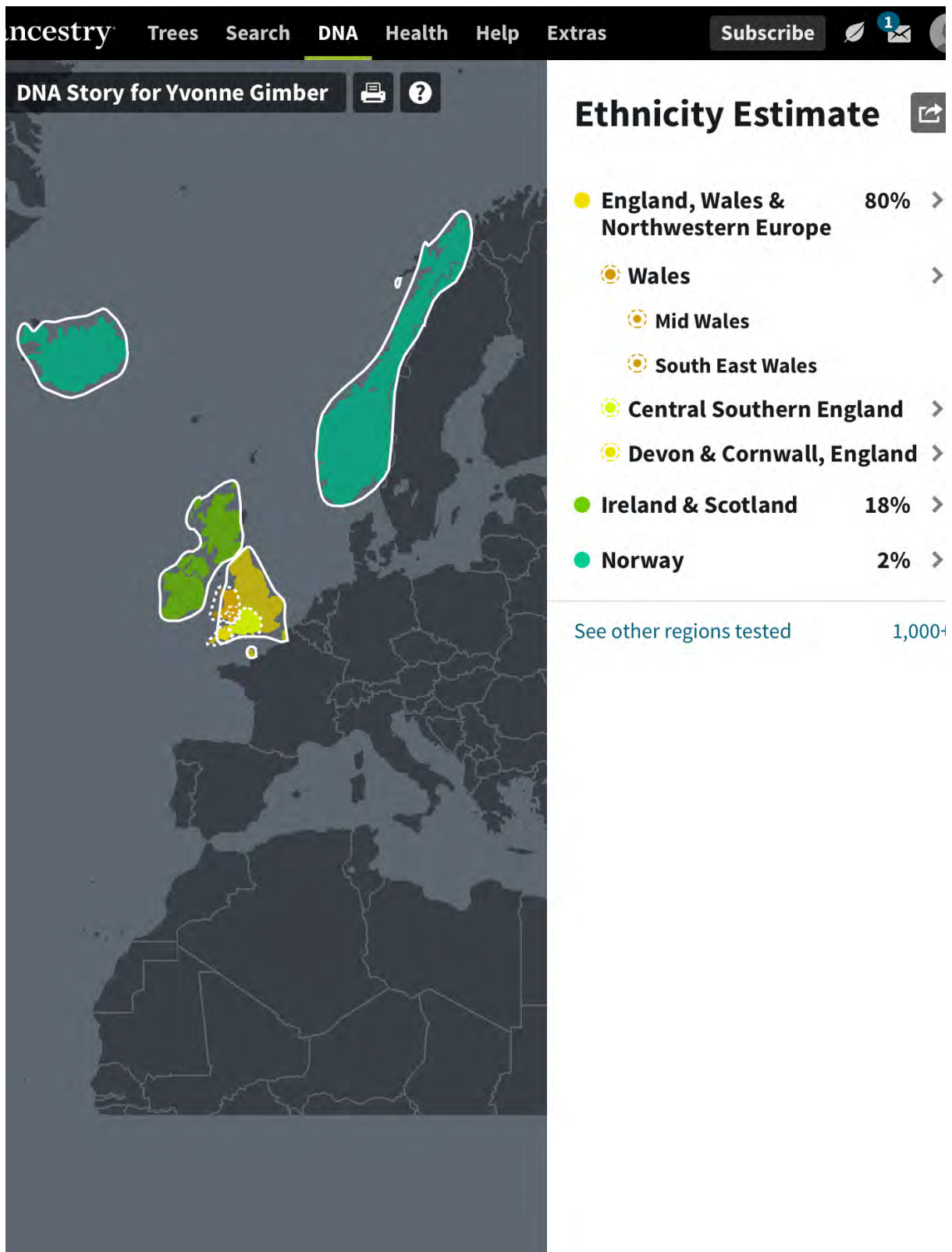
From these three brothers, Heber, Ir, and Heremon (Amergin dying without issue), are descended all the Milesian Irish of Ireland and Scotland, viz.: from Heber, the eldest brother, the provincial Kings of Munster (of whom thirty-eight were sole Monarchs of Ireland), and most of the nobility and gentry.

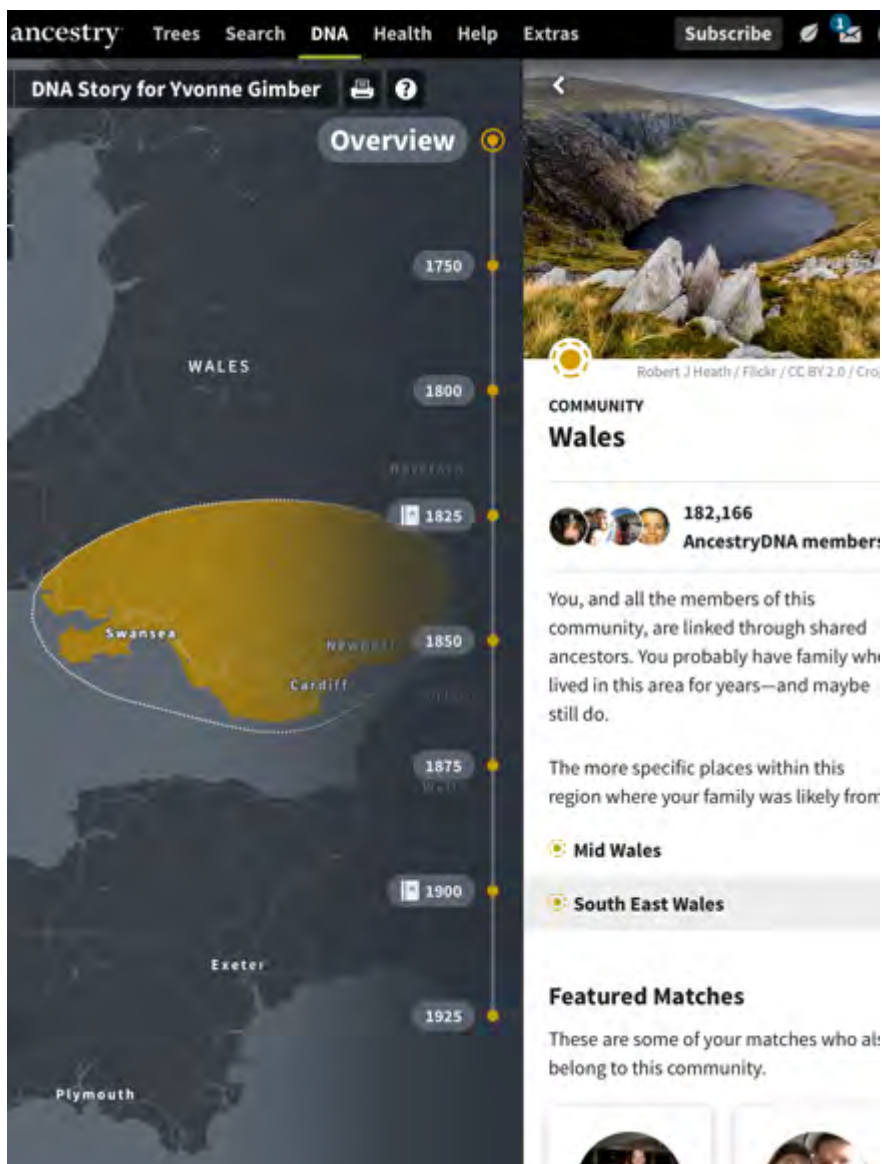
Nennius, (*The History of the Britons*) writing in the eighth century, wrote of 'three sons of a Spanish soldier with thirty ships' arriving in Ireland and only one making land successfully, with Ireland 'peopled to the present time' from the surviving family. He added 'The sons of Liethali obtained the country of the Demetae, where there is a city called Menevia, (St. David's) and the province Guiher and Cetgueli (Kidwelly), which they held till they were expelled from every part of Britain by Cunedda and his sons'.

Dr. Sykes, chairman and Professor of Human Genetics at Oxford University in England has utilized his laboratory to explore the genetic roots of the people of the British Isles and Japan. He discovered DNA could be categorized into seven basic groups, and these seven groups he hypothesized to be from seven ancestral women. He calls these women the "Seven Daughters of Eve": He has named these clan mothers Helena, Tara, Jasmine, Xenia, Velda, Katherine, and Ursula. Sykes found that 95% of Europeans could be traced back to these ancient clan mothers, and through mutations, determined these women lived anywhere from 45,000 to 17,000 years ago.

In tracking the clan mother's DNA, it was verified that the ancestors of the Irish came from the Iberian Peninsula. There was also a direct correlation of similar DNA among men in Ireland and surveys of Y-chromosomes among the Basques of Northeastern Spain and the people of Galicia in Northwestern Spain and Northern Portugal. The male Y-chromosome evidence found by Sykes also determined that the Irish Gaelic tribes first journeyed to the Argyll area of Scotland. There seems to have been a gradual colonization of the western part of Scotland from the Irish kingdom of Dál Riata during the first half of the first millennium CE, which had a tremendous cultural and political impact. So the kernel of truth in the legends of Scota and the people of her tribe is supported by scientific evidence.

Here we can see Yvonne's genetic background which is compatible with this account:





Footnote.

While it is amazing to have a family tree that could be traced back for potentially nearly four thousand years, it is also incredible to think that since life began about three billion years ago, through single celled organisms to multicellular ones, through invertebrates to vertebrates, through rodents to mammals to primates, every one of these, despite at least five mass extinctions, has survived to pass on their genes. Truly a line of winners!

This is a work in progress. Through children and grand-children this line extends to one hundred generations. I hope you will print and treasure this information and feel free to add any information to it.

John Pitts, September, 2020

Milestones of history.



Thinking about besieging Kidwelly Castle, 1403.



The remains of Gruffydd Don's fifteenth century manor house at Penallt, Kidwelly.



On the throne in the palace of a Welsh King, reconstructed at St.Fagan's National Museum of Welsh History, Cardiff.



Memorial stone to Vortepir, b.465, inscribed *Memoria Vorteporigis Protictoris*, now in Carmarthenshire County Museum.



**Reflecting on the entertainments of Antonius Donatus Gregorius/Anwn Dynod, 300
and Ednyfed, 330.**

Further reading.

1. *Kingdom of Dyfed*. https://en.wikipedia.org/wiki/kingdom_of_Dyfed
2. *The History of Wales*. <https://thehistoryofwales.typepad.com/t/8.html>
3. *Demetia: Kingdom of South Wales*.
<https://www.historyfiles.co.uk/KingListsBritain/CymruDemetia.htm>
4. James E. Doan, "Dwnns, Donnes and Doan(e)s: Familial Connections?" in *Report of Proceedings, 50th International Reunion of the Doane Family Association of America, Inc.* (Pinetop, AZ: DFA, 2008) and DFA Web site (www.doanefamilyassociation.org).
5. *Deisi*. <https://en.wikipedia.org/wiki/Deisi>
6. <http://www.castlesuncovered.com/wales/kidwellycastle.html>
7. *Descendents of Milesius of Spain, King of Braganza*.
<http://freepages.rootsweb.com/~cnoelldunc/genealogy/Ancient/Heremon/D1.htm>
8. *An architectural survey of Penallt medieval house, Kidwelly*.
<https://www.kidwellyhistory.co.uk/Articles/Penallt/Penallt.htm>
9. *Warlords: The struggle for power in post-Roman Britain*. Stewart Laycock. The History Press, 2009.
10. *The Donnes: a family at the edge of British history*. Edwards N, Edwards K, ISBN 978-1-91335-08-9.

Notes

Notes

This was a lock-down project during the Covid-19 pandemic in 2020,

Written by

Dr John Pitts BSc (Hons), MB, BS, MSc (Med Ed), MRCP, FRCGP, PhD

Starting from a booklet produced by Miss Mary Lewis in 1940 which took the family back to Henry Don in the fourteenth century.

Address for correspondence: johnpitts49@gmail.com



Printed by AC Print