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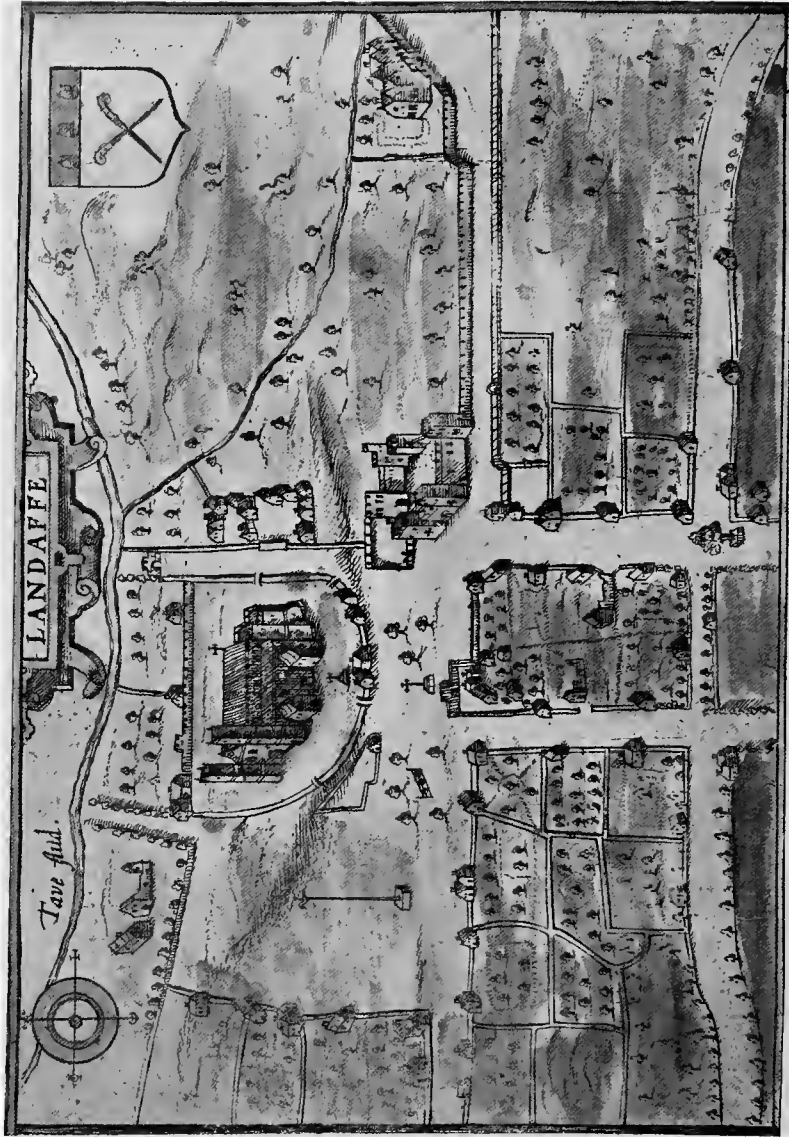
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BIRD'S-EYE VIEW OF THE CITY OF LLANDAFF.
From John Speed's Map of Glamorganshire, 1610.

MEMORIALS
OF
THE SEE AND CATHEDRAL
OF
LLANDAFF.

DERIVED FROM
THE *LIBER LANDAVENSIS*, ORIGINAL DOCUMENTS IN
THE BRITISH MUSEUM, H.M. RECORD OFFICE,
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WITH ILLUSTRATIONS.

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City of Lincoln," etc.*



JOHN E. RICHARDS,
NEATH.

—
1912,
E.V.
M

A.369251

TO THE
RT. REV. JOSHUA PRITCHARD HUGHES, D.D.,
LORD BISHOP OF LLANDAFF,
A WORTHY SUCCESSOR
OF
DUBRICIUS, TEILO, OUDOCEUS, URBAN, WILLIAM MORGAN,
AND FRANCIS GODWIN,
THESE MEMORIALS
OF
THE EARLY HISTORY OF LLANDAFF CATHEDRAL
ARE DUTIFULLY DEDICATED WITH PERMISSION
BY
THE AUTHOR.

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Cardiff Public Library; Mr. Edwin C. Pole, of Neath; Mr. and Mrs. E. J. Jones, of Fforest Legionis, Pont-Neath-Vaughan, Neath; Mr. J. S. Corbett, of the Bute Estate Office, Cardiff; Mr. F. C. Price, and others, is here gratefully acknowledged by the author, who feels that some apology is due to those who have waited long for this work,—a delay in great part occasioned by the difficulty experienced in gathering together many of the historical and topographical details.

MEMORIALS OF LLANDAFF.

CHAPTER I.

THE BOOK OF LLANDAFF.—LIFE OF THE HERMIT ELGAR.

THE most important Memorial of Llandaff, both as regards age and contents, is, without doubt, the well-known *Liber Landavensis*, or *Book of Llandaff*. The history of this record has been written by the Rev. W. J. Rees in 1840, and more recently in the edition by Mr. J. G. Evans, with co-operation of Professor Sir John Rhys, in 1893, the publication of which is largely due to the liberality of the late Marquess of Bute. The manuscript belongs to Mr. Philip Bryan Davies-Cooke, of Gwysancy, Flintshire. Rees' edition was based not on the manuscript itself but on transcripts of it, and its readings in many places, although not always important ones, differ from those of the archetype. These discrepancies may be due to Rees or to the transcriber whom he employed in some cases, and to the faults of the mediæval transcripts in other cases, and it would seem that the proper names and the old Welsh sentences in which the boundaries of land are written are more often errant in this particular. Mr. Evans gives a detailed history of the life of the manuscript, from which we learn the vicissitudes to which it has been subjected during its eight centuries of existence, but as it is not the intention of devoting much space in this work to facts recently printed it is sufficient to point out where these details may be studied. The British Museum copy among the *Cottonian Manuscripts*, under reference of Vitellius C.X., written out in 1610, is perhaps the most easily available text for the general student, and the edition of 1893 already mentioned, which claims to have been "for the first time reproduced diplomatically," has, on the whole, been fairly well executed, although it is not immaculate in its readings or extensions of abbreviated words.

The book contains eighty-four leaves of vellum, with writing of more than one period. The oldest handwriting has been conjectured by some to be that of the celebrated Geoffrey of Monmouth, by others it is ascribed to the period of Urban's episcopacy. Mr. Evans puts it at about A.D. 1150, and gives Bishop Urban credit for having probably collected the old charters which have been copied into the book during the course of his contendings with the occupants of the adjacent sees of Hereford and St. David's. The unfinished state of the text seems to furnish a corroboration of the belief in Geoffrey's authorship, as it is known that he died suddenly in A.D. 1154.

Taking the contents of the book, not in order as they occur, but in order of chronology as given by Mr. Evans, the first article is

THE LIFE OF ÆLGAR THE HERMIT,

the handwriting of which has been attributed to a period between A.D. 1154 and 1175. It is written in Latin, with some of the words run together, as was the fashion of those times, when prepositions are employed. Abridging and occasionally altering the translations made by Rees in his above-mentioned edition, the following is the Memorial of this Saint. It is not difficult to say what close connection the Hermit Ælgar had with Llandaff. Although in Glamorgan, as in other places in very early times, numerous hermit pioneers of the Christian faith took up their abode among the Pagans or indifferents of the age, there is no reason to suppose that Ælgar ever inhabited the district, but the author or compiler of the book had good reason to include Ælgar among the quasi-missionaries of the diocese; and the vision or ecstatic presence of St. Dubricius, St. Daniel, St. Paternus, and other holy persons, formed a quite sufficient reason for translating his remains to Llandaff, and for including the life of Ælgar in a book dealing with the earliest history of that church, notwithstanding the large interval of distance between the Isle of Enli in North, and the city of Llandaff in South Wales.

The man Elgar, a native of England, born in Devonshire, in his infancy taken prisoner by a fleet of pirates, was as usual conveyed to Ireland, in captivity, where for some time he led a servile life. At length on the death of his master he was released from captivity, and came into the possession of the king, when he was again obliged to bear the yoke of servitude, and so far that,

during the reign of King Reotri, the grandson of Conchor, he performed with his own hands, the office of executioner on those who had been condemned to death by the judgment of the regal court. Greatly dissatisfied, and leading a life contrary to his inclination, in grief and sorrow, among his enemies, he hoped for the mercy of God to release him by death, but at length obtained his liberty. Having performed penance suitable to his state, he left the country altogether, and being mindful of his misfortunes took ship, and suffering shipwreck landed on the isle of Enli (now better known as Bardsey), a place, which according to the British custom, was called the Rome of Britain, on account of the dangerous passage to it by sea, and its distance, being situated at the extremity of the kingdom, and for its sanctity and dignity; sanctity because there were buried therein the bodies of twenty thousand holy confessors and martyrs; dignity because it was surrounded on all sides by the sea, having a lofty promontory on the eastern side, its western coast was plain and fertile with a sweet flowing fountain. It was partly maritime and abounded with dolphins; was completely free from serpents and frogs, and no one died therein in the life time of a brother who was older than himself. Whereas he had a knowledge of the fertility, and especially of the sanctity of the place, he commended the sailors to Christ, and resolved to lead the life of a hermit, and being uninstructed from his having been brought up without education, he daily reaped improvement. After spending the space of seven years with a religious community of brethren, and sometimes in solitude, he led a holy, glorious, and chaste life with scant food, slight clothing, and an emaciated countenance. During the following seven years, when all Guenedotia, *i.e.* North Wales, was desolated, he dwelt in the desert, and had nothing for his maintenance, except the support which he received through the providence of God, from ministering creatures, from the fish of the sea, and what the eagles, or, as we may say, angels, brought to him.

On a certain day, the Master Caratocus came to see whether the brother were alive or dead; and, to his joy, finding the servant of God, living, said to him, "O beloved! who has maintained thee, being so completely separated from all mankind? No one, I am certain, from our country, which is desolated, and for a long time estranged from thee through want of communication by sea." These and other enquiries having been made, the good man, who was the most learned of all Gualia,

i.e. Wales, being skilled in the knowledge of both kinds of law, ancient and modern, descended from a noble family, and eminent in secular learning, with bended knees before the holy person, and with sighs, and the shedding of tears, strongly intreated him to give him an account of his life, which was unknown to man and known only to God. Thus prevailed on at length by intreaty, he related to him the particulars of his solitary life, as to his lord and master. "Now, dearly beloved Father, I will make known to thee the mercy that has been shown to me, not on account of my very inconsiderable merit, but through the bounty and goodness of God, who has always given comfort to me; holy Spirits assuming to themselves, with divine concurrence, the likeness of corporeal substance according to the belief supported by Scripture, which testifies that a Spirit hath not flesh and bones, do constantly day and night administer to me, as to one poor and infirm and suffering shipwreck; through whose care I know not the lack of joy and prosperity nor the presence of penury and poverty. They always declare to me what is true and always promise what is right, describing to me the present life to be as a flower of the field, and the future as the odour of balm, comforting me that I may not faint in the way, whereas having vanquished the enemy, I should be rewarded with a heavenly crown. Although separated from me when they meet together, I know them by our frequent intercourse with each other, to be Dubricius, Archbishop of Western Britain, Daniel, Bishop of the Church of Bangor, St. Paternus, and many others, whose bodies are buried in this island. One of them said to me at one time or other, 'Go to-morrow to the cave of the confessor Greit, and when there, fatigued by the journey, and intent on prayer, lie down and God will give thee wherewith in those days thou mayest sustain thy body, and thus on every third day in the morning God will give thee a fish from the rock, although it be apart from the sea, and elevated many paces above it.' The fish, which was sent me in this manner, at length became distasteful and disagreeable, and my appetite failing, owing to the meagre and watery nature of its daily food, it was taken away in consequence of the complaint which I made.

"Another time, I was told, 'Go to the harbour, and thou wilt have a sea fish of great size, wherewith thou mayest be maintained;' and I pierced, with a small knife, the side of the fish I found, which feeling the wound, leaped, and precipitated itself into the sea, completely escaping out of my hands.

Reflecting on my hasty and hostile act, I repented having inflicted the wound, and returned unprovided to my sheltering place. After some time, my appetite inciting me, I sought for aid as usual. On the following night the holy persons appeared, and said, 'O thou incredulous person! Why wert thou so hasty? What God has sent to thee, he will not take away; what he has taken from thee to-day, he will restore to-morrow. Go to the same place, and there thou wilt find the said fish dead, and also the knife.' And it was so.

"Another time, when hunger was pressing me, the accustomed persons said, 'Go thy usual road;' and I went and found a large white stag, and I said, 'What need have I of so much food, and of which I have not been accustomed to partake?' I returned to the oratory, and as usual, they said to their servant 'The Lord will give thee nothing else for food this time, besides what thou hast found to-day,' and returning to the harbour, I found the stag again, which was food for me for some considerable time. Sometimes the eagles administered to me, by divine appointment, of the fishes of the sea in the usual manner, and as was necessary, with some herbs, likewise, and water, and small sea-fish."

These and many other particulars having been related, Master Caratocus hastened to the harbour, and said to his brother, "O pious one! O beloved one! Leave the solitude, that thou mayest be comforted, and restored to thy former state, and thou shalt receive from me for some time the comforts of food, and clothing." Having heard these words, he hastened to the oratory, and having received an answer from the holy persons, said, "O Father, I have not so much liberty, nor rashness, as to follow thee any more in this life. Depart, Brother, with great speed, while the wind is favourable, on giving to thee my small blessing, and receiving from thee thy large one." After these things, he led his present life to the Lord, and unknown to man, and having prepared a grave for himself in the oratory, he lay down close by it, and expired. While the body was yet warm, some sailors came to the place, and buried what they found there ready for sepulture.

On Friday, the 7th of May, in the year one thousand one hundred and twenty, being leap year, his teeth were removed from the island, on the same day that the relics of St. Dubricius were translated to Llandaff by Urban the Bishop, with the consent of Ralph, Archbishop of Canterbury, and the assent of

David, Bishop of Bangor, and Grifud, King of Guenedotia, and the applause of all the clergy and people, and on Sunday, tenth of the kalends of June (23rd May) they were received into the Church of Llandaff.

From the foregoing narrative it is clear that some of the relics of Elgar reposed among the *Sanctuaría* of Llandaff, which were held in the highest religious esteem during the middle ages. For this reason the account of his life rightly occupies a foremost place in the book, and after leading the life of a hermit during which he experienced the supernatural events here related, after death the translation of his teeth, a favourite portion of saintly remains, are recorded to have been effected on the same day as the relics of a still more exalted patron, St. Dubricius, by a ceremony the dignity of which was enhanced by the presence of Bishop Urban, and the consent of the Archbishop of Canterbury, the bishop of the diocese in which the abiding place of the Saint was situated, and the assent of the King of North Wales, supported by the applause of popular sentiment. The custom of preserving the relics of departed Saints is as old as Christianity itself, and it appears to have been a favourite theme of early mediæval church historians to draw up lists of such relics and the places where they repose. One of the most interesting is perhaps that contained in the *Liber Vitæ* of New Minster in Winchester.¹

This interesting account of the hermit Elgar, whose relics were conveyed to Llandaff in A.D. 1120, is followed by

THE LIFE OF SAINT SANSON, OR SAMSON,

whose connection with Llandaff is of a far more intimate character than that of Elgar. The handwriting of this article somewhat resembles that of the foregoing, and has been referred to a similar period, viz., between A.D. 1154 and A.D. 1175, but Mr. Evans has not identified it with the same writer as the scribe of the Elgar notice. Rees's translation of this Life is here given, with a few alterations of diction which do not affect the meaning of the writer.

¹ Hampsh. Record Soc., pages 147-153. The new edition of the *Monasticon* mentions other instances. The destruction of such relics was a prominent feature of the havoc wrought in religious houses at the Dissolution. The mystical element in the notice is in accordance with the spirit of the times.

CHAPTER II.

ST. SAMSON OF DOL.

THERE was a certain man named Amon,¹ descended from a royal family, of the district of Methia, or Meath, whose wife was Anna,² and whose younger brother, Umbrafeles,³ married his wife's sister, Affrella, who had three sons, but Anna remained for a long time childless. Both Amon and his wife grieved much at her long barrenness,³ and were apprehensive lest after their death the inheritance of the head of the family would be lost without remedy so as not to be by any means recovered; old age, and the time of their sepulture also fast approaching, and being almost without hope of offspring, they said to one another: "Did not barren Elizabeth become the mother of the great St. John (Baptist) after she was hopeless of children? Is not the Lord, who has created all things, always the same throughout ages, both adorable and wonderful, and to whom all things are possible, and all things which are conceived and effected by thought, word, and deed, are manifest, and our past, present and future to us, are all present to him, and who of his good will hath redeemed mankind from their sinful state and ancient corruption? He, the same in all things, will deliver us sinners from this childless state. Let us, therefore, have recourse to fasting, prayer, and almsgiving, and he who delivered the three youths, Shadrach,

¹ Also called Ammon in this narrative.

² Saint Anna was daughter of Uthyr Bendragon and mother of Gynyr of Caer Gawch; and afterwards became the wife of Amwn Ddu, King of Graweg in Armorica and also of Bangor Iltyd, by whom she had a son Samson of Iltyd's College.—*Iolo MSS.*, p. 505.

³ Umbrafeles is a difficult name. The names of several persons in this article are apparently Greek in idea if not in form. Affrella is a diminutive of affra, a heifer; affrella may be a cow calf, and a term of endearment, like the "Cae'd lamb" of Lincolnshire. Umbrafeles may possibly be a compound of Latin *Umbra* and Greek *philos*, unless the first part has to be co-ordinated, after the Welsh manner of permutation, with some other word of which I am ignorant.

⁴ Barrenness was among the ancients considered a grievous misfortune. Cf. *Ecclesiasticus*, xlii, 10.

Meshach, and Abednego, from the furnace, and from prison, will release us from sin, and cause us to rejoice in our offspring and heir." Prayer having been made, together with fasting, they entreated St. DUBRICIUS,¹ Archbishop of Western Britain, and Ildutus,² the Abbot, that by their supplication the great Creator and Governor would give them offspring, and they vowed to God, that should he grant this, they would especially dedicate the child to him for the acquisition of learning and the performance of holy offices.

These things being done, they went with presents to a certain learned man, who lived at a considerable distance northwards, and had prophesied what was true to many persons, to visit whom they proceeded, and at whose residence they arrived the third day. Receiving them kindly and with hospitality, he mentioned to them the cause of their journey, and said [to Amon], "I know the occasion of your coming; make a silver rod, equal in height to thy wife, and bestow alms on poor Christians, and thou shalt obtain offspring, and the objects of thy wishes." Which Amon hearing, said, "I will give three rods equal in height to her." On the following night the blessed Anna saw in a dream an angel, who said unto her, "The Lord hath deigned to comfort thy sorrow, and thy tears shall be turned into joy, for thou shalt bear a son, and call him SANSON, one worthy of Episcopal office, and he shall be seven times whiter than that silver which thy husband gave for thee to God." All the things which she heard from the angel she truly related to her husband. The learned man rising in the morning, spoke to Anna, saying, "The Lord revealed to me this night respecting thee, and thy offspring, that he will be such as Britain has never yet produced nor ever will produce." And as it is said, "The Lord is wonderful among his Saints," by the supplication of the holy men, the woman conceived, and bore a son; and the name of Samson was given him by St. Ildutus, who uplifted him at the sacred font, and baptized him.

On his return to his father's residence, the child increased daily in bodily comeliness and stature, and when he attained some growth, his countenance was lovely, and his form pleasing, not only to his family, but also to strangers, for, as he increased in

¹ The date of St. Dubricius, also called Dubritius in this record, is only known conjecturally. One record puts his archiepiscopate in A.D. 477. *Lib. Land.* Ed. Evans, p. 303.

² Also called Eltutus and Eldutus in this narrative.

stature, he also increased in wisdom and discretion. When he spoke, he was heard with great attention on account of his intelligence, so that the clergy and people said, "This boy will become to us a man who will be the comfort and hope of all the country, a man of wonderful reflection and great prudence, and as is said of a good son, the joy of all his family."

His father Ammon, when sleeping one night, was affrighted, and suddenly awakened by a fearful vision; and speaking aloud, said "How terrified am I! How I tremble! O! how feeble I perceive myself! I am scarce able to raise my hand, or move my foot." His wife hearing his cry, and observing his stupor said to him, "O, good man! O, my husband! you cry out; why do you cry? You mourn; what is the cause of your mourning? Have you seen anything unpleasant in a dream, or before it?" For it is usual, that when anything is thought of before sleep, the same will engage the mind during sleep. He said, "I was thinking of my only son, and noticed his eminent qualities in all things, and suitable for a regal court, as became his family, and fit only for governing the people with the sword and civil law, to which improper thought, impiously and unjustly occupying my mind, I did not assent, because God had given him, at a particular time, that I might be comforted, and because I had promised to him before the time of conception, and after birth engaged the same to him, and to my exalted father Dubricius, and patron Ildutus, and could I, in his early age, take him away? For he whom I proposed to be an heir in this world, will shortly be an heir in paradise, and we shall be partakers together of eternal happiness and glory." Both the father and mother agreeing to the same thing, they voluntarily brought up their only son for the performance of what was good; and although he was but of small appearance, yet, with very much joy wished to go again and visit Ildutus, who, having their son entrusted to him for ever when he was five years old, taught him, so that he excelled in learning those of his age; and he who was a scholar, became forthwith, in a wonderful manner, both master and scholar at the same time. His lord and master, St. Ildutus, so loved him, that at all times he held him dearer than all the other scholars, and he performed with him more often the service of the church.

St. Ildutus labouring that he might obtain rest, and living by labour that he might procure a livelihood, had a cornfield, to keep which in autumn, he sent his scholars by turns, that they might prevent the sparrows from devouring the barley, as they were

accustomed to do. At length, the employment came to the turn of Samson, who with great joy undertook the office. He collected together, like a flock of sheep, all the white sparrows that were flying about, and brought them to the barn, and having shut the door, he returned to the corn and as there was not a sparrow there, he slept for some time. His associates wondering at the delay of Samson, and being seized with envy, at length said, "Let us go, and see, for we do not know what the favourite boy may be doing," And finding him asleep; being glad, they came to the master, and said, "Him whom thou lovest we have found sleeping, lazy, and disobedient," and together with him they returned to the boy. When they came to him they awoke him, saying, "Boy! are the sparrows, thine and our enemies, asleep? or hast thou killed them all with thy sling?" And he at length deliberately and without any warmth, said, "I found the plunderers in the corn, and with the aid of God, I keep them in prison for the common benefit of both us and you, and while they are all confined in the barn, we shall not any more have occasion to take care of, and keep watch over them." And thus it was done.

The Abbot Ildutus, disciple of St. Germanus, skilled in human and divine learning, of noble birth, and foreknowing future things, gave thanks to God, and looking towards heaven said, "God has been pleased to send to us this Samson to be a light to the country. Lo! a venerable head of us all, and eminent priest, who will greatly benefit the church of God. Lo! an excellent Minister. Lo! the most skilful founder of churches since the Apostles." Charity and wisdom increased in him in so wonderful a manner, that in a few years he seemed to excel his master in knowledge, with whom he led for a length of time, a holy, excellent and honourable life, and the longer he remained with him, the more he gained improvement; what he spoke with his mouth, he believed in his heart, and what he believed afforded him delight. On a certain day, he and his master meeting with an abstruse question, which they could not understand, St. Samson had recourse to fasting, and watching, and sought to obtain from the Lord what he could not through his master. In the third night of fasting, he heard a voice saying unto him, "Fatigue thyself no more; those things, and whatsoever thou wilt ask of God, thou shalt obtain."

On another time, in the summer, when the brethren went to work at the harvest, a serpent gliding suddenly from a bush, bit one of the brethren in the groin, who being about to draw his last breath, St. Samson set the mark of the cross on the bite of the

serpent, and giving him water mixed with oil, restored him in health to the brethren. St. Eltutus observing St. Samson to increase in performing miracles, caused him to be ordained a deacon, and when Bishop Dubricius, together with Eltutus, celebrated the mass of his ordination, he saw a dove sent from heaven resting on St. Samson in a wonderful manner ; and when the Bishop lifted up his hands to him, the dove descended to his right shoulder, and remained there as long as the Bishop performed the office. Not many years after these things took place, he was ordained a priest, and a dove from heaven descended upon him as before, and by its innocence marked him to be elect of God.

This Eldutus had in his monastery two nephews, who were cousins, of whom, one was a cleric and the other, who was without a degree, was his cellarer. The cleric was desirous of possessing the monastery after the death of his uncle, but fearing lest St. Samson should be unanimously chosen Abbot on account of his virtues, and by that means he should be deprived of the monastery, he with his brother, entered into a deadly design. The brethren of that place having a custom of drinking a potion of herbs after mass, the cellarer by the advice of his brother, prepared poison, and having skilfully proved it to be mortal, he poured it into the cup of St. Samson ; which he, by the Holy Spirit, understanding to be the case, blessed the cup, drank it all up, and felt no ill effects from it. On the same day after dinner, St. Samson had some familiar discourse with the cellarer. "My dear brother," said he, "may God heal thee of every disorder, because the cup which thou didst give me to-day has produced great benefit to my body." Hearing these things, being repentant, he sighed, and admonished his brother, the instigator of the crime, to repent, but he refused.

On the following Sunday, when the same cleric received the Holy Communion from the hands of St. Samson, he was that instant seized by the Devil, becoming pale, and tearing himself forthwith, and gnashing with his teeth, he said to those who were standing by, "Why do ye stand here? If I did not see Samson my master present, I should care nothing for you." Eldutus, when he saw this, ordered him to be bound, and led out, but his brother, hearing these things, confessed the crime to both, and besought pardon of St. Samson, and St. Samson being affected with grief, wept, and having blessed water and oil, directed them to be given him to drink, and thereby he released him from the influence of the Devil. Therefore it came to pass, by the just judgment of God, that the headship, which the offender wickedly sought for, he could never obtain.

There was not far from this monastic establishment, a certain island, in which was a monastery built by one named Piro, to that place St. Samson went speedily, God conducting him and the master favouring the proceedings, and there he led a glorious and angelic life, amiable in his manners, intent on good works, and constant in his devotions. After these things, one winter, the father of St. Samson being afflicted with severe illness, was admonished by his neighbours, that, as was usual, he should receive the holy Communion, but he strongly affirmed that he should not taste of death, nor receive the Sacrament, nor recover health before he saw his son Samson, and that on his account he should receive the health of his body, and of his soul, at the same time.

His relatives therefore sent messengers to him, requesting that he would visit his father, who was lying at the point of death; but Samson affected with grief said, "God is able without me to heal the sick." At length, being prevailed on by the entreaty of the Abbot, he sent back the messengers, and consented that he would come. In the morning, therefore, having received the blessing of his Abbot, he commenced his journey with a young deacon, and when they had passed through a great desert, they heard a dreadful voice near them. The deacon becoming frightened by this voice left his horse, and throwing off his cloak betook himself to flight, when the hairy and horned (witch) Theomaca,¹ who had a three-pronged lance, and was flying through the woods, prostrated him half dead. But St. Samson proceeded intrepidly, and seeing Theomaca escaping at a distance, called after her, saying, "In the name of Jesus Christ, stop, and speak to me, and he asked her, "Who art thou?" She answered, "I am Theomaca; my parents have always been enemies to you, and no one of my kindred has dwelt in this wood except myself. I have eight sisters, and a mother, who are still living, and dwell in the further wood, and I was given to my husband in this desert, but because he is dead I cannot depart from this wood." To whom St. Samson said, "Canst thou restore to life the brother whom thou hast smitten, and desist from evil?" She answered, "I cannot either cure him, or become better, for from my infancy I have always led a wicked life." St. Samson said, "In the name of Jesus Christ, I command thee that thou no longer injure

¹ Rees translates this "a witch," Evans places her name in his Index. The name is composed of two Greek words, and would signify "Fight against God."

mankind, and that thou very quickly depart from this life." She then immediately gave a precipitous leap, fell down, and expired, St. Samson returning to his brother, who was nearly dead, after the manner of Elisha¹ applied his mouth, and limbs to those same parts belonging to him, and so restored him to health.

They then proceeded on their journey, and on the third day came to Ammon, who when he saw them, said with great joy, "Lo the remedy for my body, and soul, which the Lord was pleased to show me in a dream;" for on that day he was, by the blessing of St. Samson, healed of his disease, and by his earnest request, he, with his brother Umbrafeles, was induced to take the monastic habit, and both the venerable Anna, and her sister Affrella, were consecrated by his blessing. Of his property, he gave part to the poor, part for the building of a monastery, and part for the use of his mother and brothers. All things being set in order by the favour of the Holy Spirit, he took with him his father, and uncle, and returned to the monastery by a road, different from that by which he came. In the same road also he found a serpent of wonderful size, which by his word alone he destroyed.

When he returned to the monastery, he found Bishop Dubricius remaining there, the season of Lent having commenced. The Bishop called the deacon to him, and being informed by him of all things that had been done on the road, received St. Samson and his companions with very great honour, and on that day appointed St. Samson to be cellarer of the place.

He, therefore, and as if divinely directed, administered to the brethren with great diligence, and gave to the poor, as far as he was able, but a brother who had been before him in the same office, envying his good works, said that St. Samson expended all things wastefully and had improperly emptied the vessels that had been filled with mead. Which the Bishop hearing, and being desirous of knowing the truth, went into the cellar, of which Samson being informed by the Holy Spirit, marked the vessels that had been emptied with the sign of the cross, and the Bishop found them full. And the Bishop wondering believed him to be filled with the Holy Spirit, and adjudged him to be worthy of a higher office. After these things, and an interval of a few days, the death of Piro took place, and St. Samson was unanimously elected Abbot of the monastery,

¹ Helisei, MS.

and he obeying, but not willingly, held the government of that congregation three years and a half.

Afterwards, some very learned Scots¹ returning from Rome, came to him, whom, on examination, he discovered to be eminent persons, with the consent of the Bishop, he therefore, went with them to their country, where sojourning for a short time, he was received by all religious persons as an angel. He restored sight to the blind, cleansed the lepers, cast devils out of men, and to all shewed the way of salvation. After he had remained sometime in the district, he was desirous of returning to his own country, and finding a ship ready for the purpose, he was entreated by the sailors to go on board it, to whom he answered "We must do the works of God before we sail from this province." The sailors being provoked to anger, hoisted their sails, but he answered, "Go in peace, and return to-day, to-morrow we shall set out together." When they departed lo! one came to him, requesting that he would visit the neighbouring monastery and saying, "Our Abbot desires to see thee for the Devil has seized him, and holds him bound." St. Samson went and found him so circumstanced, who on meeting him, cried with a loud voice, "Lo! him whom I have always sought; lo! him, whom I have with great devotion desired to see." On the praying of St. Samson, the demoniac was restored to health, and leaving the monastery followed him. Having blessed the brethren in the monastery, he departed and found the ship returned to the harbour as he had predicted. In the morning he and his companions went into the ship, and the wind being favourable, he arrived the next day at the island wherein he had first dwelt.

On entering the monastery, he found his father, and uncle, excelling in conduct all others who lived there, on which account he gave thanks to the Almighty. Therefore he took his uncle Umbrafeles, who now performed the office of priest, and sent him to be Abbot of the monastery in Hibernia, wherein he had liberated the former Abbot from the Devil. St. Samson, with Ammon and the aforesaid Abbot, and a certain brother who was a priest, entered into a very large wilderness, and found therein, near the river Severn,² a cottage in which was a most delightful fountain, and there he placed the brother and his two companions. Proceeding into the interior of the wilderness, he found a very secret cave, having its entrance towards the east, with which he was much

¹ Scoti, *i.e.*, Hibernians.

² "Juxta Habrinum flumen."

pleased, as though prepared by God, and therein, by his prayers, he caused a fountain to spring up; in this place he devoted his time to God without intermission, and did not fear the snares of the world, being accustomed to the discourse of angels. He commended himself to the Most High, and on every Sabbath day he visited and held intercourse with his three brothers, whom he had placed in the wilderness.

Now, when a Synod was held, and the chief persons of the district enquired where St. Samson resided, one came forward, who said that he knew the cave wherein he led a heavenly life, and being with others, sent to him, he was brought to the Synod, where, on beholding him, he was received as an angel, and was, against his inclination, appointed Abbot of the monastery that had been built by St. GERMANUS. In this monastery they had, out of reverence, Bishops to sit in the chair of St. Peter, when they assembled together. It happened that on one annual festival of the Bishop, in the night he saw himself surrounded with very numerous persons clothed in white, and three eminent Bishops adorned with golden crowns, standing before him, and about to enter with them into the church to pray, whose names, and the cause of their coming, he delicately and humbly enquired, and the prince of the vision said, "I am Peter, the apostle of Christ, and these are James and John the Evangelist, the brothers of the Lord. The Lord Jesus Christ has pre-elected thee, to be a Bishop, and has sent us to consecrate thee." Then they vanished out of his sight. And the Bishops coming on the appointed day, brought with them two persons to be ordained, yet they were desirous to ordain three, in honour of the Holy Trinity, but whom they should choose, they did not know. On the following night, therefore an angel of the Lord stood by St. Dubritius, and directed him to ordain St. Samson to be Bishop, and St. Dubritius, with joy, on account of the heavenly vision, caused the brethren of the congregation to be assembled together, and he related to them, rejoicing, what he had heard from the angel; therefore, they all with acclamation gave thanks to God, and placed him with the others in the episcopal chair. All who were present, saw a dove sent from heaven resting steadfastly on him whilst he was consecrated, and on that day, as St. Samson was celebrating the holy mysteries, St. Dubritius with two monks, saw a stream of fire to proceed glittering from his mouth, and at all times of his life, when he celebrated mass, angels were seen to assist him in performing the service of the altar.

On a certain eve of the Resurrection of our Lord, as he watched, and prayed in the church, an angel of the Lord, in great brightness stood by him, and that he might not fear, comforted him saying, "Samson, dearly beloved of the Lord act manfully, and depart from our land and thy kindred, for thou art predestined by God to be a magnificent founder of monasteries beyond sea, and a glorious governor among the people." These and similar things, the angel throughout the night, congratulating him, predicted to the holy man, and in the morning, he called the clergy and people together, and not resisting, but rather obeying the heavenly vision, with the greatest love, said, "O father by the laying on of whose holy hand I, although unworthy, am exalted, an angelic vision compels me to leave my native country, and to go speedily beyond sea, and expressly to proceed to the Armorican lands of the British race." Having heard these things, the blessed Archbishop Dubritius hesitated not to permit him to go among the Britons, because he was acquainted with their language, and knowing him to be endued with divine power, and adorned with good morals and sanctity said, "Be a strong man, contend in battle, the prayers of Britain will attend thee hence with joy and alacrity." And so, having received the blessing of the Father Dubricius, and of the Abbot Eldutus, and of all the clergy and people, he departed: Now having completed the office of the Paschal solemnity, and prepared a ship, he took some brethren with him, and went on this side the Severn¹ sea, where he visited his country, and mother, and consecrated the church built by her, and also in those parts restored many sick persons to health. After he had fully instructed his mother, and other relatives, in the words of the Lord, the Almighty leading him, he crossed over the Anferrean² sea. When they passed through a certain town which was called Tricurrium,³ he saw there men revelling with profane rites, and worshipping a certain image: which St. Samson seeing, he sighed, and admonished them with prayers, and intreaties that they

¹ Abrinum mare. Sabrina, Severn, cf. Sabranach, separatio, the dividing boundary between the Britons and their eastern enemies.

² Anferreum mare. Perhaps Austferry over the Severn. Evans (Index has Auferreum *vel* Austeium mare, but this does not occur among the marginalia, and I cannot find the authority for the variant form of the name. The name is evidently a Greek compound, barbarously spelled; it should be amphirrhœan, *i.e.*, circumfluent.

³ Perhaps Trigg, in co. Cornwall.

should forsake the idols, which were inimical to mankind, and worship the one true God, who was in heaven. To whom their Count Gedianus answered, "The God whom you preach we know not, but the gods whom our parents adored, those we worship."

While he spoke these things a certain boy on horse-back, riding rapidly around the image, fell to the ground and having broken his neck, lay dead. As they all wept, St. Samson said to them, "You see that your image cannot restore life to this dead youth, if you will destroy your idols, and believe in my God, on calling on the name of the Lord, I will cause your dead one to arise." As they agreed thereto, St. Samson having poured out prayers restored him to life openly before them all, and being astonished at this wonderful, and unheard-of sight, they all unanimously destroyed their idols, and believing in Jesus the Son of God, were baptized.

In the same province there was a serpent of vast size, which by its deadly breath had nearly destroyed two districts, and St. Samson being informed thereof, was grieved at the misery of the people, and taking with him the boy whom he had lately restored, Count Gedianus with all the people accompanying him, he went to the cave where it was known the serpent lay hid.

On the next day, as the sun shone, they described, beyond a certain river, the cave, wherein was the serpent, and having there left Count Gedianus and people, he went with the boy, whom he had lately restored, beyond the river. When he came near the mouth of the cave, he ordered the boy to remain at some distance; and being armed with the sign of the Cross he immediately went into the cave, and tied about the neck of the serpent a linen girdle, wherewith he was girt; and drawing him out, threw him headlong from a certain high eminence, and commanded him, in the name of the Lord to live no longer. And the boy ran back, and related to Count Gedianus and all the people, what he had seen; therefore they all rejoiced at this great sight, and uttered abundant prayers to God and St. Samson from their very hearts, and Samson directed them to build a monastery near the cave, and he, in the mean time, applied himself to fasting and prayer in the cave where by his prayers a fountain sprang, which continues to flow to this day. And when the people had completed the monastery, and St. Samson consecrated it, he placed his father Ammon, and with him his cousin in the same, but he, God leading him, sailed with his companions to Brittany.

When he came into the harbour, and descended from the ship, he saw a cottage, and therein a certain unhappy person, miserably wailing, and frequently looking towards the sea, to whom Samson said, "Brother, why wailest thou?" And he answered him, "I have in this house a wife afflicted with the leprosy, and a daughter who is a demoniac, whom the Lord promised to heal, by some one from beyond the sea, and whom I have been three days expecting, with the hope that he will come into this harbour." On hearing these things St. Samson went with him to his house, and praying with supplication, restored them to health.

In the same district he found a very suitable place, wherein he built an honourable monastery, which to this day is called DOL, where he performed many remarkable miracles, and throughout the provinces he built many monasteries.

In those days Count Commotus, a foreigner, and a cruel and tyrannical person governed all Brittany, having slain Jonas the native Count of the Bretons, and caused his son Iudual¹ to be kept captive by King Hildebert and the queen. St. Samson was grieved at their misery, and quickly went to King Hildebert, desiring to redeem Iudual² from confinement, and to deliver the people from a foreign ruler. When Samson entered into the King's palace, he found a certain Count, that was a demoniac, whom he anointed on the face and breast with consecrated oil, and thereby liberated him from the devil. The King hearing this, and that he came to supplicate for Iudual,³ and having consulted his nobles, received St. Samson with suitable honour and invited him to dine with him, the Queen however, as she held Iudual⁴ bound in captivity, would not release him, and by rejecting the entreaties of St. Samson, and abusing him with reproachful expressions, irritated him, and that she might destroy him, she prepared a deadly drink for him.

When the King and the blessed Archbishop sat down to dinner, and all who were present, congratulated him on his arrival, the Queen at the instigation of the evil one, mixed poison with wine in a glass, and through her servant offered it to St. Samson to drink. But he, being divinely inspired, made the sign of the Cross upon the glass, which thereby broke in four parts, and the poison being shed on the hand of him who held it, the flesh and skin, in the sight of all present, were corroded to the very bone. Then St. Samson said "this drink is not fit to be drunk," and the King

¹ *Indualum*, Evans.

² *Uidualum*, Evans.

³ *Pro nidualo*, Evans.

⁴ *Nidualum*, Evans.

being disturbed, and all the people wondering, St. Samson marked the hand of him who had been hurt, and completely restored it.

When the repast was finished, St. Samson, with the permission of the King, hastened to the place where Iudual was kept, to meet whom, the Queen sent a furious horse to destroy him, but the chosen of God marked him with the Cross. Saddled, and mounted, the animal became so mild as if he had been tamed by the King of Heaven under his soldier. Having her heart still hardened, she commanded a fierce lion, with its keepers, to meet and seize him, but the right hand of God protected his elect, and struck, as it were, with a stake, it betook itself to flight! but St. Samson looking after it, said "I command thee, in the name of Jesus Christ, that thou hurt no one any more, and that thou speedily die." When it immediately leaped headlong and expired. And the King beholding so many miracles performed by the holy man, brought forward Iudual released from his chains, and gave him up to him. The Queen likewise, with her favourites, prostrate at his feet, asked pardon of the holy man.

Which being done, and all being pardoned by the grace of God and greatly rejoicing, the King said to St. Samson, "There is a serpent in this province, which afflicts all who dwell around,¹ and because we see thee to shine with miracles, we request that thou wouldst vouchsafe to deliver us from it." To whom St. Samson said, "Find me a guide for the way, and in the power of God, I will expel it from your parts." A guide therefore being found, he took with him two brethren, and leaving the others with Iudual in the place, being confident and always exulting in the Lord, he quickly set out upon his journey, and when he came to the cave in which the serpent was, he there, with bended knees, prayed to the Lord, took the serpent by the neck, brought it out, and commanded it to swim beyond the river called Sigona,² and there remain under a certain stone, and soon after, by his word alone, he drowned it in the sea. And in the same place he built a monastery, and placed therein brethren who should serve Christ. Lastly, King Hildebert greatly loved St. Samson for having performed such great miracles, and freely gave him valuable gifts, namely in gold, and silver, in precious vessels, in farms, and various possessions, and commended himself to his prayers.

Taking with him Iudual, he went to Lesia³ and Angia,⁴ and

¹ *Cirivm quoque*, Evans, but perhaps for circumquaque.

² For Sequana, the River Seine in France.

³ Lisieux, Evans.

⁴ Anjou, Evans.

there collected an army, and returned with it to Brittany, St. Samson praying and fasting, and Iudual¹ fighting with the army against Commotus: Iudual, by the prayers of the holy man at one blow overcame his enemy, and from that time, he and the successors of his family, held the government of Brittany. Soon after, Iudual was triumphantly received by his countrymen, and elected Governor over all Brittany, and he rendered himself, and all who belonged to him, subject to St. Samson, and devoutly commended himself to his prayers. "Let the Governor return thanks to the Redeemer, and the people rejoice, being committed to the care of such a Pastor." Whence the government of all Brittany is observed to belong justly to DOL unto this day. For what great miracles the Lord, on this side the sea, and beyond it, has by him performed, how much his learning shone, the eloquence of no writer, or doctor doth relate.

Perfect in life, and in age, and adorned with all virtues, he was attacked by severe illness in the monastery of DOL, and surrounded by the clergy he yielded his body to the earth, and his soul to heaven. The clergy buried his body with unguents, and in their hearing, the heavenly host with hymns and praises conveyed his soul to Christ. A proof of his blessedness we have, in those miracles which the Lord daily performs by him to the praise and glory of his name, who with God the Father, and Holy Spirit, lives and reigns throughout infinite ages of ages. Amen.

¹ *Uidualo*, Evans.

CHAPTER III.

FIRST STATE OF THE CHURCH OF LLANDAFF.—THE CITY OF ROME.—THE PERSECUTIONS OF THE EARLY CHRISTIANS.

THE earliest record in point of expressed date (which is strangely inaccurate), is entitled :—

CONCERNING THE FIRST STATE OF THE CHURGH
OF LLANDAFF, AND THE LIFE OF DUBRICIUS
THE ARCHBISHOP.

Rees's translation being followed in the main, the following is its text :—

In the year of our Lord, 156, Lucius, King of the Britons, sent his ambassadors, Eluanus and Meduinus, to Eleutherius the twelfth, Pope of the Apostolic See, imploring, according to his admonition, that he might be made a Christian, which request was granted to him, for giving thanks to God, because that nation, which from the first inhabiting thereof by Britons had been heathens, so ardently desired to embrace the faith of Christ, he with the advice of the elders of the Roman city, was pleased to cause the ambassadors to be baptized, and on their embracing the Catholic faith, Eluanus was ordained a Bishop, and Meduinus a Doctor. Through their eloquence, and the knowledge which they had in the Holy Scriptures, they returned preachers to Lucius in Britain, and by their holy preaching, Lucius, and the nobles of all Britain, received baptism, and according to the command of St. Eleutherius, the Pope, he constituted an ecclesiastical order, ordained Bishops, and taught the way of leading a good life. Which faith of the Christian religion, they preserved free from any stain of erroneous doctrine until Pelagian heresy arose, to confute which, St. Germanus, a Bishop, and Lupus,¹ were by the chief clergy of Gaul, sent to Britain. For the Britons had often previously sent messengers to them, requesting aid against such dreadful danger, disapproving of, but unable to confute, the wicked doctrine of the heretics.

¹ Bishop of Troyes.

After the aforesaid illustrious persons had extirpated the Pelagian heresy, they consecrated Bishops in many parts of the island of Britain: and over all the Britons of the southern part they consecrated the eminent doctor St. Dubricius, who was elected by the King and the whole district to be Archbishop. Having received this dignity from Germanus and Lupus, they granted to him, with the consent of King Mouricus, and of the princes, clergy, and people, the Episcopal See, which was founded in the district of Lanntam,¹ *i.e.*, Llandaff in honour of St Peter the Apostle, with these boundaries—From Henriu gunua to Riu finion, and from Gungleis to the sea, the whole district between the Rivers Taf and Elei, with their fish, and wears for fisheries, and its dignity free from all service, regal and secular, except only daily prayer, and ecclesiastical service for his soul, and for the souls of his parents, kings and princes of Britain and of all the faithful deceased, and with this privilege, without any governor, or deputy governor, without attendance at public courts either within or without the district, without going in military expeditions, without keeping watch over the country, in, or out of it, and with free commonage to the inhabitants of the whole diocese, in field and in woods, in water and in pastures, with its court fully complete within itself, free and entire as a regal court, with its refuge, not for any limited time, but to be perpetual, that is, that the fugitive might remain safe under its protection, as long as he should wish, and with the bodies of the kings of the whole diocese of Llandaff, given and committed to it for ever. The diocese to have five hundred wards, of the bay of Severn, Ercic, and Anercyc, from Mochros on the banks of the river Guy, as far as the island Teithi. And on account of the sanctity and excellent preaching of the holy pastor, and his royal parentage, many churches, with their endowments, tithes, oblations, burying places, territories, and free commonage, and their aforesaid dignity were given to him, and to the Church of Llandaff, and to all his successors, by the Kings and Princes of all the country of Southern Britain. For the privilege of that Church, granted to it with apostolical authority, is that it shall with its dignity remain for the time to come free, and quit of all burden of secular service. And whatsoever shall belong to it by the grant of bishops, the liberality of princes, the oblation of the faithful, or through any other just means, shall be preserved to it firm, and entire, for the time to come. And besides, whatsoever it

¹ Possibly an error of transcription for Lanntau.

shall in future, by the gift of God, justly, and canonically obtain, shall always remain to it peaceably, and undisturbed.

Also, it is decreed that it shall not, by any means, be lawful for any one rashly to disturb the aforesaid Church, or take away any of its possessions, or retain such as may have been taken from it, or diminish it, or harrass it with vexatious proceedings: and all things, with the boundaries of the diocese, are to be preserved to it. If any ecclesiastical or secular person, therefore, shall in future attempt to act rashly against it, and being admonished twice, or thrice, if he will not amend, with giving due satisfaction, he shall be deprived of the dignity of his power and honour, feel conscious that he is guilty and liable to the divine judgment for the crime committed, not be allowed to partake of the most holy body and blood of the Lord God our Redeemer Jesus Christ, and be subject to severe punishment at the final judgment. With respect to all who shall preserve to the Church its just property, may the peace of our Lord Jesus Christ cause that whilst they are here they may reap benefit, arising from their good conduct, and from the righteous Judge receive the reward of eternal peace.

After these things the King arose, and went round the whole territory, carrying the Gospel on his back, with the clergy bearing the crosses and relics in their hands, and sprinkling holy water, together with the dust of the pavement of the Church, on all the borders of the territory, he perambulated the whole: pronouncing a blessing on all those who should keep the alms with the aforesaid dignity of privilege and refuge, and a curse on all who should in any degree violate it, either great or small, as aforesaid.

And St. Dubricius observing the great number of worthy persons which flocked to him, divided therefore the church which had been committed to his care, among his disciples. He sent some of them to the churches which had been given to him, and for others he founded churches, and having settled matters agreeably to his wishes, and constituted dioceses, he consecrated Bishops throughout Southern Britain:—Daniel to be Bishop in the city of Bancor; and many other Abbots and Priests with inferior orders. Ildutus to be Abbot of the place, called after him Llanildut.

The place called Mochros, on the banks of the river Guy, where formerly the blessed man Dubricius first dwelt, was by the gift and grant of King Mouricus and the princes, given to the Church of Llandaff, and its pastors for ever, and that the former place, with all its territory and liberty, should serve the latter, free from all regal service for ever.

The date of the writing of this record has been placed between A.D. 1160 and 1185.

This is followed by the text of ten Charters or grants made to Llandaff during the episcopate of Dubricius before the Life of that Saint was entered in the book, but it will be convenient to deal with the Life before taking up any consideration of these charters.

There is a further reference to Pope Eleutherius in an earlier part of the Book, which contains a short statistical notice of the City of Rome, giving the number of towers, castellated turrets, and pinnacles on its walls; its gates, posterulæ or doors, the extent of its circuit, and the names of its principal churches. These have no particular connection with Llandaff, except that it is possible it was drawn up for use by Urban, Bishop of Llandaff, when he performed or was about to perform one of his journeys to the City in connection with the great work he had undertaken in regard to the recovery of the rights and possessions of his See. Looked at in this light, these slight and probably inaccurate memoranda become endowed with much interest. It is curious that the titles of the Cardinal Priests are described as "Tituli Cardinalium presbiterorum Sancti Pauli," by an error of punctuation. They are the Cardinals of St. Paul, St. Savina, St. Prisca, St. Sixtus, SS. Nereus and Achilles, St. Marcellus, St. Balbina, St. Susanna, St. Mary the greater, St. Eusebius, St. Lucia in Ardea, St. Vitalis, the Saints Apostles, St. Clement, St. Potentiana, St. Ciriac in Thermis, SS. Marcellinus and Peter, and Jerusalem.

The age of the original entry of this article has been attributed to between A.D. 1160 and 1185.

The next article, which is to be referred to a similar date, deals with the principal features of the life of Pope Eleutherius XII., the most important of which, so far as concerns our own history is the statement that he received an epistle from Lucius, King of Britain, desiring to be received into the Christian faith.¹ "Hic accepit epistolam a Lucio Britannio rege ut christianus efficeretur per ejus mandatum." The Latin is obscure in its phraseology, and a subsequent paragraph describing the sepulture of the Pope, states in words that are difficult to understand, if Evans's reading is accurate, "sepultus est juxta corpus beati Petri in nauicauum." The corresponding passage in the transcript among the Cottonian MSS. is in Vatic[ano], *i.e.* in the Vatican.

Yet a third article, the date of which belongs to the same period

¹ See next chapter.

as the two foregoing notices, deals with the persecutions of the Christians by "Dioclitianus" in the East and "Maximianus Herculus" in the West, in A.D. 286, in the course of which Britain was raised to the highest glory and St. Alban suffered martyrdom, of whom Fortunatus the Priest is recorded in this place to have said or sung :—

"Albanum egregium fecunda Britannia profert."

I am unable to translate the sentence which precedes this sentence. "Siquidem in ea passus est sanctus Albanus de quo presbiter Fortunatus in laude virginum cum beatum martirum quidem toto orbe venirent ad Deum, mentionem faceret ait." Whether this jumble of words is an accurate transcript of the text in the *Liber Landavensis* or not I am unable to say. The corresponding passage in the mediæval copy in the Cottonian Library, Vitellius C. X. fol. is quite different, and Rees reads . . . "beatorum martyrum qui de" . . . *etc.*

This article goes on to record the martyrdom of Julius and Aaron with many other martyrs in the Civitas Legionum supra huisc sitam, that is, in Caerleon, co. Monmouth, described in an ancient gloss in the MS. as "at Kayrlyon upon Uske juxta landaviam."

The life of St. Dubricius is dealt with in the next chapter.

CHAPTER IV.

LIFE OF ST. DUBRICIUS.

DUBRICIUS or Dubritius, as would be naturally supposed, occupies a prominent position in the Book of Llandaff. The record of his life is given under the title of *Lectiones*, and the following, with a few unimportant changes is the translation given of the life of St. Dubricius by the editor Rees.

There was a certain King of the region of Ercych (Archenfield) of the name of Pepiau, called in the British language *CLAUORAUC*, and in Latin, *SPUMOSUS*, who undertook an expedition against his enemies, and returning from thence he ordered his daughter *Ebrdil*¹ to wash his head, which when she endeavoured to do, he perceived that she was pregnant. The King, therefore, being angry, ordered her to be put into a sack, and cast headlong into the river, to be carried where chance might take her, which, however, happened contrary to what was expected, for as often as she was placed in the river, so often was she through the guidance of God, impelled to the bank. Her father then being indignant, because he could not drown her in the river, resolved to destroy her with fire. A funeral pile was therefore prepared, into which his daughter was thrown alive.

On the following morning, the messengers who had been sent by her father to ascertain whether any of the bones of his daughter remained, found her holding her son in her lap, at a spot where a stone is placed in testimony of the wonderful nativity of the boy and the place is called *Matle*, because therein was born the holy man. The father hearing this, ordered his daughter with her son to be brought to him, and when they came, he embraced the infant with paternal affection, as is usual, and kissing him, from the restlessness of infancy, he touched with his hands the face and mouth of his grandfather, and that not without divine appointment, for by the contact of the hands of the infant, he was healed of the incu-

¹ *Ebrdil*, with *r* underlined for omission, MS.

rable disease wherewith he was afflicted, for he incessantly emitted foam from his mouth, which two persons, who constantly attended him, could scarcely wipe off with towels.

Who, when he knew that he had been healed by the touch of the infant rejoiced greatly, like one who had come to a harbour after having suffered shipwreck. And he who at first was as a roaring lion, was now turned to a lamb, and began to love the infant above all his sons and grandsons, and of that place, Matle (that is, Mat, *good*, le, *place*, and whence Matle, a good place), he made him heir and also of the whole island, which took its name from his mother Ebrdil, that is, Inis Ebrdil, which by others is called Mais mail lochou. And from that hour he increased in growth, and knowledge, being sent to a seminary of learning, he proceeded cheerfully, and with great devotion; and although a child in age, he was soon a man in maturity, with great prudence and eloquence in imparting knowledge.

And when he became a man in growth, age, and wisdom, and skilful in both the modern and ancient law, his fame extended throughout all Britain, so that from all parts, not only scholars who were uninstructed came, but also learned men and doctors flocked to him for the sake of study, particularly Teiliaus, Samson his disciple, Ubeluius, Merchguinus, Elguoredus, Gunuius, Congual, Arthbodu, Congur, Arguistil, Iunabui, Conbran, Guoruan, Elheharn, Iudnou, Guordocui, Guernabui, Louan, Aidan, Cinuarch. And with those he retained two thousand clergy for seven successive years at Hennlann on the banks of the Gui, in the literary study of divine and human wisdom, setting forth to them in himself an example of religious life and perfect charity.

And during another space of time, he remained with his numerous disciples for many years, directing their studies, in his native district, namely, Inis Ebrdil, having found a place convenient for wood and fish, in a corner of that island, on the banks of the Gui, giving it the name of Mochros, that is, Moch, *of a hog*, ros, *a place*: Mochros in the British language signifying the Place of Hogs. And rightly was it so called, for, during the preceding night, an angel of the Lord appeared to him in a dream, and said, "See that thou, on the morrow, go all round the place which thou hast proposed and chosen, and when thou wilt see a white sow lying with her pigs, there lay a foundation, and build in the name of the Holy Trinity a habitation, and an oratory." The man of God having awakened from his sleep, and being mindful as usual of the angelic precept, immediately went round the place with his disciples, and as

the voice of the angel had promised to him, a white sow, with her young pigs, got up before them, and there immediately founded and constructed an oratory and an habitation, where for many years he regularly lived, preaching, and giving instruction to the clergy and people his doctrine striving throughout all Britain, as a candle or a candlestick, and the whole British nation preserved the true faith without any stain of false doctrine.

As the holy man shone in the doctrine granted to him, and also in noble parentage, and was eminent in eloquence, virtue increased in his country and a more abundant entrance of the people into paradise. As the labours of his body increased, the more he rejoiced on account of the greatness of the burden, excepting a recompense in a mansion of the heavenly country. The sick were healed, and cured of various disorders by the lying on of his hands, and that I might relate some out of many things, Dubricius of blessed memory visited the residence of St. Ildutus, in the season of Lent that he might correct what wanted amendment, and confirm what should be observed, for there resided at the place many very holy persons, and also many who were affected with envy.

Among those that lived there was brother Samson, the son of Amon, who obtained from the said father, that at the episcopal seat, on the day of his ordination, first, a deacon, secondly, a priest, and thirdly, a bishop, a white dove should descend on his head, which was seen by the holy Archbishop, and by the Abbot Ildutus, during the whole time of his ordination. The business of the house of St. Ildutus was divided between the brethren, the ecclesiastical affairs were performed by such persons as they best suited, and the offices were distributed among the brethren. The care of the cellar was, by his advocates, granted to St. Samson, who day and night, served the clergy to their satisfaction, and also pleased the common people. On a certain day, when he had filled the cups of the guests, and all the vessels of the cellar were become empty, on the occasion of such great joy as the visit of St. Dubricius and his family, it was mentioned by an envious person that the cellarer had altogether wasted the drink for having enjoyed the same office, and being deprived of it, he envied the brother Samson, because of his bountiful hand.

Hearing the murmuring of the congregation against him, and being ashamed of so much complaints, he came to St. Dubricius and related to him all things in order, saying, "Holy father, flower of thy country, give me thy assistance." St. Dubricius, on hearing his request, prayed to God, that with respect to the distress which

Samson suffered, he might liberate him, and being induced by fatherly affection, he went to the cellar, in company with Samson. And as it is said, "The Lord is wonderful among His saints," he raised his hand, and pronounced a blessing, which being uttered, marvellous relation! immediately the vessels overflowed afresh, as if they had been that hour filled with liquor as usual and the civil effort of envy being got rid of, they were renewed, and what was given away by bestowing bountifully was restored by prayers as a remuneration.

As the people were, according to custom, flying for succour to St. Dubricius, and recovering the health of their souls and bodies, there came a certain wealthy man, descended from royal ancestors, named Guidgentiuai, beseeching him on bended knees, that he would release his daughter Arganhell, who was possessed by a demon, and was so far afflicted, that when her hands were bound with cords, one could hardly hold her from being drowned in the river, or burnt in the fire, or from destroying everything about her with her teeth. O, how excellent a thing it is to serve God, who holds all things by his government, and subjects them to his will! The pious father having heard his entreaty, prayed to the Lord, and falling to the ground with flowing tears, besought God that by the intercession of St. Peter the prince of the apostles, and of all the saints, he would succour the diseased. Forthwith, in the presence of her father and relatives, the cords were broken, the evil spirit completely left her, her health and entire reason were recovered, and she received her former state anew, and in every respect improved. She then forthwith acknowledged her own weakness, and being filled with the Holy Spirit, renounced the world; and having preserved the chastity of virginity and remaining under the protection of the holy man, she led an improved life until she died.

The holy man observing that his life was not sufficient for himself and the people, and being weary through infirmities and old age, resigned the laborious office of a Bishop, and for many years lived solitarily, leading the life of a hermit, with many holy men and his disciples, who lived by the labour of their hands, in the isle of Enli and there he gloriously ended his life.

And as his survivors had venerated him, and considered him as a father, when corporeally with them, so they afterwards applied to him, as an intercessor with God, and the defender of all the saints of the whole island, and of the whole country. A few miracles only, out of many, are recorded in writing, because they have been consumed by the fires of the enemy, or carried away to

a far distance in the fleet of citizens when banished. But what were afterwards discovered and obtained from the monumental tombs of old persons, and the writings of very ancient authors, in what situation he was buried, in the time of what princes, Pope, Emperor, Archbishop of Canterbury, Bishop of Enli, he was from thence removed to Llandaff, we commit to writing and memory. It was in the time of Calixtus, Pope ; Henry, Emperor of the Romans ; Ralph, Archbishop of Canterbury ; Henry I, King of England ; David, Bishop of Bangor ; Urban, Bishop of Llandaff. On the 14th day of November, in the year of our Lord, 612, St. Dubricius, Bishop of the church of Llandaff, migrated to the Lord. On Friday, the 7th day of May in the year 1120, being leap year, he was removed from the isle of Enli, by Urban, Bishop of the same church, with the approbation and consent of Ralph, Metropolitan of the church of Canterbury, and the assent of David, Bishop of the church of Bangor, and in his presence likewise, and of Griffith, King of Guenedocia, *i.e.* North Wales, and with the applause of all the clergy and people, and on Sunday, the 23rd day of May, he was received into his church of Llandaff, when there was a procession, and the holy cross, with abundance of relics, was carried, and on whose arrival there was plenty of rain, which was much wanted by the people, for it had not rained even a drop for seven weeks and upwards throughout the district of Glamorgan.

On Wednesday the second day of June, the aforesaid Bishop of good memory, after the labour undergone, and on account of the obtaining of so great joy to himself and the church for having procured so great a portion, and fasting and prayer having been made, called together his canons, and his brother Esni, who was Dean of the same Church, and a man of chastity, and very good prudence, and also his chaplain, named Isaac, a man of great shrewdness and ability. And the sacred relics of St. Dubricius¹ being laid on the ground, were placed together that they might be prepared, the dust separated, and be washed with water after so long a journey. Being put with their own hands, out of reverence towards so great treasure and the whole country, into three basons before the altar of Peter the Apostle, and the holy confessors Dubricius, Teiliauus, and Oudoceus, immediately by the touch of the

¹ But compare the following note :—

“The bones, as was supposed, of the Saxon St. Dubritius were discovered buried in his cell at Guy’s Cliff, near Warwick, as appears from the authority of Sir W. Dugdale.”—Eugene Aram’s Defence, in Paris and Fonblanque’s *Medical Jurisprudence*, 1823, vol. iii, p. 315.

holy relics, the water bubbled on all sides in a marvellous manner, as if a great red-hot stone had been thrown into it. And they did not only wonder, being amazed at the various ebullitions throughout the whole bason, but also because they perceived the water to be very hot. Not only for a short time, or the space of a moment, but also, as long as they were alternately moved by them in common in the water, so long the water increased in heat to the end of the ablution, and not only the sight and touch perceived this miracle, but the hearing likewise, for the sound of the bubbling of the heated liquid was heard.

Those things having been seen, heard and felt as the "Lord is wonderful among His saints," the Bishop took a bone of the arm, and handling it, for great joy put it into the water, and when it was at the bottom of the water, it moved itself there for the space of more than an hour, no one moving it but the power of God. Which he alone having at first seen, he called the Dean to him who was near, that he might see the moving of the bone, and water, and also the Chaplain, as every testimony should be in the mouth of two or three witnesses, and they returned thanks to God for so great a miracle. Which being seen, the relics of St. Dubricius were, for the praise and exaltation of the church of God, placed in a tomb suitable for the purpose, and in the old monastery before the altar of St. Mary, toward the North side. And the aforesaid prelate, of good memory, observing the small size of the place being in length 28 feet, in breadth 15 and height 20, and with two aisles, one on each side, of very small size and height and a porch, of a round form, 12 feet in length and breadth, with the advice of Ralph, Archbishop of the Church of Canterbury, and all the clergy and the people of the same, began to build a greater monastery in honour of Peter the Apostle, and of the holy confessors, Dubricius, Teiliauus, and Oudoceus, on Wednesday the 14th day of April, in the year 1120, and having received for himself and his church letters of the Lord Archbishop, with a blessing and pardon for all who would give their assistance, the work was commenced.

The archbishop's letters, granting remission of a fourth part of any penance enjoined upon contributors to the building of the Cathedral follows here in the *Liber Landavensis*.

The date of the writing of this article has been attributed by Evans and Rhys to between 1136 and 1154.

CHAPTER V.

CHARTERS OF THE TIME OF ST. DUBRICIUS.

NO less than nine grants of land to the See of Landaff during the episcopate of Dubricius are recorded in the *Liber Landavensis*. Rees printed them for the first time, in Latin, with an English translation, in 1840, and in the later edition of Evans, of 1893, the Latin text is given with a palæographical minuteness, which did not enter into the scope of the earlier edition.

1. The first charter relates to the grant of Lann Custenhinn-garth-benni in Ercicg, or Ergyng, a site called in other places Garth Benni, and Gurit Penni. Evans identifies it with “* Welsh Bicknor, counties of Monmouth and Hereford.” The star placed by that Editor before the place-name indicates that this identification has been contributed by Mr. Egerton Phillimore, whose general assistance in many ways Mr. Evans gratefully acknowledges in his preface. Of this site Rees says that the church was in Herefordshire, but its situation is not known, as it has become ruined or changed its name. The document runs practically as follows, omitting some of the unnecessary verbiage which is so typical of those early diplomatic instruments:—

LANN CUSTENHINNGARTH BENNI.

Be it known to us that King PEIPIAU son of Erb, granted Mainaur Garth benni, as far as the black marsh between the wood, and field, and water, and the spear-throw of King Constantine, his father-in-law, beyond the river Guy, to God, and Dubricius, Archbishop of the See of Llandaff, and to Junapeius his cousin, for his soul's health and the writing of his name in the Book of Life, with all its liberty, without any earthly payment, and overlordship, small and moderate, except to God, and to St. Dubricius, [and those] who serve in the church of Llandaff for ever. And Peipiau held the written deed upon the hand of St. Dubricius, that the house of prayer and penance, and the episcopal residence might belong to the Bishops of Llandaff for ever. And in testimony thereof, he consecrated the church, and left there three of his disciples.

The witnesses are, of the clergy :—

Dubricius.	Iunapeius.
Arguistil.	Conuran.
Vbeluiu.	Goruan.
Iouann.	

Of the laity :—

King Peipiau.	Condiuill.
Custenhin.	Guidgol.
Guourir.	Clem.
Dihiruc.	

The document closes with a conventional paragraph of benediction on the upholders, and anathema on the destroyers, of the grant.

There are many points of great interest in the text. The *jaculus* of the king clearly points to the very ancient custom of claiming so much land as could be included by the throw of a javelin, which obtained in many other countries, and probably still exists in uncivilised parts of the earth. The gift specifically made for the soul's health of the giver, that is, in return for prayer and intercession by the clergy on behalf of the future state of the grantor who thereby exchanges earthly possessions for heavenly benefits ; the writing of the grantor's name in the *Liber Vitæ*, a book generally kept on the high altar of the church, thereby indicating that the person whose name was therein inscribed was specially included in the prayers of the clergy : the holding of the document by the grantor upon the hand of Dubricius, and the resultant consecration of the church : are all details which throw a deeply significant light upon the manners and customs of this far-off age, which the student of ancient Welsh history will recognise and gratefully add to his store of recorded incidents.

2. The tenour of the second document is as follows :—

LANN CERNIU.

Be it known to all Christians, that King Peipiau gave LANN CERNIU, with an uncia of land, to God, and Dubricius, and the church of Llandaff, and to all who shall serve in it, with all its liberty, without any payment to any mortal man, except to St. Dubricius, and his successors in the episcopal See of Llandaff for ever.

The boundaries are recorded in the ancient language of South Wales :—“ Or nant dylicat nant y reguic . Onant ireguic . cehit

inant . dirheith tirrud ini perued . ircoit behit pen a nir halmelen . ynhaun behet pan cuid inlost irinis. O lost irinis hit bronn iralt," which may be translated thus :—From the brook *nant* (or hollow) to the spring of *Nant yr Ewic*. From *Nant yr Ewic*, the length of the *nant* to the *Heith-Tir-Rhud* at its middle . the wood until it reaches to the yellow moor, or *Hal-melen* . straight on until it goes down to the tail of the island, or *Lost-yr-Ynys* . From *Lost-yr-Ynys* to the breast of the steep, or *Allt*.

The witnesses are (of the clergy):—

Elgistil.	Cenguarui.
Iunabui.	Merchuit.

Of the laity :—

King Pcipiau.	
Collbiu.	Centiuit.

The usual paragraph expressing blessing and anathema of excommunication occurs at the end.

The identification of Lann Cerniu, which Evans unites with "Cenubia Cornubium" of a charter granted in the time of Bishop Berthguinis, has been conjecturally placed by that Editor as the site of Abbey Dore on the River Dore. In that document we read "Lann Cerniu super ripam Dour." Rees, who calls the place Llangerniw, finds the precise situation unknown, but says :—"It is not improbable that it was founded by Cystennin Gorneu or his son Digain to whom the foundation of Llangerniw in Denbighshire is attributed." The *uncia*, a square measure of land, is equivalent, according to some, to twelve *modii*, each of which equals twelve French *arpents*, or nearly nine English acres: hence the *uncia* here granted would amount to about one hundred and eight acres. But considerable uncertainty attaches to the exact superficial area which is represented by many early definitions of land measure. The Parish of Coedcernw is probably a completely different site, and the Rev. C. A. H. Green, Vicar of Aberdare, in his *Notes on the Churches in the Diocese of Llandaff*;¹ has given details of the later history of this property which appear to point to another locality altogether unconnected with this grant.

3. The third document which belongs to the period of Dubricius is as follows :—

LANN IUNABUI.

King Peipiau being penitent, with a humble heart, and mindful of all his evil deeds, and changing his life for the better, gave in

¹ P. 16.

exchange for the heavenly kingdom, the mansion (*podum*) of JUNABUI, with an *uncia* of land, to St. Dubricius, and his successors in the church of Llandaff, with all its liberty, without any payment to mortal man, except to St. Dubricius and the church of Llandaff. The boundaries of the property are :—" Or rit diuch ilan . dirguoiret huch irguduit dir bronni . recte trus ircecg . usque dum descendit guar irhennrit . issid arifrut . inircoit maur . per silvam recte diguartham campull . Or campull recte usque Guy." That is :—From the ford above the church downwards above the honeysuckle to the breast of the steep . straight over the Cecg until it descends above the old ford that is on the stream in the great wood . through the wood straight on to Guartha Campull or Cambwll (the crooked creek) . From the Cambwll straight on as far as the river Wye.

The witnesses are, of the clergy :—

Arguistil.	Cimmeired.
Iunabui, priest.	Iudnou.
Cinguarui.	Elharnn.

Of the laity :—

Peipiau.	Guobrir.
Cinuin.	Guodcon.
Colt.	Cintimit.
Arcon.	Cingint.

With a concluding paragraph of peace and malediction.

Rees identifies the *podum Junabui*, with a possible connection with that at present called Llandinabo, about six miles and a-half N.W. from the town of Ross in Herefordshire, but with considerable prudence observes that Bishop Godwin had, as long ago as 1615, declared " the names of the lands given are in continuance of time changed in such sort as now by these names we cannot discern them." Evans, on the other hand, suggests Bredwardine in Herefordshire, as the locality referred to in this grant. The difficulty which occurs in studying the present position of places mentioned in charters of this age and nature is to discriminate between what designations are purely places and names, and what are merely descriptions of natural conditions of the locality, because at this age the description of the appearance was gradually merging into a hard and fast unalterable place-name which became indelibly attached to the actual site, and was only varied by gradual corruption of speech in the slow mutations of centuries.

4. Next follows a short grant to the following effect :—

CUM BARRUC.

Know all persons, that the two sons of Pepiav, namely Cinuin and Guidci, have given three *uncias* of land at CUM BARRUC, to St. Dubricius, and to all his successors in the church of Llandaff, for ever, with all its liberty, without any payment to any mortal man, except to St. Dubricius and his household, and attendants, and with all surrounding commonage in field and in waters, in wood and in pastures.

The boundary here is: "A valle usque adlech . longitudo latitudo delech usque ad petram crita." *i.e.* From the valley as far as Lech, or the stone, the length [and] the breadth from Lech, the stone, as far as the *petra* (? boulder) *crita*.

Rees finds Cum Barruc in the Vale of Dore, or the Golden Valley, co. Hereford, and apports the three *uncias* to be about three hundred and twenty-four acres, according to the measurements already calculated in a previous document. Evans, however, is content to place it indefinitely in Valley Dore.

The witnesses are, of the clergy:—

Arguistil.	Elheiarun.
Iunabui.	Cimmareia.
Cinguarui.	

Of the laity:—

Guoidci.	Collbiu.
Cinuin.	Arcon.

The deed ends with an execration on those who disturb the grant.

5. The next deed relates to Lann Bocha, and its terms are as follows:—

LANN BOCHA.

Be it known to us that Britcon and Iliuc have given for their souls health, LANN-MOCHA with all its liberty in field and in wood, in pastures and in waters, to God and to St. Peter the Apostle, and to St. Dubricius, the Archbishop of the Archmonastery at Llandaff, and to all his successors for ever, with the approbation and consent of King Mouric, and also by the grant of the sons of Guoleiduc, namely Caratauc and Cincu, without the overlordship and dominion of anyone over it, except of the bishops of Llandaff. Whoever, therefore, shall separate it from the church of Llandaff, and its pastors, may he be punished with perpetual excommunication.

The boundary of this *podum* is:—"De fossa ad Castell merych . exhinc tendit ad vallem lembi usque ad vallem Cilcirch recte

tendit in longitudinem vallis usque ad baudur . deinde in longitudine vallis eclin usque ad caput silvæ, deinde medium silvæ usque ad caput nan pedecon . et inhit dirtnou guinn usque ad vadem rufum Sata tinnu huc dirauallen hendreb iouoniu deinde exit ad rubum saliculum et descendit in primam fossam ubi inceptus est finis agri istius podii.”

The witnesses are, of the clergy :—

Num.	Iudon.
Simon.	Ioubiu.
Sciblon.	Guoren.
Araun.	Cinguan.
Blainrit.	

“and many others whose names are not entered here.” Of the laity :—

Britton.	Biunoui.
Iluic.	Lilli.
Gloiu.	Cimuireg.

With a paragraph declaring that the grantors placed this endowment before them all upon the four gospels for ever, without any heir except the church of Llandaff; and the usual expression of blessing and cursing which always accompanies the *diplomata* of this period.

Rees finds in Lann Bocha, the site of Llanvocha, a chapel formerly in the parish of Llangattock Vibon-Avel in Monmouthshire, six miles N.W. from Monmouth. Evans, however, identifies the site with St. Maughan's, co. Monmouth, and the latter place appears to be the most likely. In support of this theory, Castell Merych is shown to be perhaps Newcastle in St. Maughan's; but most of the other points in the boundaries are either place-names or cannot be identified with any existing sites. The Rev. C. A. H. Green, Vicar of Aberdare and Rural Dean, gives in his *Notes on Churches in the Diocese of Llandaff* some account¹ of the Parish and Manor of Llangattock Vibon-Avel in respect of its later history.

6. The charter of Cil Hal is the next in order of entry in the *Liber*. Its tenour is as follows :—

CIL HAL.

ERB, King of Guent and Ercic, observing that ambition, and the power of this world were of a perishable nature, took a site of land, his inheritance, called CIL HAL, and devoutly gave it to St.

¹ pp. 102, 103.

Dubricius, Archbishop of the arch-monastery of Llandaff, and to his successors, with all its liberty and commonage, in field and in pastures, in wood and in waters, without any heir, except according to the will, and in the power, of the Bishop of Llandaff, without any payment to any mortal man, either great or moderate. The aforesaid King placed his hands upon the four gospels whilst St. Dubricius held them with the aforesaid site.

The boundary of the land is from the great marsh "a palude magno," or pwl mawr as far as "arganhell." The spring of arganhell, "Licat arganhell" occurs in a later document of the time of Bishop Grecielis, and it is there identified by Evans with the boundaries of Lann Tipallai, the Parsonage Farm, west of St. Maughan.

Neither Rees nor Evans offer any identification of the site.

The usual clause of blessing and cursing follows: "May blessing attend the posterity of those who keep this grant, and may whoever violates it and separates it from the church of Llandaff be cursed and sent into eternal fire."

The witnesses are, of the clergy:—

Archbishop Dubricius.	Guordocui.
Elhearn.	Guernabui.
Iudner.	

Of the laity:—

King Erb.	Mabon.
Pepiau.	Condiuill.
Gurtauau.	

7. This is followed by a short charter, of which the contents are as follows:—

CONLOC.

King PEPIAU, son of Erb, confirming the Scripture which declares, "Give and it shall be given to you," gave for his soul's health and the remuneration of a future reward, four *uncias* of land at CONLOC, on the banks of the river Gui, below the island Ebrdil, as far as "Cwmbarruc ynis stratdour," without any payment to mortal man except to [Dubricius], Archbishop of Llandaff, and his successors, for ever.

There is no paragraph of boundaries, but Evans suggests Eaton Bishop, co. Hereford. Ynis Stratdour refers to the Golden Valley in Ergyng, S.W. Herefordshire; the Dour, which originally signified Water, having been corrupted in Norman times into

D'or, which the Vale adopted according to Rees, as the name was pleasing and it became "The Golden Valley." The Welsh subsequently retranslating it literally into "Dyffryn Aur."

The witnesses are, of the clergy :—

Archbishop Dubricius.	Iunapeius.
Arguistil.	Conuran.
Uuelbiu.	Guruan.
Iouan.	

Of the laity :—

Pepiau and his sons Cinust and Guidci.	
The heirs of Conloc.	Congual, etc.

The deed ends with the expression of execration on those who sacrilegiously interfere with the grant.

8. The charter of Porth Tulon follows :—

PORTH TULON.

During the reign of Merchguinus son of Gliuis, Guorduc surrendered by consecration his virgin daughter Dulon, to Dubricius, Archbishop of the Church of Llandaff, whom he consecrated to be a nun, and gave to him four *modii* of land in perpetual consecration without any payment to mortal man, except to God, and the Archbishop of Llandaff, and with all its dignity and liberty, and complete commonage of the district of Guhiri (*i.e.* Gower), in field and in woods, in water and in pastures.

The witnesses are, of the clergy :—

Archbishop Dubricius.	Merchguinus.
Vbeluiius.	Cuelinus.

Of the laity :—

King Merchguinus.	Lugobi.
Matauc.	Lluaet,
Garu.	And "numberless others."

With the customary clause, threatening excommunication of those who separate this grant from the Church of Llandaff. Mr. Evans suggests an identification of the site with (?) Caswell chapel in Bishopston, Gower. Rees, also, follows Bishop Godwin who placed it at Bishopston, and there does not appear to be much doubt that these authorities are accurate as to their findings.

The acreage of four *modii* (of nine acres each) is thirty-six.

The consecration of the Virgin Dulon or Tulon was in accordance with the known practice of the Church. As the daughter was dedicated to a life of virginity it is not improbable that the land was that which would have constituted her *gwaddol* or marriage portion had she been given in marriage.¹

9. The last document entered in the *Liber* as belonging to the period of Dubricius is that of:—

PENN ALUN.

NOE son of Arthur, fulfilling the command of the Apostle, who said, "Give, and it shall be given unto you"; (and elsewhere it is said, "A bountiful hand shall not be indigent,") gave for the exchange of a heavenly kingdom, in the first place, PENNALUN, with its territory, without any payment to mortal man, except to God, and to Archbishop Dubricius, and [the Church of] Llandaff founded in honour of St. Peter, and all his successors; and also Lann maur, on the banks of the TYUI, with its two territories, where Teiliaus (Teilo), the pupil and disciple of St. Dubricius dwelt; and likewise the territory of the Aquilentes, on the banks of the river Tam: Noe placed his hand upon the four Gospels, and committed to the hand of Archbishop Dubricius this alms for ever, with all its refuge, and all its liberty, in fields and in woods, in water and in pastures, and with its dignity,² under a perpetual anathema on those who from that day forwards should separate the said lands from the church of Llandaff. Amen.

The witnesses are, of the laity:—

Noe, only, with numberless others (not specially named).

Of the clergy:—

Archbishop Dubricius.	Guoruan.
Arguistil.	Elhearn.
Ubelbiu.	Iudnou.
Iouann.	Gurdocui.
Iunabui.	Guernabui.
Conbran.	

After the paragraph of blessing or cursing comes the detailed

¹ Cf. H. Lewis, *Ancient Laws of Wales*, p. 12.

² The words "et cum sua dignitate" have been written by the scribe out of place, just before the final Amen, but they evidently belong to the place where Rees has translated them.

statement of the boundaries. In the document of Penn Alun there are two distinct estates :—

1. The boundary of the territory of the church of the Aquilenses, whom Rees calls Aquilensians, and Evans, Water-men,¹ and in another place² he refers the "Ecclesia Aquilensium" to Llanndyfrguyr,³ and Landyvuyrguyr, Lanndibrguir, and a later Landyfwrwir, identifying it with Llan Ddowror in co. Carmarthen, "Maliduc guern iduon intaf . traus⁴ iminid inhiaun ipenn nant eilon . nant eilon nihit di cehir . O cehir iuinid dinant bachlatron maliduc nant bachlatron iuinid intraus digirchu blain nant duuin maliduc nant duuin ditaf . oapernant duuin maliduc taf dirgairret diaper guern iduon ubi inceptit."

This may be rendered into English as follows :—Along the Guern Iduon (where the elder-trees grow) on to the river Tâf, across the mountain straight to the head of the brook Eilon. The brook Eilon to the Cehir. From the Cehir upwards to the brook Bachladron (of the little thief). Along the brook Bachladron upwards and across making towards the source of the brook Duuin (or Duvyn). Along the brook Duuin to the river Tâf. From the influx (aber) of the brook Duuin along the Tâf downwards to the influx (aber) of Guern Iduon where the boundary commenced. It is difficult to identify these places with modern sites, but the brooks probably remain as they were when the charter was written.

2. The second site, called Lann maur in the text, and Lann Teiliau maur in the original paragraph of boundaries, but LLandeilo fawr by Rees, and Llann Deilo Vowr by Evans, a Carmarthenshire locality, has its boundaries thus defined :—"Yfinnaun ida ypenn yglaspull . artyui . arpenn arall nir hytyr melin . Or hytyr melin hit yn euyrdil . Euyrdil nihit bet indubleis . O dugleis hit icimer . Ycimer ynniaun bet i nant luit . Onant luit icecyn meryrc . O cecin meirch nihit bet icruc petill bechan . O dina hit irhebauc mein . Or hebauc mein yndugleis bisgueiliauc . O dugleis bis gueiliauc bet nant ireilin . O nant ireilin bet ichruc cust . O cruc cust icruc corncam . O dina bet imblain isceuiauc . isceuiauc nihit bet arueithini iniaun irhen alt . O dina icil ir adar ilicat tauern iniaun ibistill deui nihit bet igueithtineuur . O gueithtineuur dirgairret bet inletuer cell artyui."

From Ffynnon Ida to the head of the Glasbwl on the river Tyui (Towy) and to the other end at the Hytyr Melin. From the

¹ P. 364.

² P. 386.

³ P. 128.

⁴ *trans*, Evans ; *traus*, Rees.

Hytyr Melyn to the [brook] Euyrdil¹ (a tributary of the Diwlas) along it to the river Dupleis (or Diwlas). From the Dugleis (or Dupleis) to the Cimer.² From it straight on to Nant-luit (Nant-Lwyd, the grey brook). From it to Cecin Meryrc or Meirch forward as far as Cruc-Petill Bechan. From there to the Hebog-Vein (the *hawk stone*, Rees). From it to the Dugleis bisgueliauc. From it to the brook yr Eilin. From it to Chruc Cust. From it to Cruc Corn Cam. From thence to the source of the Isceuiauc (or Isceviog) forward to the Meithini direct to the Hen Allt. From thence to the Cil Ir Adar to the spring of the Tavern, straight to Pistill Dewi forward to Gueith Tineur (or the works of Dynevor). From thence downward as far as Letuer Cell on the river Tyui (Towy.)

This charter has many points which should be noticed. The Penn Alun is now Penaly, near Tenby in Pembrokeshire, the town, Llandeilo fawr in Carmarthen, still flourishes. Its two territories are conjecturally placed by Rees as Llandeilo Villa and Llandeilo Patria. The Church of the men of the water is Llanddowror on the banks of the river Taf, Carmarthenshire. Noe alone is named as lay witness, where we should expect to meet other names also, in obedience to the rule governing the *diplomata* of this period. The place-names are difficult to equate with modern appellations. The "tavern," mentioned towards the end of the boundaries, is probably not a tavern in the modern sense of the word, but a cabin or cottage, and calls for its classical signification as in the "pauperum tabernas" of the classic poet.

The *Liber Landavensis* here introduces Lessons or Readings concerning the Life of St. Dubricius, already given above. The reconciliation of all the conflicting statements respecting St. Dubricius, which abound in the ancient records, is hopeless. They must be taken by students at their value according to the standard of worth which each record possesses in the mind of the individual antiquary. The *Iolo Manuscripts*, for example, state that³ Emyr Llydaw was sent to the Island of Britain to restore Christianity. That race came in two congregations to the Island. The first was that of Germanus, a saint and bishop, son of Ridigius, a saint of the land of Gaul, and mother's brother to Emyr Llydaw. In the time of Cystennyn Llydaw he came here, and he founded one college in Llancarvan, and placed Dubricius there as principal, while he himself became the bishop; another in the neighbourhood of

¹ *Euyrdil*, Rees.

² *Cuner*, Rees.

³ Pp. 533, 534.

Caerworgorn, where he placed Illtyd as principal, and St Lupus to be chief bishop. Afterwards he placed bishops in Llandaff and made Dubricius Archbishop there, placing St. Cattwg, the son of Gwynlliw in the College of Llancarvan in his stead, and appointing the Archbishop of Llandaff to be his bishop there.

In another place in the *Iolo Manuscripts* it is recorded as follows:—

“Dyvig, the son of Brychan, was confessor to Germanus, the son of Ridigius, and was principal of his college in Llancarvan, and afterwards Archbishop of Llandaff, and St. Cattwg, the son of Gwynlliw, was appointed in his stead in Llancarvan. His mother was Eurbrawst, the daughter of Meyrig, the son of Tewdrig, king of Morganwg.”

At this place we find an interesting note,¹ that: “A different account of the parentage of St. Dubricius is given in the *Liber Landavensis*, where it is stated that he was the son of Eurddyl, a daughter of Pepiau, the son of Erb, a regulus of the district of Erging.” His father’s name, however, is not there mentioned. From the similarity of the names Pepiau, Papai, and Pabiali, it has been conjectured that the above Pepiau, and Pabiali or Papai, the son of Brychan, were the same person, which would make St. Dubricius to be a great-grandson of Brychan; but would place rather too great a distance between the respective eras. Whatever relationship, if any, that Dubricius bore to Brychan, it is clear that his mother could not have been the daughter of Meyrig, the son of Tewdrig; as it can be satisfactorily proved that Meyrig died in 575, at the age of ninety, and that St. Dubricius was born in A.D. 475, consecrated bishop in A.D. 505, and died in A.D. 560, aged 85 years.

The kings of Glamorgan, who were contemporary with Dubricius and his successors are thus marshalled father and son, in unbroken succession, in an ancient record.² And from this we learn incidentally that an early bishopric had been established at Margam which appears to have been removed to, or merged in, that of Llandaff, probably in the time of Teilo:—

- I. Morgan Mwynfawr, who gave his name to the County, erected a Court at Margam, a place which he raised to a bishopric. Five bishops were here in succession, out of the eight whose names are known as bishops, or perhaps more accurately “Chorepiscopi,” viz.: 1. Morgan, son of Adras, bishop and king; 2. Ystyphan; 3. Cattwg; 4. Iago; 5. Cawan; 6. Tyfodwg; 7. Cyfelach; 8. Mabon. The life of this king, and

¹ *Iolo MSS.*, pp. 518, 519.

² *Ibid.*, p. 357.

a description of the state of Glamorgan during his period, form a very interesting part of Williams's edition of the *Iolo Manuscripts*.

- II. Einydd, his son, who caused the Church of Teilo, or Llandaff, to be embellished.
- III. Rhys.
- IV. Arthfael
- V. Meyryg.
- VI. Brochfael.
- VII. Gweirydd.
- VIII. Arthfael II.
- IX. Rhys II.
- X. Howel.
- XI. Morgan.
- XII. Owen.
- XIII. Ithel.
- XIV. Gwrgan.
- XV. Iestyn, the last native king, of whom more will be read herein further on.

Of Cyfelach, the seventh bishop or *Chorepiscopus* mentioned above as possibly one of those having a see at Margam, it is recorded¹ that he became Bishop of Llandaff, and was slain by Morgan, the first king in the above list. His Church is Llangyfelach in Gower, and he had another in Ewyas. He could only have been, if the Editor of the *Iolo MSS.* is accurate, a suffragan bishop in Llandaff. His name occurs in a list of Bishops of Glamorgan given as a note in the *Liber Landavensis*.

¹ *Iolo MSS.*, p. 505.

CHAPTER VI.

THE LATIN LIFE OF SAINT TEILIAVUS, OR TEILO.

TEILIAVUS, Telyou, or Teilo stands out pre-eminently in the early memorials of Llandaff, and in his time it is that we first begin to get any definite idea of the chronology of the events which are connected with the history of that see. His Life, as given in the *Liber Landavensis*, is a somewhat difficult document to deal with, for in it facts of history are involved with effusions of sentiment and piety. The text printed and translated by Rees, and again printed by Evans, shows that it possesses the general character of other Lives of Saints, where the miraculous is blended with the matter-of-fact, and the paucity of real material is supplemented by the introduction of episodes from which very little substantial help may be obtained. Such as it is, however, it possesses a great value in our eyes as a record of one who occupied the See of Llandaff at a period of which very little is really well known.

It is mentioned in the *Iolo MSS.*¹ that Teilo was the son of Enllech, the son of Hydwn, and his churches are Llandaff, LLandeilo-Vawr, LLandeilo-Cresseni, LLanddeilo-Verwallt, LLandeilo-Abercowin, LLandeilo-Bertholeu, and LLandeilo-Glyn-Llychwyr. The Editor of that work, however, appends a note relating to this last church that he was of opinion that this name had been added by Iolo Morganwg, *i.e.*, Edward Williams, to supply an apparent deficiency. On the other hand, another record (also preserved among the Edition of the *Iolo MSS.*), which deals with "the names of those who founded churches and chairs in Glamorgan," states² that, "Lles the son of Coel, founded Llandaff and Rhath Vawr, and many others of which the names are now unknown." The same says³ that "Saint Teilo founded Aes Vawr and Llandeilo Verwallt in Gower and it was called LLandeilo Vaenor."

Following Rees for the most part and abridging him in

¹ P. 496.

² P. 635.

³ P. 637.

places, we obtain the ensuing biographical memoir of Saint Teilo.

Browne Willis, writing of Llandaff in the early years of the eighteenth century states¹ that St. Dubricius having resigned the bishopric in A.D. 512 was succeeded by St. Teleiau, who held the See until his death on V. Id. Feb., *i.e.* Febr. 9th, A.D. 540, a date for which he gives an authoritative reference. The Cathedral is said to have borne his name for some time "tho' it has been since, with better recollection, consecrated to St. Peter, to whom it is said to have been dedicated by Dubritius, whom some accounts style the Founder thereof." The tutelary patronage of Teilo was, in Willis's day, only remembered by a fair called DILO FAIR, yearly celebrated on 9th February, his anniversary. In the South Aisle, between the two pillars next above the bishop's throne, Willis finds a stone Effigy of a bishop, said to have been erected to his memory. That Bishop Teilo's body lies in the Cathedral is reasonably clear, and in a niche in the wall at the place referred to, Willis found the effigy of a bishop in a recumbent posture, carved in free-stone. "They told me," he says,² "it was St. Teilaw's tomb, but the work does not seem to be above four hundred years old; and, besides, the present church was built several ages after St. Teilaw's death. However, 'tis very probable it might be erected to his honour by some of his successors, and that here might have been an ancient monument." But, in disagreement with this, Canon Holmes, in his second edition of Stubbs's *Registrum Sacrum*,³ states that Teilo, Metropolitan of Llandaff, "succeeded to the dignity in A.D. 542. He was consecrated at Jerusalem with St. David. He retired into France during the prevalence of the *icterica pestis*, and returned in 596; died 604." The reader must undertake to reconcile these dates for himself.

THE LIFE OF SAINT TEILAVUS, OR TEILO, ARCHBISHOP
OF THE CHURCH OF LLANDAFF.

This holy man, was from his infancy, a worshipper of God, nor is it wonderful, for before his infancy, God had predestinated him to be his servant. The man of God carried on his warfare by being urgent in his prayers to God, and by giving to the poor all that he possessed. He was an eminent confessor, who on account of his virtues, had nothing to confess, for in infancy he was good, in

¹ P. 39.

² P. 17.

³ P. 218, quoting the authority of Ussher.

youth he was better, in advanced age he was best of all. But that there may not be silence with respect to the race of so great a man, as if it were not known, we know that he was descended from noble parents, and the nobility of his mind, was likewise acceptable to God. After he grew up in age, virtue and wisdom, he was called by intelligent persons by the suitable name of ELIOS ; and Elios, in Greek, is interpreted in Latin by SOL (the Sun), for his learning shone as the sun by illustrating the doctrine of the faithful. But illiterate men corruptly pronouncing the termination of the word, it came to pass, in course of time, that he was called not Elios, but ELIUD. We read that he was, in his childhood, instructed in the Holy Scriptures, by St. Dubricius, the Archbishop (whose successor he was), until at length he saw him a boy of such talent, that he not only believed himself to be inferior to him in knowledge, but that with the co-operation of the Holy Spirit, he succeeded better than any other in explaining to him the obscure passages of the Scriptures. This St. Dubricius observing, who hitherto had been his master, and understanding that he could not teach him, he was desirous that he should succeed him in the mastership because he exceeded him in learning and talent.

But so much modesty accompanied him and such zeal for the study of sacred literature excited him, that he who was now able to become a master to others yet sought a master for himself, as well because he had rather be under the discipline of another than live without constraint, as because he wished to understand the mysterious and obscure passages of the Scriptures, not after the manner of foolish philosophers, that he might confound others, but that he might confute the errors of heretics, and therefore he confuted the heresies and corrected the errors of many.

He benefited the faithful by his simple and general mode of reasoning more than any philosopher ever did by his subtle arguments, for they seeking the way, always deviated from it, he never passed by the way of truth, but travelled along it, as if a candle preceded him, and no one hindering him, he went to Him who was the true light. For he travelled through Him who is the way, and was taught by Him who is wisdom.

Then hearing the fame of a certain eminent man named POULINUS,¹ he went and abode with him for some time, that by conversing together on the obscure parts of the Scriptures, which he did not comprehend, they might understand all as truly explained.

¹ Poulinus, or Paulinus, founded the monastery of Tygwyn ar Dâf or Whitland, co. Carmarthen, and to him Teilo and others resorted for instruction.

And he had there for a companion St. DAVID, a man of most perfect life, to whom he was united by so much love, and the grace of the Holy Spirit, that in their transactions, they both had the same thought with respect to what was to be done and what to be left undone.

In the days of those holy men, a certain people, of Scithia, who, from their painted clothes, or the colour of their eyes, were called PICTS,¹ came in a very large fleet to Britain, and being seized with a desire of enjoying the land on account of the plenty of the good things, with which it then, above all islands, abounded, invaded the country of the Britons, more through means of treachery than force, and for some time exercised very great tyranny over them, nor is it wonderful that it was overcome by it, for the nation of the Picts were crafty, and trained in many engagements by sea and land, and the other, although endued with strength of body, was artless, and peaceable, and not having been by any one attacked, and ignorant of war, was the more easily subjugated. If any one should be desirous of having a more full account, he will find it in the *History of Gildas*, the Historian of the Britons.

And when a certain prince² of that impious nation had arrived from the seaport, and murdering the unfortunate inhabitants, and burning the houses and churches of the saints, proceeded as far as (Minuensem Civitatem) the city of St. Davids; he here stopped, and built himself a palace. And when he beheld the probity of the life of St. Teilo, and St. David, and of other servants of God, who lived with them, he not only envied them, as it is always the custom of the wicked to envy the good, but also because he saw them so attentive to the service of God, said many reproachful things of them that he might separate them from Christ, and as he could not effect what he wished by threats, and schemes, and thought that it could not be better effected than by the blandishments of women. He therefore ordered his house-keeper to send her female servants to the holy man, and offer themselves to their sight, that by their immodest deportment, and their meretricious blandishments, they might endeavour to withdraw the minds of the holy men from their holy purpose. And whilst they executed the orders of their mistress, and counterfeited madness, they became really mad. Which the aforesaid persecutor, and all his family observing, they by the favour of the servants of God, received the catholic faith, and were baptized by them in the name of Christ. He

¹ Cf. Picti Geloni, *Virg. Georg.*, ii, 115.

² Rees calls him Boia, a chieftain of the Gwyddyl Ffichti, or Irish Picts.

therefore was blessed, who persecuted the just knowingly to become just ignorantly, who tempted holy persons so as to become holy, who quarrelled with men to become reconciled to God, who despised the humble so as to take delight in humility.

After God had punished those immodest women with incurable disgrace, he adorned those holy persons by another marvellous work, and worthy of being mentioned. For when the blessed Teliaus and Maidocus¹ read in the courtyard of the monastery, not the fictions of the poets, or the histories of the ancients, but the Lamentations of the prophet Jeremiah, that they might be the more warmed with the love of the heavenly country, a certain servant came, and said to them that wood was wanting, wherewith the supper of the brethren was so prepared. And this they considered vexatious, not because they were slow to obey the brethren but because they could not return in time from the wood for preparing their supper. They therefore went to the wood in great haste, being very anxious to return soon, and bring as much as would be sufficient for the need of those who prepared the food for several days, that afterwards they might the longer remain in holy reading, and in prayer. Two very tame stags yoked together met them and offering their necks to be harnessed by the direction of God, afforded them their service, as if they said, "God seeing your anxiety, has deprived us of our wildness, and made us tame animals, in order that we might perform the labour which you have undertaken." And when they had been harnessed, St. Teiliaus and Maidocus praised the Lord, saying, "Blessed be God, and the Father of our Lord Jesus Christ, who has mercifully regarded his servants labouring for the brethren, by making tame animals of the wild beasts of the woods, that they might sustain the burden of our labour."

And when the holy men had loaded their vehicle, and were returning home, they did not, as is the usual custom, goad on the loaded stags, that they might proceed the faster, but went a great way before them, and the stags, no one driving them, followed. And that their praying might not be any more interrupted by business of the kind, the same wild animals, for a long time after, by the direction of God, brought wood to them, and what things were necessary for the use of the holy men. Who therefore doubts that those persons were holy, to whom God caused the stags thus to minister? Others may indeed kill the wild animals, but they cannot so tame them. When they approached their residence, all

¹ Perhaps the same as Matauc.

the inhabitants of the place met them and said, "O divine brethren, how manifestly have ye been distinguished this day by divine grace for the irrational brutes have become your servants, we therefore are unhappy persons, who have not obeyed the saints until we are admonished by the brute animals to obey them." In the meantime, St. David going out of his tent, found before the door thereof a book open, which had been ignorantly left by the brethren, and although it rained vehemently, it was altogether uninjured by the rain. Which he admiring, said, "God is wonderful among his saints, and holy in his works." And that a good thing might not be lost in oblivion, but widely spread abroad, he immediately called the elders of the people, that beholding the wonderful works of God, they might render prayers and vows to the Lord, and publish to men the sanctity of their brethren because God had preserved their book from the rain.

That those persons might be more distinguished by miracles through the faith of Christ, as God caused water to flow from the rock for the thirsty Israelites, so he ordered fresh fountains to arise for the thirsty saints, and as we have heard from old inhabitants of the place, they who drank of those fountains, asserted that they did not drink water, but wine, so pleasant was its taste. For those wonderful works, which the divine virtue performed for them, they were very soon celebrated everywhere as good and meritorious persons. God, therefore, seeing that they were adorned with so many virtues adjudged that they should be promoted to ecclesiastical dignities, and he sent his angel to the holy men to inform them that they were to go to the holy city of Jerusalem, and there receive the rewards of their warfare.

The holy men, namely, Teltiaus and David, being in all things obedient to their God durst not resist the divine appointment, but associating with them Paternus,¹ one dear to God, the three, in the name of the Holy Trinity, commenced the appointed journey, but not as many travellers do, with the preparation of much money, but without staff or scrip, trusting rather to Him who "giveth fodder to the cattle, and feedeth the young ravens that call upon him." Nor did they trust in vain, for God, through means of his faithful servants, gave seasonably all things that were necessary for them. They were adorned with the light of heavenly grace, so that their arrival was welcome to all, and their presence procured health to the sick, they therefore, through various provinces, left traces of

¹ Paternus, or Padarn, son of Pedrwn, came to England from Armorica in A.D. 516, and founded a religious Society at Llanbadarn Fawr, in co. Cardigan.

their sanctity, by healing the disorders of all that came to meet them, who asked for a remedy for their infirmity in the name of Christ, and hoped by his power that they should recover their health. When robbers met them in the way, they not only peaceably gave up to them their property, but if they thoughtlessly left any portion of their plunder behind, they reached it forth to them with a cheerful countenance. And they seeing the good simplicity of the holy men, asked pardon for what they had done, and not only restored to them their own, but guarded them until they were in a place of safety, thus by unknown persons they became known, and robbers became their greatest friends.

Having at length completed so long a journey, they did not request soft beds, on which they might take rest, but lying on the bare pavement of the church, they continued their prayers for they were altogether unmindful of what were earthly. In the mean time, all the clergy attentively watched which seats, when the prayer of the holy men was concluded, they should choose, for by the choice of the seats, they should know as they had been informed beforehand by an angel from heaven, which of them before the others, they should constitute a bishop. For there were in the church from ancient times three seats appointed by the elders, two whereof were made of divers metals, and with skilful workmanship, the third was cedar, and had no outward ornament besides what nature gave to it. Which, being humble, the humble Eliud chose for his seat, giving up the more costly ones to his brethren; which being seen, all who were present fell on their faces before St. Eliud, saying, "Hail, Holy Teliauus, and grant that thy prayers to the Lord may be beneficial to us; because today thou art exalted above thy fellow-brethren, for thou hast sat in the seat of our Lord Jesus Christ, in which he preached the kingdom of God to our fathers." The holy man on hearing this, arose with great astonishment, and prostrating himself on the ground, said, "Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful. And blessed be the Saviour, who chose that a seat for him should be made of wood, who, through means of wood should succour a perishing world." So being humble, he humbly adored the seat, yea Him, who had sat therein, because he being a creature, considered it to be the seat of the Creator.

Wherefore it happened that they requested that he would, for instructing them in virtue, speak to them a word concerning Christ, and as he had imitated Him in sitting in the chair, he would imitate

Him in preaching. Observing them to be warmed with divine love, the Saint was perplexed in a surprising manner, not because he did not know what to teach, but he doubted with respect to what they requested, and what was suitable for them, since he was altogether ignorant of their language. Yet the holy man, that he might satisfy the supplicating people, began to explain the Scriptures, so that every one of them who stood around, heard him speak in their own language. And all who heard him preaching,¹ were so pleased with the sweetness of his discourse, that the longer they heard, the more they were desirous of hearing him, At length after they were all refreshed by his salutary doctrine, lest it should seem that he was presumptuous in executing the office of preaching, if he alone preached, he said to the people, "Hear now the words of life from my brethren, who are of more perfect life than I am in conduct, and more advanced in learning." Therefore St. David and the very humble servant of God, Paternus, arose, and preached to the people, trusting in the Lord who said, "When ye come before kings and rulers, do not meditate beforehand, how and what ye shall speak, for it will be given to you in that hour what ye shall say." So the holy men, by the minds of the hearers, and if any of them wavered in the faith, they were induced, by the grace of the preaching of the holy men to hold very steadfastly the faith of the Holy Trinity.

After these things they were elected by all the people and raised to the episcopal dignity, as had been foretold by the angel, Teliatus in the room of Peter, David in that of James. And in testimony of the grace they there received, the Lord bestowing it, three valuable presents were given according to each one's need, to Paternus a staff, and a choral cap, made of very valuable silk, because they observed he was an excellent singer. To David was given a wonderful altar, it not being known to any one of what material it was made, nor was it given to him without a reason for he celebrated more cheerfully than the others. Last of all the holy

¹ Cf. Brit. Mus., *MS. Cotton*, Tiberius E. 1, part I, fol. 39, col. 1, at the foot the verses :—

"Thelie presul egregie,
Pastor gregis, doctor egregie,
Funde preces ad regem glorie,
Pro salute tue familie."

This expression *tue* can only refer to Llandaff, and seems to indicate that the MS. itself belonged to Llandaff Cathedral Library at an early time, perhaps even had its origin in the scriptorium of the monks there, as it is in the same handwriting as the body of the text.

prelate Teliaus had his gift, which, however, was not the least, a bell that was more famous than great, more valuable in reality than appearance, because it exceeded every organ in sweetness of sound, it condemned the perjured, it healed the sick, and what appeared most wonderful, it sounded every hour, without any one moving it, until being prevented by the sin of men, who rashly handling it with polluted hands, it ceased from such sweet performance. Nor was he presented with such a gift unsuitably, for like as a bell invites from the depth of sleep and slothfulness to the church, so the eminent prelate Teliaus, being made a preacher to Christ, by incessant preaching, invited them to heaven. Being presented with these glorious gifts, and a blessing received of both sides, they returned with the greatest prosperity to their own country.

Teliaus received the pastoral care of the church of Llandaff, to which he had been consecrated, with all the adjacent diocese, that had belonged to his predecessor Dubricius, in which however, he could not long remain, on account of the pestilence, which nearly destroyed the whole nation. It was called "THE YELLOW PESTILENCE," because it occasioned all persons who were seized by it, to be yellow and without blood, and it appeared to men as a column of a watery cloud, having one end trailing along the ground, and the other above, proceeding in the air and passing through the whole country, like a shower going through the bottom of the valleys. Whatever living creatures it touched with its pestiferous blast, either immediately died, or sickened for death. If any one endeavoured to apply a remedy to the sick person, not only had the medicines no effect, but the dreadful disorder brought the physician, together with the sick person to death. For it seized Mailconus,¹ King of Guenedotia, and destroyed his country, and so greatly did the aforesaid destruction rage throughout that nation, that it caused the country to be nearly deserted.

In the mean time, while this disorder raged not only against men, but also against beasts, and reptiles, Teliaus cried to the Lord in fasting, and lamentation. The anger of the Lord, through means of his prayers, and those of other holy persons, being appeased for a time, he was admonished from heaven, and with those who were the residue of the nation departed into distant countries some of whom went into Ireland, but many, he leading them, removed into France, until God should intimate to them to return to their country. And an angel thus spoke, and ordered Teliaus, saying,

¹ Maelgwn Gwynedd succeeded his father Caswallon as King of N. Wales in A.D. 517, and succeeded King Arthur as King of the Britons in A.D. 546.

“ Arise, and go beyond sea, and gather the remains of thy nation, that they may follow thee, until God, full of mercy, seeing the misery of thy nation and thee, a servant of God labouring for the nation in prayers and fasting, will grant on the removal of the persecution from them and you, that you should return from banishment, and be free from danger of this kind for ever.” And again the angel said. “ Go without hesitation, for an angel of the Lord will accompany thee, both in going and returning, and will again bring thee back with thy followers, to thy country with prosperity.

Therefore St. Teliaraus arose, and took with him some of his suffragan bishops, and men of other orders, with persons of both sexes, men and women, and came, first of all, to the country of Cornwall, where he was well received by Gerennius, King of the district, who treated him and his people with great honour. And in an interval of his hospitality, King Gerennius addressed the Bishop, familiarly, saying into him, “ I request and desire that thou wilt receive my confession, and be my confessor in the Lord.” And the Bishop consenting, received his confession and promised him, saying with confidence, that he should not see death before he received the body of the Lord, which he should consecrate. These things being done, the holy man with his companions went to the Armorican people, and was well received by them. Samson, Archbishop of the church of Dôl, hearing of the arrival of his co-brother in the country, met him with joy, for they were born in the same district and had the same language, and were taught at the same time by St. Dubricius, the Archbishop, by the laying on of whose hands St. Samson was consecrated¹ Bishop, as is related in his life. And he requested St. Teliaraus to live with him, and he assented, and resided with him a long time, and there left some beneficent proofs of his sanctity, that is, the salutiferous fountain called Cai, which he obtained from the Lord to flow. And besides the recoveries, which the sick obtained from it in the name of God, and Teliaraus, a remarkable miracle remains until this day. For the sailors of that people of Armorica, in order for their obtaining the accustomed wind for their ships, to enable them to sail direct in whatever course they intended, had a custom of cleansing that salutiferous fountain, and often, through the intercession of the holy Bishop, the Lord granted their request that is, the wind for the

¹ It is interesting to observe that the French Archbishop was consecrated in Wales, and the Welsh goes to France for consecration at this period.

sails of their ship, whereby they sailed pleasantly on the smooth sea, where they would.

Also he left there another testimony of his patronage, for he and the aforesaid St. Samson planted a great grove of fruit-bearing trees, to the extent of three miles, that is, from Dôl as far as Cai, and these woods are honoured with their names until the present day, for they are called the groves of Teliauus and Samson. And from that time forth, the Bishopric of Dôl is honoured and celebrated by the testimony of all the Armorican Britons, on account of the conversation and reverence of St. Teliauus.

In the meantime, whilst these things were taking place it happened that Christ, through his mercy, ordered that the aforesaid pestilence, called the Yellow, should depart and vanish from the whole island of Britain. Which the faithful leader, Teliaus, having heard, greatly rejoiced, and being summoned by the Holy Spirit, he sent messengers both into France, and beyond the Alps into Italy wherever it was known to him that his countrymen had fled, and he collected them together, that as the pestilence was extinguished, and peace effected in every respect, all might return to their own country. Therefore he prepared three very great ships for the numerous people to pass over. The holy man came to the seaport, as they were weeping and mourning on account of the departure of so great a father, and while they waited for a prosperous wind for their voyage, lo! Budic,¹ the King of the district came to meet him with a large army of Armoricans. And immediately the King and his whole army, knelt down before him, and on his asking what this meant, the King answered him, "We bend our knees for this purpose, that thou mayest beseech God, for me and my country, on account of the calamity which we at present sustain, for a huge viper has lately appeared, which has nearly destroyed the third part of my kingdom.

The holy Bishop for some time hesitated, and dreaded to go with him, for terrible things were related of the viper, and suddenly an angel of the Lord appeared to him, and comforting him, said, "Fear not to go with them, for the power of Christ will be present with thee, which will destroy the viper under thy hands, and on thy account the Redeemer and Saviour will save and deliver all the country." The holy Prelate, following the advice of the angel dared to approach the flying and winged dragon, and being

¹ Budic appears later in the life of Teilo's successor Oudoceus. He was the son of Cybrdan, native of Cornwall, and particulars of him will be found at the beginning of the life of Oudoceus.

inspired from heaven, he immediately took off one of his vestments and tied it round its neck, and ordered him, by the Lord's commandment, to follow him as far as the sea, and cease to emit his poison and pernicious blasts of breath. And lastly, the pestiferous beast, according to the commandment of the Bishop, having become mild and gentle, did not lift up his wings to terrify, nor shew his teeth to gnash with them, nor put out his tongue to emit his fiery breath. And immediately the pious Prelate went towards the sea, leading after him the enormous monster by the portion of his vestments, where-with he had tied him, and immediately, in the name of the Lord, fixed him to a great rock in the midst of the sea. And the Armoricans seeing this, entered into counsel with St. Samson, and said to him. "Holy father, take care of us, for if that man of God leaves us, the serpent will come again and destroy us and our country, be pleased therefore to keep him with us, and earnestly intreat him to consent to remain, so that we may not die from that calamity." And the pious father hearing that St. Samson and King Budic, with the people, had consulted that they might retain him by their intreaty for some time, was displeased and resolved in himself not to do what they agreed on and proposed. And, lo! an angel of the Lord appeared to him in that night, and said, "Do not hesitate to remain with them, for through means of thee, the country shall receive protection and assistance and this will be a proof to thee that I am sent from the Lord; to-morrow the King and the aforesaid Prelate with a numerous attendance of people will come to thee, and suppliantly intreating, will strongly offer to thee the episcopal care and privilege of all Armorica, and consenting to them according to my advice, accept what they offer to thee for sometime. In the meanwhile shall be collected thy countrymen, who are still dispersed on all sides, and say unto them, I will remain with you as long as may please God whilst waiting for the assembling of all my exiled countrymen."

And again the angel said, "Lo! another proof will be shewn to thee from God through me. To-morrow the Prelate and King with a large company of people will meet thee, that they may lead thee honourably, and gloriously, to the episcopal seat, and then they will zealously offer to thee the best of their horses for thee to ride thereon, do not thou consent to receive it at all from them, for thou shalt immediately have, as a testimony of the divine permission, a most excellent steed sent to thee from God through me, and mounting him cheerfully and triumphantly, thou shalt go with them to the bishopric of Dól, which has been prepared and predestinated by God for thee."

All these things, therefore, took place the following day, as the angel had promised for the King, and Prelate, with a multitude of people met him, that they might conduct him with due honour to the episcopacy of Dôl, and exalt him unto the episcopal seat, and lo! suddenly, as the heavenly messenger had predicted, when they offered to him one of their best horses, and he refusing to receive it from them, there appeared near him a most beautiful steed, sent by God to him. And mounting him, he went with them to Dôl; and there, as he had been commanded by God, he consented to remain, until the time afore-appointed of God the Father. And at that instant of time, he called to King Budic and with the bestowing of much blessing on him, gave him the aforesaid horse. Before all the people, the Bishop St. Teliaus, requested of God, and suppliantly, prayed, that the soldiers of Armorica might excel in horsemanship, all other nations, and thereby defend their country, and avenge themselves victoriously on their enemies. And that privilege which St. Teliaus obtained from the Lord to be conferred by him, remains until this day, according to the testimonies and historical accounts of all the old men of that country. For the Armoricans are seven times more valiant as horsemen than as foot soldiers.

In the mean time, whilst these things were performed, the Bishop St. Teliaus, called to him his family, that is, the common people of his country, and conversing with them familiarly, at last said to them, "Know ye, my little children, that our King Gerennius is afflicted with a serious disorder, and I believe, as an angel has informed me, that he will die of this illness; when I came to that country passing through his territories, I visited him, and he honourably received me and my companions, treating us hospitably for some days. And I engaged to him, promising in the Lord, that he should not see death, nor his last day, until he received from me the body of the Lord, and that then he should depart from the world. Prepare therefore for us our ship, that through means of knowledge divinely communicated, we may return to our native country, which has been a long time desired, and divinely promised to us." A large ship being therefore prepared, and seven years and seven months expired, during which St. Teliaus had resided in the country of the Armoricans he entered into it with many doctors; and some other bishops, by whose sanctity the British nation should be refreshed after the pestilence. And then he enjoined his companions, saying, "Take with you this sarcophagus, that the body of Gerennius may be buried therein." And

they wondering, declared that they could not obey the command, on account of its great size ; “ for,” said they, “ ten yoke of oxen can scarcely move it from its place.” But he, trusting in the Lord, and the prayers of his bishops and people, directed that it should be cast into the sea before the prow of the ship and that through the power of God it would be brought to the bank without using an oar, which was accordingly done. And as they sailed in the middle of the sea, another ship met them, and the sailors coming together conversed with each other, and a bishop sent by King Gerennius mentioned that the King was dying, but expected the arrival and coming to him of Teliauus. Sailing together from thence, they go to a harbour called Din Gerein, and, lo ! immediately the aforesaid stone [sarcophagus], that had been thrown into the sea, having arrived appeared between the two ships, and according to the faith of the holy pastor of Christ, manifested the glory of his majesty. St. Teliaus coming to the King found him, still living, and having received the body of the Lord from his hand, joyfully migrated to the Lord and his body was carefully buried in the aforesaid sarcophagus, and by his holy confessor committed to God.

After these things, the holy man went to his own episcopal see, with a great number of the clergy and people who accompanied him, and there he remained to the end of his life, holding supremacy over all the churches of the whole of southern Britain, according to the appointment of the fathers who consecrated him at Jerusalem, as before mentioned. And the nation, although consisting of a few persons, very soon increased into a large multitude, and this, indeed, because they were obedient to every order of the holy man. So the holy church, which had been dispersed for a long time, was exalted by the coming of Teliauus, the most holy of holy persons ; to whom came those who had been disciples of St. Dubricius ; viz. Iunapeius, Gwrmaet, Cynmur, Toulidauc, Iuhil, Fidelis, Hismael, Tyfhei, Oudoceus, and many others, that they might imitate him in conduct and doctrine. Of whom he consecrated Hismael to be a bishop, and sent him to take charge of (Ecclesia Minuensis) the church of Menevia, now deprived of its pastor, for St. David had migrated to the Lord, and many other persons of the same rank he likewise raised to the episcopacy, sending them through the country, and giving dioceses to them to suit the convenience of the clergy and the people.

Now the miracles we know to have been performed by him, we commit to writing and memory, for by being silent with respect to the miraculous power of God, and the saints, we are grievously

deficient in duty ; but by publishing it, we obey. He had three pack horses, who without any one attending them, went to the wood, and when loaded by the woodmen, returned in a similar manner without a driver, and thus served the brethren daily. It is said that he raised one from the dead on the river Couin, who was named Distinnic ; that one sick of the palsy was by him healed in the church of Radh,¹ before all the people, on the Sabbath day, and with what ever disorder the sick were afflicted, they were healed of it by the laying on of his hands. But they, who in any way injured him, either were long tormented, or immediately died, as an audacious woman, who offended him, expired before all the people. Also a certain regulus named Guaidan, violated his refuge in one of his churches commonly called Lanteliau bechan, and as he was raging there and committing this act of violence, he immediately in the same cemetery, vilely lost his life, but those who acknowledged their crimes, immediately recovered their health, and were pardoned through means of his prayers.

On the night of his decease, there arose a great dispute between the clergy of three of his churches each asserting its authorities and privileges for obtaining his body, one of which was Pennalun,² and which claimed because it was there his ancestors had been buried, and therefore, the proper place by hereditary right ; the second church, situated on the banks of the river Tyui (Towy) claimed it because it was the place of his residence, where he lived retired and because he there gloriously ended his life ; the third was Llandaff and urged its claim on account of its having been his episcopal see, of its privileges and dignities, its consecrations and obedience, and of the unanimous voice of all the diocese, and especially because of its former state, and the appointment of St. Dubricius and other fathers. But at length, attending to the advice of discreet men, they had recourse to fasting and prayer, that Christ, the great judge, who is the true authority and privilege of holy persons, should declare by some manifest sign, to which of them He would be pleased to commit the holy body of the Saint. And in the morning, a certain elder, looking towards the place where the body was, spoke with a loud voice, saying. "Our prayer, brethren, has been heard by the Lord, who deprives no one of his reward. Arise, and behold what things have been done by Christ the Mediator between God and man, that our dispute might be settled, and as in the life so in the death of the holy confessor Teliaus, miracles should be performed." For, lo ! they saw there

¹ Probably Roath, adjacent to Cardiff.

² See p. 40.

three bodies, to which there was the same dimensions of body, the same beauty of countenance, (what more ?) they had the lineaments of the whole frame without any difference.

So peace being restored, each with their own burden returned homewards, and they buried the different bodies in those several places with the greatest reverence.

It was, however, known to all the people, by the great number of miracles, and the accounts of ancient writers, that he was certainly taken to Llandaff, for at the tomb of this eminent prelate, the sick were most frequently healed of their diseases, sight given to the blind, and hearing to the deaf.

These, and more than these, the divine miraculous power performed for the most holy confessor Teliuuus, wherefore celebrate the festivity of so great a man with all the affection of your mind, frequent his church, and according to the ability of each of you, bestow of your substance on the poor in his name, who accepts great things for small, and small things for great, as he received a cup of cold water from the woman of Samaria, as if she had given a thousand talents of gold ; that by imitating him in good works, ye may deserve to be glorified with him in seats above, by the aid of our Lord Jesus Christ, who always lives, and reigns for ever and ever. Amen.

During the life [of this Saint] the Church of Llandaff, through his sanctity in conduct as well as in doctrine, increased in churches, and territories, which were given to it, with all their liberty, dignity and privilege, by his contemporary Kings, Teudirie, son of Teithpall, Idon, son of Ynyr Gwent, Gwrcant Maur, Mailcun, Aircol Lauhir, Catgucaun, Tredecil, Rein, and many other Kings and Princes of southern Britain or the Brythons, and this was done by naming the churches with their territories and endowments, the description of their boundaries, and the attestation of authorized persons.

The few charters of Llandaff which are contemporary with Teilo record further details of the Saint's life-history, and they will be found in the description of the documents which are given later on.

CHAPTER VII.

THE OLD ENGLISH METRICAL LIFE OF ST. TEILO OR TELYOU.

THERE is an old English poetical Legend of Bishop TELYOU in the British Museum, Manuscript Department, among the Egerton MSS., with numeration 2810, folios 94-99, which does not appear, so far as my researches have carried me, to have been printed hitherto. The following is the text of it:—

LEGEND OF BISHOP TELYOU.

- Seynt telyou þe byssop . þat was of moche pris
Was ibore in Wales . also ich wene iwis
Of þe grestes lordinges . of al þat syde
Of his grete godnesse . me telleþ suiþe wide
And þe3 þer nis no clerc . ich wene in none londe
þat al þe godnesse of is lif . conne vnderstonde
- ¶ Vor his holinesse . sone yshewed was
þo he was icristned . þat was a wounder cas
He was icleped Elyos . *and* þat was schele *and* ri3t
In tokne after of his lif . þat was goed *and* bri3t
- ¶ Elyos an englis . þe sonne icleped is
þat sshineþ suiþe bri3te . so dede his lif iwis.
at nouþe þur3 lewede men . telyou is his name
al his lif was gode *and* clene . *and* wiþoutem blame.
- ¶ Euere as þes *child*¹ wax . bettre he was *and* bettre
þo he was of elde . his vrendes him sette to lettre.
God him 3af þo grace . yno3 to vnderstonde
Vor al was þe chilles þo3t . to fle senne and ssonde.
- ¶ To workes of merci . he dede at his wille
And help þat neode hadde . boþe loude *and* stille
him self he made poure . þe poure he made riche.
Ich wene in þis contre . bieþ vewe children suche.
Vor of þis worldes god . ne kepte he ri3t no3t.
At heuene vor to habbe . euere was in his þo3t.

¹ MS. has *clid*.

- ¶ Lo wij wat chaffare . þe child ladde his lif
 Vor to winne reste . he vorsoke wordliche strif
 Wij þinges þat faileþ sone . ichote he bozte also
 þe heze ioie of heuene . þat lasteþ euere mo.
- ¶ þis ilke marchaundise . is of moche pris
and woso vseþ suche oker . he deþ aþ þe wise.
- ¶ þus liuede þis gode child . to his lifis ende
 So þat dubrice þe erchebissop . aftir him gan sende.
 He hym tauzte of holy Writ . þe child so vnderstod
 þurȝ grace þat he hadde . his wit was so god.
 þat bettere he couþe vnderstonde . þing þat men hym sede
 þan eni maister miȝte . to hym in boke rede
- ¶ þo dubrice þis iseȝ . glad he was *and* bliþe.
 And bisouȝte telyou . ofte and mani shiþe.
 þat he hym ssolde elleswar . oþer maister seche
 Vor he nas noȝt worþi . lengere hym to teche
And seide þeȝ ich ssol . ouer oþere maister be
 Ichot ich am vnworþi . vor to teche þe
- ¶ After þe bissopes rede . þis zungeman ginnēþ werche
 Nolde he nouȝt vnboxum be . to þe prelat of holi cherche.
and þeȝ he miȝte ouer oþere be maister in techinge
 zut he hadde leuere . be scoler *and* vnderlinge
And þat nas nouȝt þurȝ prude . to habbe gret maistrie
 At was þurȝ boxumnesse . to ssende heresie.
- ¶ Heresie is icleped . among vus valse bileue
 þat al to moche regneþ among men . amorwe *and* aneue
 þerof hadde þis holi man . suiþe moche reuþe
 Vor he wolde holden up . cristendom in truþe.
- ¶ He hurde telle of a man . þat paulyn icleped was.
 In þe contre þat he wonede . non so wis þer nas
 Vor þe grete godnesse . þat he hurde of Paulyn.
 He wente to þis godeman . *and* bed of hym þat in.
- ¶ Paulyn hym answerde . Welcome mote þou be
And þe wile þi wille is . broþer duel her wij me
 þer duelde telyou . wij paulyn þe gode
Aud talkeden of holy Writ . wij suiþe milde mode.
 So þat alle þinges . þat to telyou were vncouþe
 Wij here tweyre speche . hie worþen suiþe couþe
- ¶ þere funde telyou . a suiþe trewe fere
 Daud was is riȝt name . so ich zu telle here
 bitwene þise twe zunge men . þer ne twemde noȝt
 Vor hi were boþe . of owil *and* o þoȝt.

- And* hi hym louede yuere . so wel alle bo.
þat hii nolde hor uelausip . uor noþing dele atwo
þer hii duelde iuere al hor wil was on
In þis such uelaussip . nou ne finde ich non
- ¶ It biuel in þulk time . þat a strong man
A swiþe gret lordling . þat moche wonder bigan
After gret manslaȝt . *and* manie robberie
þat he hadde ydo in Wales þurȝ his wikked maistrie
After brenning of churchen . *and* oþer moche wo
to þe toun of meneue . wiþ is verde gan go
- ¶ þer he him made a palais . of noble wort *and* riche
in al þulk contre nas non his yliche
þer wonede þis luþer man . þat volle of enuie
And herde telle of paulyn . *and* of is *companie*
- ¶ þis luþer man *in* herte . anon gan byþenche
ȝef he miȝt in eni wise . hor godnesse assrenche
- ¶ *And* þoȝt þat he wolde . asaye wiþ lecherie
ȝef he miȝt ouer hom . winne wiþ maystrie
And wiþ wille of fol wimmen . her holinesse vndo
þis was þe best *consail* . þat þis luþer man funde þo
- ¶ He cluped his wiues bourwimmen . *and* bed hem go
wel riȝt
to paulin *and* is veren . *and* fonde wiþ al hor miȝt
ȝef hii wiþ fol semblaunt . oþer wiþ fol dede
Miȝten þis god holi men . ut of godnesse lede
- ¶ Vorþ went þis fol wimmen . þat hii com wel riȝt
to paulines hous . þat to God was ydiȝt
tour him *and* is veren . him hii gon goi
And wiþ semblaunt *and* wiþ speche . þer hii verdenso
riȝt as hii wer wode . hii speke of uelenie
And askede of þis gode men . þe dede of lecherie
- ¶ teliou was ofssamed sore . *and* his ueren echon
Ac *ihesu* crist of heuene . on hom þoȝt anon
And uor to witie is sergauns god so wel byhedde
þat alle þis fol wimmen . in hor folie awedde
- ¶ þo þis wikkede man . herde of þis þinge
he wente to þis gode men . ne duelde he noþinge
mercy he hom bisoȝt . of alle is fol dede
And seide þat he wolde amendi him . *and* beter lif þer
after lede
- ¶ þis gode men wer bliþe . of þis tiding echon
And cristned him *and* his men . in cristes name anon

- So þat he *and* al his . euere wiþ hor miȝt
 Serued god to wille . boþe day *and* niȝt
- ¶ After þat *in* a tyme . hit biuel bi cas
 þat teliou wiþ anoþer . stiward of us was
 Madoc heȝt þe broþer . þes two most mete diȝt
 to alle her oþer breþeren . so it fel wiþ riȝt
- ¶ Ac in a day hit biville . þat wode nadde hie non
 teliou *and* madoc . to wode gonnen gon
 Homward uor to spede . gode wille hi hadde
 Ac hou þe wode ssolde be hom ybroȝt . sor hii wer of dradde
- ¶ Vr louerd *ihesu* crist . ne ne uorȝet ȝom noȝt
 þo hor wode was yhewe . *and* into þe cart ybroȝt
- ¶ þer come two hertes wilde . hii hom milde *and* tame
 þes gode men hem ȝokede . so it wer in game
And wenten hom vorþwade . þe hertes uair *and* stille
 Arowen after þat wode . wiþ wel gode wille
 nas þer noman þat hom drof . ne þat hom bed gon
 þis wildes best hom seruide . ȝeres manion
- ¶ þis was a gret wonder . *and* a gret help also
 þat god uor seint telyous loue . wolde on erþe do.
- ¶ telyou in anoþer stede . wiþ dauit *and* padarn
 Hadden gret defaut of water . so ich ȝu telle can
 telyou kneled adoun . *and* bed godis grace
 a uair welle gan springe . anon in þulk place
 men seggeþ of þe countre . þat þe well is in
 hit naþ no sauour af water . ac aþ sauour of win
- ¶ telyou dauit *and* padarn . þes þre men so hende
 Wer yhot þurȝ angel . to þe holi londe to wende.
 þurȝ þe angeles hest hii dede hem . uorþward in þe weye
 manie miracle god ded uor hem by þe countreye.
- ¶ to ward þe toun of *ierusalem* . hii com goinge
 Al þe bellen of þe toun . to ȝens hom gown ringe
 Wiþout mannes honde . al þurȝ godis miȝt
 men wenten to ȝens hom . uor hit skele *and* riȝt
- ¶ nas noman þat wist wy . þis ringinge miȝt be
 þo hii com wiþout toun . hii seȝe come men þre
 þo hii hem iseȝe . hii understode echon
 þat hit was a tokninge . to ȝen hom uor to gon
 uair hem underuenge . þe men of þe cite
 O wille was on hem alle . þeȝ þer were bodies þre
- ¶ þeruor seide þe pople . so ich ȝu telle con
 þat þer was come þe trinite . uor þre þat wer in on

- ¶ þe pople to þe temple . suiþe uair hom broȝt
þri hii knelede adoun . *and* godis help bysoȝt
þe pople sette þre chayres . biside bi þe wal
þat on was of cedre . þe two gode metal
- ¶ Al þe uolk biside stode . þat was wis in witte
and lokede in þe chayr of cedre . wich of hem wolde go sitte
þo hii wer aris up . al þat uolk in pes
telyou þe chair of cedre . boxomliche ches
uor hit nadde non honour . he dede hit treuliche
and to is velawes he lette . þe oþer chaires riche
þo þe pople þis yseȝ . adoun hii uelle akne
and seide godes halewe telyou . welcom mot þu be
- ¶ suiþe gret honour to day . god þe gon teche
in þis chayr he sete him self . ur vades to preche
þeruor we þe biddeþ . uor ihesu crist is sake
þat today of holi writ þu us preching make
- ¶ so þat hit be ur soul help . *and* þe uende to ssame
teliou seȝ hor gode wille . *and* þonkede godis name
and wiþ wel gode wille . graunted hor bidding
Ac nou ȝe mou yhure a suiþe wonder þing
- ¶ Alle þe clerkes þat weren þerin
þoȝt is predicacioun was . al pur latyn
and alle þe lewede men ȝunge . *and* olde of age
þoȝt þat he preched . in hor owen langage
- ¶ So þat euerich man of wat londe he were
miȝte his predicacioun . wel unde[r]stonde þere
þus prechede þis gode man of þe trinite
þat al þe londe afterwarde . miȝte þe betere be.
- ¶ god sent þis gode men . ȝeftes suiþe riche
ich wot hii come uram heuene . ne beþ hom non iliche
Eueriche hadde is ȝeftes . so it to him byfil
þerbi me understode . hii wrøȝt bi godis wil
telyou hadde a belle . þat ȝaf murie sounne
uor he hadde þe grace . of predicatioune
- ¶ bi þis ilk belle . a wonder telle ich may
hem sef it wold ringe . eche tide of þe day
Ac þo godes hondework . þerupon was uor suore
þulk ringinge anon . þe belle adde uorlore
- ¶ Dauit hadde an auter ston . þat was swiþe riche
uor in deuocioun of masse . he nadde non iliche
- ¶ Padarn hadde an staf . *and* a cantercope
uor ouer alle þe oþer . he songe best bi note.

- þo þis gode men hadde . þes ʒeftes þre
 towar hor countre . hii goune wende aʒe
 Hit biuel opon a time . þat þorst him com opon
 Alle hii were so of þorst . hii mist wat to don
 hii come bi a water . þer a maide clene
 elansede her boter . bi a welles streme
- ¶ Sein telyou her bed . him ʒuf drink anon
 ʒeo answerde leue sire y nabbe . waron in hit don
- ¶ Nim seint telyou sede . þe boter in þin honde.
and of godis suiþe wel . þu understonde
 Mak þerof an disse . al wiþout swinke
 And þurʒ godis grace . we ssolleþ þerof drinke
- ¶ þe maide nom þe boter . ne duelde ʒeo noʒt longe
And in fourme of a belle . þe boter togader clonge
 So þat þese god men . dronk her uelle
 Of þe uayr water . þat com out of þe welle
- ¶ *And* ich ʒu may telle . þe riʒt soþ i wis
 in þe churche of landaf . þulk uessel is.
 þo telyou was hom ycom . þe bissop of landaf was dede
 þe clerkes *and* þe heʒ men . nom hom to rede
and choson teliou to bissop . so þat ysacred was
 þo song þe uolc . vor ioye deo gracias
 Nu is telyou bissop . *and* loueþ lutel plawe
And þencheþ boþe niʒt *and* day . þat volc to gode drawe
And þurʒut al is bissopriche . he fondede in eche ende
 Wiþ gode predicacioun . uals bileue to ssende
- ¶ so þat uor mannes sinne . sente a wonder cas
 A suiþe gret tempest . þat flaue ycleped was
 Flaue in ur langage . bloc is ycluped *and* wan
 Alle þat þe tempest smot . suche wer uorþan
and drou toward deþ anon . ar it wer eue
 So þat in þe countre . ne derst no man bileue
 An angel com to telyou . *and* bed him þat he ssolde
 Wend *into* anoþer londe . woder so he wolde
 He *and* al þat oþer uolk . þat wolde aliuie be
 teliou þonked god . *and* clupede al is meine
- ¶ *And* bed hii ssolde warnie . boþe ureind and sibbe
 to wenden out of þat londe . al þat wolde libbe.
 Som hii wente into yrlonde . þer uor to be
And son vlowe elleswider . into oþer contre
- ¶ Seint telyou *and* is clerkes . al þe lond uorsoke
 and in toward fraunce . þe riʒt weie hii toke

- In sein teliou uelausip . wer oþer bissopis mo
þat uor drede of þe tempest . þe lond uorsoke also
- ¶ Sein telyou *and* is velawes . hom spedden so iuere
riȝt into cornwayle . þat hii ycome were
As þis gode men went . iuere þurȝ þe contre
hii founde þe king gereme . þat hende was *and* fre
Gereme hem uayr underueng . *and* wile hii wolde bilcwe
founde hom þat neode was . amorwe *and* aneue
- ¶ Of seint telyou he was yssriue . *and* seint telyou him sede
ich þe segge sire kinge . naue þu no drede
þu ne ssalt noȝt deye . he duelle ich no so longe
uort þu haue of min honde godes bodi underuonge
- ¶ *And* seint telyou hem bihet . he helde euerich del
So ȝe ssol herafterwarde . yhure swiȝe wel
uorþ went seint telyou . þe wey þat god him sende
to þe cite of toleuse . þe riȝt wei hii wende
- ¶ þe erchebissop Sampson . þat wardede þe clergie
Suiȝe uair hom underuenge . *and* þat was cortesie
in o contre hii were ybred . *and* lurnede boȝe yuere
under dubrice þe erchebissop . þo hii togader were
- ¶ þeruor he him founde . al þat him nede was
And dede to him *and* to his . suiȝe gret solas
Sampson louede telyou . *and* al is ifere
uor hii wer boȝe . of sinne suiȝe skere
Manie wer þe miracles . þat god dede þere
uor þe loue of seint telyou . *and* uor is yuere.
- ¶ Seint telyou herde telle . þat þe tempest was ago
þat hadde biuor in Wales . ydo wel moche wo
he þoȝt þat he wolde . al is ueren of sende
and þat hii wolde yuere . to hor contre wende
Ac þe godnesse of seint teliou . spronge about wide
So þat it come to a riche kinge . þat woned þer biside
- ¶ þis kinge went to seint telyou . wiȝ moche of is mene
and þo he com biuor him . adoun he uel akne
and bad him help *and* consayl . por seynt charite
Of a wikked dragoun . þat ssende al þe contre
Seint telyou was agast . to þe dragoun he wende
lest þis foul best . lest hit wolde him habbe assende
Ac an angel him bade . wende in godis name
uor þe worme he ssolde him do . noþer harm ne ssame
- ¶ þo seint teliou yherd þis . uorþ he gan him gon
so þat he founde . þis foule best anon

- behet it anon riȝt . ich segge ȝu uor soȝe
 þat he ssolde no mane misdo . wiȝ blast of is toȝe
 ¶ þe dragoun wax al milde . *and* lay suiȝe stille
 Seint teliou her uast bonde . *and* dede wiȝ here is wille
 to a roche of ston . bi þe see side
 he bonde her wel uaste . þer uor to bide
 þat he ne ssolde þerafter . nanne man do ssame .
 Al þe uolc þat þis yseȝ . hered godis name
 ¶ Ac ȝut hom dradde sore . lest þe best at þe last
 Wolde breke is teyles . *and* hom alle agast
And bede Sampson þe erchebissop . por seint charite
 þat he bede seint teliou . lengere wiȝ hom be
 at þe leste uort hii wiste . þat þe dragoun dede were
 ȝef he nold amonges hem . no lenge duelle þere
 ¶ Seint telyou answered he nolde in none wise
 duelle ac he wolde wende hom . to do godis seruise
 Ac angel eom aniȝt . *and* seide to him þus
 ich þe segge telyou . urom ur louerd *ihesus*
 ¶ þat þu most her bileve . *and* chaungi þi þoȝt
 uort al þi *companie* . be togader ybroȝt
 And þerof þu ssalt tomorwe . haue gode tocninge
 to þe ssol com erliche . þe bissop *and* þe kinge
 ¶ þe pople *and* þe clergie . *and* bidde por charite
 þat þu duelle awile wiȝ hem in þat contre
 hii ssolleȝ beden þe an hors . þat ssal be broȝt biside
 þat þu ssalt . þeron to toleuse ride
 Here bone þu ssalt graunte . *and* þe *presauant* uorsake
 uor *ihesus* crist ssal þe anoȝer . purueance make
 ¶ riȝt aȝ þe angel sede . amorwe it biuille
 And seint telyou þe bissop . grauntede al hor wille
 þe wile þat he þer duelde . he of sente is mene
 uayn hii wolde wende . towarde is contre
 ¶ þo hii wer togadere ybroȝt . *and* þe dragoun was dede
 homward uor to wende . al was hore rede
 hii nome hor leue . *and* diȝten hom to wende
 Seint telyou to hem seide . wordes suiȝe hende
 ¶ ȝe wetetȝ þo we wente þurȝ *cornewayle* . hou geremie þe
 kinge
 God hit him uorȝelde . us ȝaf gode gustninge
 We us mote spede . *and* wende wiȝ þe winde
And loke ȝef we mowe him . ȝut aliue finde

- ¶ Seint telyou wel understode . wat he byhet þe kinge
þeruor he sede to is mene . ich wot þis ilk þinge
to þe see stronde . hii wenten hem anon
And þo hii were þuder ycome . hii founde a þroʒ of ston
- ¶ Suiþe heuie *and* suiþe grete . þat wonder hit was to se
Seint telyou seide þis ilk þrouʒ . ʒe mote lede wiþ me
- ¶ Vor þe kinge geremie . wan þat he dede is
in þis ilk stone . ssal ben ybured ywis
Alle his men awondred . boþe mest *and* þe leste
and seide uor heuiness of þe ston . hii ne miʒt noʒt don
his heste
Vor ʒef he were in hor sshippe . so heuie was þe ston
þat he wolde uor heuiede . adrenche hom echon
- ¶ Seint telyou bisoʒt God . an orisoun wel stille
þat he ssolde of þe ston . graunte to habbe is wille
He aros up trestiliche . *and* bade hem suiþe uaste
þat hii ssolde þe heuie þroʒ . into þe water caste
biuore þe sship *and* bed gode . uor his cortesie
þat he ssolde þe heuie þroʒ . wiþ hem to lond gwyc
- ¶ Anon is wil was ydo . hii hadden weder gode
And wel sone com ouer . þat salt flode
- ¶ þo hii come neʒ þe londe . hii yseiʒ anon
Hou þe see hadde ycaste alonde . þe þroʒ of ston
alle hii þonkede god . þat were in þulk plas
and seiden wiþ gode wille . deo gracias
- ¶ seint telyou went him alonde . *and* his ueren bliue
And founde geremie þat kinge . þat he was aliue
Seint telyou him ssrof . *and* houslede also
þe kinge geremie deide anon . þo hit was ydo
- ¶ Seint teliou dede þe seruise . *and* bured him ariʒt
in þe grete þroʒ of ston . þat was to him ydiʒt
- ¶ þo he hadde þis ydo . uair he nom his leue
uor he nolde in cornewayle . þo no leng bileue
- ¶ Seþþe he went to landaf . þan riʒt way
þer he wetede þe bissopriche . afterward mani a day
Welle he helde up holi churche . boþe day *and* niʒt
And sustened cristedom . euere wiþ alle his miʒt
- ¶ þeruor God uor his loue . wile he aliue was
Wroʒte her on erþe . manie wonder cas
biside þe water of cowin . a dede man suiþe bliue
þoʒ seint telious bone . aros urom deþe to liue

- ¶ in þe church of radure . he helde a paraletik
 touor al þe pople . þat long hadde ybe sik
 A fol womnan . þat hadde him missede
 biuor þat uolk was . sodeinliche dede
- ¶ þe franchise of þe church of lanteliou . a kinge som time
 binom
And into þe churchey . anon so he com
 uor he spac unhendeliche . anon he wax wod
And deide wiþout sscrifte . his endinge nas noȝt god.
- ¶ þo hit com to time . þat seint telyou ssolde uare
 to þe blisse of heuene . ut of þis wordles care
 He sent after is clerkes . *and* tolde hem al þat ende
 Hou his soul most . uram is bodi wende
- ¶ He hem custe echon . *and* bede hem alle god day
 þe soul passed to god . þe bodie stille lay
- ¶ þo þis gode man was dede . gret strif þer aros
 bytwene men of þre contres . wer þurȝ manie agros
 uor eueriche of hom wolde hadde . þe bodie to is contre
And neuer on hit nolde soffri . wiþ oþer uor to be
And seiden bot hii þat bodie . in pes hadde miȝt
 Hii wolde lok wo hit ssolde . hadde wiþ strengþ of fiȝt
- ¶ þe wise men byþoȝt . þat ilk rede nas noȝt
 uor so ssolde moche of þat uolc . to depe ben ybroȝt
And seide we ssolle wakyen . al niȝt in þis place
And bidde midde gode wille . ihesu crist is grace
 þat he us sende tidinge . wo þis bodi hadde mawe
 So þat godis hondework . ne de þeruor aslawe
- ¶ to þis ilk rede . alle hii beþ at on
 hii dude hom in to orisounes . anon euerichon
 Hii wepen wiþ or eȝen . *and* beden hor bone
 þe heȝe kinge of heuene . herde hom suiþe sone
- ¶ þo hit droȝ to þe dawinge . alle hii uelle aslepe
 nas þer none þat urom slepe . þo him miȝt kepe
 þo hit was day hii awoke . *and* hii seie bodies þre
 Iliche moche . iliche uayr . *and* alle of on ble
- ¶ þer nas no man of hom . þat wist wuche was wiche
 bote eueriche þoȝt seint telyou . þis was gret verliche
 þus was þe strif aleyde . *and* þe contres in pes
 uor eueriche of þe contres . to his wille ches
and bered uorþ *and* bered hit . in suiþe uair place
 in eueriche of þulk stedes . god haþ ssewed grace

- ¶ Ac into þis ulk day . meste miracle at landaf is
þeruor ich understonde . þat he liþ þer ywis
bidde we god of heuene . þat his us aboue
þat he us helpe *and* rede . uor seint telyous loue
- ¶ Ase wis as he made . of his bodie þre
he us graunte grace . sinne uor to fle
And þat we mote here . so ur lif amende
þat we mou alle come . to þe blis wiþout eiende . AMEN.

This poem appears to be derived from the Latin life, of which a translation is given in the preceding chapter.

John of Tinmouth gives in the *Nova Legenda Angliae* a short life of St. Thelias in Latin, and the *Cotton MS.*, Tiberius E. I. Part I, fol. 39, has the Latin text also.

CHAPTER VIII.

THE PRIVILEGES OF ST. TEILO.

THE Life of St. Teilo, recorded in the *Liber Landavensis*, is followed immediately by three paragraphs which deal with the privileges granted by the rulers of Britain to him and his successors.

These privileges appear to have been acted on from the time of their promulgation to the time when the statutes and other ordinances were revised about the time of Henry VIII., and regulated the proceedings of the Cathedral authorities almost, if not quite, to the present day.

1. The first paragraph sets forth the rules which were to apply in regard to the connection between the See and the people of the land. Its terms and provisions are as follows :—

PRIVILEGE OF TEILO GRANTED TO THE CHURCH OF LLANDAFF.

The privilege of St. Teilo, and his Church of Llandaff, is granted to him and to all his successors for ever by these Kings and Princes, and confirmed by Apostolic authority, with all its laws fully complete to themselves, and its territories free from all royal service without a governor (*consul*), or deputy governor (*proconsul*), without compulsory attendance at public courts, in or out of its jurisdiction, without compulsory going on military expeditions, without keeping watch over the country ; with its own laws altogether respecting thief, and robbery, rapine, homicide, incendiarism, brawling, shedding of blood, violation of refuge everywhere within the territories of the Saint, assaults in the roads, and out of the roads, in giving judgment, and suffering it, with regard to all the people of St. Teilo, in the Court of Llandaff, respecting commonage of water and herbage, field and wood for the people of the Church of St. Teilo ; with a market and a mint at Llandaff, with the free entry of ships everywhere throughout the territories of St. Teilo, free from claim of kings, and all persons, except the Church of Llandaff and its Bishop.

And respecting every reproach, and injury which the King of Glamorgan and his men shall do to the Bishop of St. Teilo and his men, the said King of Glamorgan and his men shall render justice to the Bishop and his men, and receive judgment in the Court of Llandaff. Every law which may be in the regal Court, shall be likewise fully recognised in the episcopal Court at Llandaff.

2. The second paragraph deals with the position of the See of Llandaff in regard to its property and powers bestowed on it by the authorities of the Church, the nobles, and its faithful benefactors, which are to be for ever enjoyed quietly and without hindrance or diminution by anyone. An excommunication is threatened to those who venture to oppose these privileges, unless due satisfaction be given, and to those who forward and preserve them the reward of an eternal blessing is promised.

Now, the statutory privilege of that Church ordained by Apostolic authority is, that it shall, with its dignity, remain to posterity free and quit from all burden of secular service.

Whatsoever things, therefore, which by the concession of pontiffs, the liberality of princes, or the offering of the faithful, or by other just means may belong to it, shall be preserved to it firm and entire for ever. Whatsoever it may in future by divine bounty justly and canonically obtain, shall always remain to it quiet and undisturbed. For it is decreed that it shall not be lawful for any man whatsoever rashly to disturb the aforesaid Church, or take away its possessions, or retain such as have been taken away from it, or weary it with vexatious proceedings, and that all things together with the boundaries of the diocese, be preserved to it. If any secular, or ecclesiastical person shall therefore, in future, rashly attempt to act against it, and being two or three times admonished, will not amend, with rendering due satisfaction, let him be deprived of the dignity of his station, and know that by divine judgment he is guilty of the perpetrated crime, and not partake of the most holy body and blood of God and the Lord our Redeemer Jesus Christ, and undergo severe punishment in the last judgment. But to all who shall preserve them to the said Church, may the peace of our Lord Jesus Christ effect that here they may enjoy the fruit of their good conduct, and from the righteous Judge receive the reward of eternal peace.

Relying on the injunctions set forth in the above Statute, the See of Llandaff has preserved for many hundred years its episcopal authority and its temporal property and possessions.

3. The third paragraph deals with the laws affecting the temporal position of the Church. It is written in ancient Welsh, and the original text is one of the most interesting specimens of the early indigenous language of South Wales that has been preserved to this day. But of its literary and linguistic value we cannot here take further notice. Rees gives a translation into English, which I have, in the main, followed; and Evans gives a photographic facsimile of the manuscript, and a translation which has been revised by the Rev. C. Plummer, of Corpus Christi College, Oxon. The later translation does not differ very materially from the earlier version.

This is the law and privilege of the Church of Teilo, of Llandaff, which these Kings and Princes of Wales granted to the Church of Teilo, and to all its Bishops after him for ever; and was confirmed by the Popes of Rome.

To enjoy all its laws, and its lands and territories free from all regal and secular service, without a Mayor,¹ without a Chancellor, without attendance at public courts of litigation either in the district, or out of it, without going on military expeditions, without arrest, and without keeping watch and ward; to have complete legal cognizance of robber, and robbery, of rapine, of homicide, of intimidation (or waylaying), of incendiarism, and contention with bloodshed and without it; of all penalties for crimes therein committed, of violating the privilege of refuge, either in the church, or out of it, of opposition, either in a forest, or out of it, and of assaults of every kind on the land of Teilo, and its men. And judgment belongs to the court house (*Gundy*) of the Church of Teilo, at Llandaff, without exception with respect to commonage of water and of herbage, of wood and of field.

There belongs to Teilo a Market² and a Mint at Llandaff, and a right for the approach of ships to the territory of Teilo, without obstruction from Kings, or any other persons, except from Teilo, and the Church of Llandaff, and its Bishops.

And with respect to any disgrace, insult, injury, or damage which shall be committed by the King of Glamorgan (*Morgannwg*)

¹ Steward.—Evans.

² "The tutelary patronage of St. Teleiau is, at present, only remembered here by a Fair, called 'Dilo Fair,' yearly celebrated on his anniversary, the 9th of February."—B. Willis, *Survey of the Cathedral Church of Llandaff*, p. 40. Sir H. Nicholas places under 9th February, the day of St. Telcan, bishop and confessor, by a strange error of spelling.—*Chronology of History*, 1835, pp. 101, 162.

or by his man or servant to the Bishop of Teilo and his man and servant, the King of Glamorgan is to come to the court house (*Gundy*) of Teilo, at Llandaff, to render what is just and lawful, and receive judgment for the injury done to the Bishop of Teilo and his man and servant; and that his lands and territories, and military arrangements, be subject to his own control (exempt from expedition, from burdens, from service); and every right belonging to the King of Glamorgan (*Morgannwg*) in his court shall wholly belong to the Bishop of Teilo in his court likewise. And that they, and their children after them, who shall break and diminish this privilege be cursed and excommunicated, and he and his children be blessed, who will honour this privilege, and observe it. Amen.

Perhaps the most important of these constitutions is that it became incumbent on the king of the land "to plead and be impleaded," as the phrase of a later period has it, in the Bishop's Court at Llandaff. But the institutions of a market and a mint, and the enjoyment of numerous other benefits enumerated in this instrument, were of boundless benefit to the See.

In a vacant space at the end of these entries a later hand has introduced a curious note that a "great sentence of excommunication by St. Teliaw which was obtained from the Roman Court against those who infringed the liberties and privileges of the Cathedral Church of Llandaff, was read and promulgated on the Saint's day, in the year 1410, and within a few days' time after seven persons who had thus transgressed became furiously insane, and so remained all their lives. This is a valuable note for the psychologists of the present day.

CHAPTER IX.

THE CHARTERS OF THE TIME OF ARCHBISHOP TEILO.

SEVEN charters of the time of St. Teilo are set forth in full length in the *Liber Landavensis*. As in the case of the documents attributed to the time of St. Dubricius, so here it is to be deeply regretted that no originals have been preserved to our day, when the skill and experience of palæographers would not have found it very difficult to determine the actual period of their publication. There are those who are inclined to doubt their genuineness and who suggest that they are the productions of a later age. On the other hand, the characteristic style of the compositions, in other words their external appearance as *diplomata*, contrasts very well with that of other Cambro-Britannic documents which certainly have never been questioned as belonging to the period. The Cartulary of Redon, in Brittany, published in the *Archives Nationales* of France, by M. Courson, contains the texts of several very early charters which may be compared, for composition of their several clauses, with these early records of Llandaff; and the names of the persons—grantors, incidentally mentioned people, and witnesses—possess a considerable amount of resemblance to those names which figure in the pages of the *Liber Landavensis*.

1. Taking the seven documents in the order in which they are set out in the record, the first is that of:—

LANN GARTH.

King Idon, son of Ynyr Guent, for the exchange of an eternal fatherland, sacrificed one of his mansions, viz., LANN GARTH, and all its territory, which had formerly belonged to St. Dubricius, Archbishop, with all its liberty, and sanctuary of the Church of St. Peter at Llandaff, to Archbishop Teilo, and all his successors, without any earthly payment, great or small, except to God, and the Church of Llandaff, and with complete commonage within and without, in field and in woods, in water and in pastures. And the King going round the whole territory, and carrying the Gospel on his back, with

the clergy bearing crosses in their hands, and sprinkling holy water and the dust of pavement and holy sepulchre, in all its boundaries, perambulated the whole,—an especial curse and excommunication being unanimously pronounced on all those who should separate that place, with the territory, and the undermentioned boundaries, from the Church of Llandaff, and its pastors for ever ; and a blessing on those who should keep it in peace.

The witnesses are, of the clergy :—

Archbishop Teliaus.	Iudon.
Arguistil.	Guordocui.
Elguoret.	Gurmoi.
Conguarui.	Gurhal.
Conbran.	

Of the laity :—

Iudon.	Freudubur.
Morguid.	Erbic.
Merchion.	Guinabui.

The boundary of that estate (*podum*) is Clougur, or the Clawr, along the high road to the hillock Ffrutmur, from the hillock Ffrutmur straight to the ditch, as far as the stone at the four boundaries. From the stone to the end of the ridge, as far as the top of the ditch. From the top of the ditch as far as the black fountain, from the fountain through the wood to the Clawr, onward to the end of the ditch as far as the Clouric, to the Clawr.

The site has been identified with Llan Arth, in Monmouthshire, and the river Clawr.

2. This is followed by the charter of Lann Maur, otherwise called Lann Teliau Porth Halauc, which Evans identifies with Llan Tilio Pertholey, co. Monmouth. The translation of the text as given in the *Liber* is as follows :—

LANN MAUR, THAT IS, LANN TELIAU PORTH HALAUC.

The same King Idon granted in alms for the health of his soul, and the souls of his ancestors, Kings and Princes, to God, and St. Peter,¹ and to Archbishop Teilo, and all his successors in the Church of Llandaff, LANN MAUR, that is, Llan Teliau Port Halauc, where Bivan lies with his four companions, with all its territory, and all its dignity and sanctuary, and with all its liberty, and com-

¹ Perhaps in reference to Rome, but the Cathedral of Llandaff was dedicated to St. Peter.

monage for the inhabitants, in field and in woods, in water and in pastures, and with the undermentioned boundaries, and the attestation of lawful persons, clergy and laity, without any payment, great or small, to any mortal man, except to the pastors of the Church of Llandaff, for ever.

The witnesses are, of the clergy :—

Archbishop Teliaus.	Elguoret.
Arguistil.	Conguarui.

Of the laity :—

King Idon.	Merchion.
Morguid.	Guinabui.

A blessing being pronounced on those who should preserve the alms in peace, and an unanimous curse, with excommunication, on those who should violate it.

These are the boundaries :—From the source of the Cubi¹ across over Mailvannon to the source of the Diwffrwd, or Diufrut, along Diufrut downwards to the Gevenni,² through it to the influx of Nantmaur ; following Nantmaur upwards to its source in the Skirrid, or Skyryd Mawr, across over the Skyryd to the source of the Morduc, along the Morduc downwards through the wood to the Julen ; along the brook Morduc to the Gevenni, along the Gevenni downwards to the ford of Lechauc, or Llechwag, from the ford to the grey stone at the hillock Brawd to Gwern y Drution (diguern idrution) to the pool of Crecion, to the Cubi, following the Cubi upwards to its source, where the boundary began.

Evans finds the Cubi stream flows through Aber Gevenny ; Mailvannon, or Mail Vanon, is now Pen y Vâl ; and other sites mentioned in these boundaries can be identified on the maps. The parish is situated in the Lordship of Abergavenny, and a short account of it is given by Mr. Green.³

3. The next charter deals with the site of Lann Teiliau Cressinych, or Llan Tilio Crosseny in Monmouthshire. The translation of the documents is as follows :—

LANN TEILIAU CRESSINYCH.

In the time of the aforesaid King Idon, the Saxons came into his country to plunder, and he with his army pursued them, and on his way came to St. Teliaus, who then remained with his clergy

¹ This rises on the Sugar Loaf Mountain, near Abergavenny.
Tributary of River Usk.

³ Notes, p. 25.

at his mansion (*podum*) of Lan Garth, and strongly entreated him and his clergy that they would pray to God in behalf of him, and his whole army. And St. Teliaus came with him to a mountain in the middle of Crissinic, near Trodi,¹ where he stood and prayed to Almighty God that he would succour the plundered people ; and his prayer was heard, and a great victory was obtained ; the enemy being put to flight, and the plunder taken from them. The King returned with plunder obtained, and granted three *modii* of land about that mount to St. Teliaus, and the Church of Llandaff, with all its commonage to the inhabitants, in field and in woods, in water and in pastures. And excommunication was pronounced on all those in common, who should, from that day forwards, separate the alms from the Church of Llandaff, and on the other hand an absolution on all those who should preserve it in peace.

The boundary :—

From the confluence of Ciuerdived and the Carvan ; along Civerdived to the influx of Guaech ; from the influx of Guaech to Guber Bychan ; along it to the end of the dyke Etern ; along it to the ditch of Cinahi ; along it to the influx of the Grenin ; along the Grenin to its Spring ; from the Spring of Grenin straight across to Carn Gunstan ; from Carn Gunstan to Castell Mei ; from Castell Mei to the influx of the Carvan into the Civerdived.

The parish of Llantilio Crosseney comprised² the manors "Episcopi," "Regis," Cefn-yr-Groes, and Hengwrt, all under the Lordship of Whitecastle.

To this charter is appended, although it does not appear that there is any connection between them, a list of churches prefaced by the statements that :—

These churches were given with all their endowments and territories, and all their dignity and privilege, liberty and sanctuary, and all commonage for the inhabitants in field and in woods, in water and in pastures ; and by the aforesaid King to St. Teliaus and all the Bishops of the Church of Llandaff. A curse was pronounced on those who contravened, and a blessing with peace, and so forth (on those who maintained the gifts) for ever. Evans and Rees identify some of these sites.

(1) Lann Teliau nant Seru. The Vill only in Cantref maur upon the bank of the Cothi.

(2) Lann Teliau garth teuir. The Vill only on the bank of the

¹ The river Trothy, which falls into the river Wye, near Monmouth.

² Green, Notes, p. 25.

Cothi (Bron Deilo, Caio, co. Carmarthen). (Rees says it is now a farmhouse called Brondeilo, near Caio.)

(3) Lann Teliau bechan in Difrin teiui. The Vill only.

(4) Lann Teliau tref icerniu.

(5) Lann Toulidauc icair (in Carmarthenshire). (Llandeulydog, a church once so-called in the southern part of Pembrokeshire.)

(6) Lann Teliau aper Couin. (Llandeilo Aber Cywyn, near Laugharne, where the Cywyn falls into the Tâf.)

(7) Lann Teliau Penntyuinn. (Pendine, co. Carmarthen.)

(8) Lann Teliau luin gaidan. The Vill only in Euelfre. (Llwyn Gwadan, Llandewi Velvre, in Pembrokeshire.)

I Pennbro. Perhaps this is not a site, but simply signifies In Pembroke, and refers to the following places:—

(9) Lan Rath ha Lann Cronnguern, with the three territories of Amrath. Their boundaries are from Frut Gurcant to Glann rath. (Amroth, in Pembrokeshire.)

(10) Trem Carn. The Vill only, without the church. (Near Tenby, Pembrokeshire.)

(11) Laithi Teliau, upon the bank of Ritec. The Vill only, next to Pennalun.

(12) Menechi arglan ritec, next to Pennalun.

(13) Pull arda, next to Mainaur Pir. The Vill only. (Manorbeer, formerly Maenor Bir, co. Pembroke.)

(14) Luin Teliau. The Vill only. (Trec-Llwyn, Tenby, co. Pembroke.)

(15) Ecclusi Gunniau. The birthplace of St. Teliaus. (? Penaly, co. Pembroke.)

(16) Porth Medgen. The Vill only. (? Cheriton, co. Pembroke.)

(17) Porth Menach Mainaur, in Amithieil. (Mouncton, or Monkton, near Pembroke.)

(18) Din guennham, in Lonion. The Vill only. (Lonion, near Pembroke Dock.)

(19) Lann Teliau Litgarth, in Dou Cledif Mainaur. (Llan Deilo Llwydarth, in Dun-Gled-dy, co. Pembroke.)

(20) Lann Teliau Cilretin, in Emlin. (Kilrhedin, cos. Carmarthen and Pembroke.)

(21) In Ros, Lann Issan Mainaur. (St. Ishmael's, in Rhos, co. Pembroke.)

(22) Brodlan. (Omitted¹ by Rees.)

(23) Lann Gwrfrit.

(24) Lann Ceffic, in Talacharn, with one hundred and five acres of Land. (Cyffig, a parochial chapelry under Laugharne, Carmarthenshire.)

4. This is followed by the charter of:—

MAINAUR BRUNUS AND TELICHCLOUMAN, TREF CANUS.

Margetud son of Rein, King of the region of Dyfed (*Demetica regio*), being excited by excessive rage and cruelty, killed Gufrir, one of the men of St. Teliauus, in the Sanctuary which belonged to God and to him, whilst he was before his altar. Thereafter, due penance being required of him, and pardon granted on account of promised amendment, in fasting, prayer, and almsgiving, with promise of reformation in every respect, he gave to God and St. Teliauus, and the Church of Llandaff and to all its pastors for ever, the manor of BRUNUS, with its church, and fish, and woods, and likewise TELICHCLOUMAN and TREM CANUS; which lands were to be free of all royal service and with all their dignity, and the privilege of St. Teliauus granted in all things, and complete commonage for the inhabitants in field and in woods, in water and in pastures, for ever, a curse being pronounced on the violators, and a blessing on the preservers.

This text contains neither boundaries nor the names of any witnesses. In this respect it partakes of the character of a Narrative Grant, of which several Anglo-Saxon examples belonging to later ages are recorded.² The site is considered to be Llandcilo Rwnws, an extinct chapel in the parish of Llanegwad, co. Carmarthen. Rees finds Llanteliau Brunus in a Talley Abbey charter.

5. To this succeeds the charter of:—

TREF CARN. LAITH TI TEILIAU. MENECHI.

When AIRCOL LAUHIR, son of Tryfun, was King of the region of Dyfed, and in his turn held his court at Liscastell, which was the metropolis of the whole region, it happened every night when the stewards of the King served him with meat and drink, that by the instigation of the devil, through excess of liquor, one of the soldiers, or of the family of the King, was always killed. And when the

¹ P. 364.

² *Cartularium Saxonicum, passim.*

King observed the frequent murders, he knew that it could not be by any means prevented except by alms-giving, fasting, and the prayers of holy persons.

Fasting and prayer having been made, the King commanded that as St. Teliaus then resided in this mansion at Pennalun, he should quickly come to him, that he might bless him and his court, so that the accustomed murder should not take place any more therein. And after St. Teilo came to him, he blessed him and his court, and sent two of his disciples, Iouil and Fidelis, that they might serve the court by distributing meat and drink to all by measure and in sufficient quantities; and by the grace of the Holy Spirit, no murder was committed that night, nor afterwards in his court, as had been usual.

The King knowing that it was by means of the prayer of St. Teliaus he was liberated from that danger, granted to him, of his own inheritance, three vills, that is, (1) TREF CARN; its boundary is from the mountain Garthon to the source of the brook Brat downwards to Ritec: on the other side from the mountain Garthon to the brook of Claurion, to Ritec. (2) LAITH TY TELIAU, from Carn Baclan to Cil Meiniauc to Ritec. (3) MENECHI, from Tref Eithinauc to the brook Hirot Guidou, to Ritec: on the other side from Tonou Pencenn to the source of the brook of Castell Cerran, to Ritec; with all their liberty in field and in waters, in wood and in pastures, within and without, free from any payment to any mortal man, only to God and Teliaus the archbishop and the church and his successors for ever.

These being witnesses:—

King Aircol with his princes.

Of the clergy:—

St. Teliaus.

Fidelis, his disciple.

Iouil.

The usual formula of blessing and cursing concludes the document.

Trefgarn is probably not far from Tenby, and the other places are in proximity, on the Ritec.

6. Another narrative charter follows:—

CIL TUTUC AND PENNCLEICIR.

It happened on a certain day that the pigs of a certain man of Pennalun got into the cornfields of a rich man, named Tutuc, who,

when he saw the loss which he sustained, sought the swineherd, that he might be revenged on him. But he did not find him until he came to Pennalun, and there he met with him, and desiring to smite him with a lance, a certain infant named Typheus (or Typhei), a nephew of St. Teliaus came in the way, and the swineherd defending himself the cruel man pierced the infant with the lance and he died. And afterwards repenting of what he had done, he sought pardon of St. Teliaus, and with the leave and consent of King Aircol, gave himself, with the villages of CILTUTUC and PEN-CLECIR, and all his progeny, with great devotion in perpetual service to the church of Llandaff and its pastors for ever, with all their liberty, without any payment to any mortal man except to God, and the church of Llandaff.

The witnesses are, of the clergy :—

Teliaus the archbishop, with his disciples Iouguil
and Fidelis.

Of the laity :—

King Aircol.	Ina.
Liuathru.	Rec Doud. ¹
Letclit.	

The boundary of the land, which is near Penaly, Tenby, co. Pembroke, is from Castell Cerran to Nant Torr y Gâr, or the brook Torricair as far as to the Locuhty, or Lochnty;² on the other side, from the brook of Castell Carran, or Cerran, as far as into the Ritec.

7. The last of the charters which are to be attributed to the period of Archbishop Teliaus is in form of a narrative, and entitled :—

MAINAURMATHRU AND CENARTH MAUR.

There was a man of the name of Cynguaiu, of Doucledif, who was born of a noble family, yet was poor ; and his wife being prolific, he had a son every year in succession ; and the more they ought to have rejoiced, the more they grieved on account of poverty, and having so many children. He and his wife possessed so much simplicity that they sought the advice of St. Teliaus respecting their numerous children and poverty, and enquired what was best

¹ Evans considers Rec Doud = Theodore, or Deus-dedit.

² Evans, p. 366.

to be done in future. Teliaus, hearing their querulous complaint, said, "I see no means whereby you will avoid having a numerous family, but by continence." Which, having heard, they considered it to be very excellent advice, and led a celibate life during seven years. This having taken place, they had no expectation of having any more offspring, and broke through the restraint. The wife then conceived, and brought forth seven sons, and when yet unbaptized, they carried them towards St. Teliaus, and said, "We received the advice of the Saint with bad luck, and are also unfortunately burdened; let us drown them in the water, or let us give them up to him if he will take care of them."

As by chance St. Teliaus was passing on his way, he found their father at Rytsinetic, on the river Tâf, by the instigation of the devil, plunging his sons one by one in the river on account of his indigence and poverty. St. Teliaus beholding such cruel work, received them all half alive, and with the giving of thanks baptized them in the name of the Father, Son and Holy Ghost.

Having taken away the seven sons from the unfortunate father, the very pious man brought them up, sent them to study literature, and placed them on his estate of Lannteliau, so that the place received from some persons the name of Llandyfrgyr, because, on account of their religious life, they had no other food than fishes; which, according to their number (seven), were sent by God to them daily, on a certain stone in the river Tâf, called in consequence, Lech meneich, that is, the Monk's Stone. And again, they were called Dyfrgwyr, because they were found in the water, and had escaped from the water: *Dybrgyr*, in the British language, signifying, "Men of the water."

At a certain time, St. Teliaus, who had frequently visited them, with his disciples, came that he might enjoy their conversation; and one of the brothers, according to custom, went to the water for the fishes, and found on the aforesaid stone seven fishes, according to the number of the brothers, and also an eighth, of larger size than the seven, all of which he brought home. And the brothers were therefore amazed, as it is said, "The Lord is wonderful among his saints," because they well knew that on account of their patron and master, St. Teliaus, becoming their guest, the Creator of all things had increased the number of the fishes.

And after they had resided there a long time, living religiously, and passed much other time in the society of St. Dubricius, he sent them to another place of his called Marthru, in Pepitiauc, and there they were named "*Seith Seint Mathru*" the Seven Saints of Mathru.

Mainaurmathru and Cenarth Maur. 85

And after they remained there for another space of time they came to Cenard maur, where they continued until the end of their lives. And they granted all their land of MATHRU, and CENARTH MAUR, to their holy Patron and Master, Teliauus, and to the Church of Llandaff, and all its pastors for ever, with the approbation and consent of King Aircol and his Princes, with whom he gave those lands, on account of their sanctity, in eternal consecration, without any payment to any mortal man, besides to God and to the holy brethren, and St. Teliauus, with all their liberty in field and in woods, in water and in pastures, excommunication having been pronounced by all unanimously on those who should separate these lands from the Archmonastery of Llandaff and its pastors for ever, and a blessing on all who should preserve them. Amen.

Douclidif has been identified with Dun-Gled-dy, co. Pembroke ; Landyfrgyr with Llan Ddowror, co. Carmarthen ; Lech meneich, in the same county ; Pepitiauc with Pebidiog, or Dewi's Land, co. Pembroke ; Marthru with Mathry in the same county ; and Cenarth or Cenard mawr is in Pepitiauc ¹ according to a document of the time of Bishop Joseph.

¹ *Lib. Land.*, p. 255 (Ed. Evans).

CHAPTER X.

LIFE OF ST. OUDOCEUS THE ARCHBISHOP.

THIRD member of the thaumaturgic triad of the Church of Llandaff, the Blessed OUDOCEUS next claims our attention. His Life and miracles have been written in the *Liber Landavensis*, and there are many incidental notices of him in the old writers, and the hagiologists. Like Dubricius and Teliæus or Teilo, his predecessors, Oudoceus lived to long old age, and, as in their case, so in his, the chronology of his occupation of the See is uncertain. Willis records that in his time several synods were held at Llandaff, and the proceedings thereat are to be read in Spelman's *Concilia*. Over one, to which the date of A.D. 563 is attached, Oudoceus is said to have presided, and if this be a genuine date, it throws some additional light on the possible dates that we must concede to Dubricius and Teilo. On the other hand, the date A.D. 604 has been attributed by Ussher, and A.D. 700 by Prynne to his consecration. Le Neve cautiously avoids giving a date. Willis, with some show of sarcasm, criticises the remarks of one annalist by whom it is stated that, during the times of these three bishops, already mentioned, so much riches had been bestowed on Llandaff "that if it enjoyed the tenth part of that which it had been endowed with first and last, it would be one of the wealthiest in Christendom, whereas it hath now (1717) hardly sufficient to repair itself; and the Bishoprick is grown unto that low Ebb, that divers Benefices in the Diocess yield more Profit unto their Incumbents than that unto the now Bishop." The Life of the Prelate, which in some respects resembles a narrative charter in Latin, in the *Liber Landavensis*, has been translated into English by Rees, and the following has been derived from it.

THE LIFE OF OUDOCEUS, AND EXTENT OF THE DIOCESE OF LLANDAFF.

There was a certain man named Budic, the son of Cybrdan, a native of Cornugallia, who, being expelled from his country, came with his fleet to the Demetic region, in the time of Aircollauhir,

King thereof, who, while he remained in that country, married Anauued, the daughter of Ensic, whose mother was Guenhaf, daughter of Liunui, from which Anauued there were born to him Ismael, and the martyr Tyfei, who lies buried at Pennalun. While he remained in the country, messengers were sent to him from his native region, Cornugallia, requesting that he would come, with all his family, without delay, and by the aid of the Britons, obtain the kingdom of the Armorican nation, whose King being dead, they in a council called by them, had unanimously expressed their wishes for him to succeed, as he was born of royal progeny. The message having been heard, and affectionately received, he took his wife, and all his family, and with a fleet he went to his country and reigned throughout the Armorican region, which in his time extended as far as the Alps. His wife bore him a son, who was named Oudoceus, whom afterwards, when he arrived at a proper age, he sent to study literature, for he had before promised St. Teliauus in Britain, that if he should have a son, he would commend him to God, as he had before commended his two brothers, of whom we have spoken. And St. Oudoceus from his infancy began to excel in learning and eloquence so far as to surpass his contemporaries and companions in morals and sanctity.

After a very long time the "Yellow Pestilence" came to Greater Britain. It was called "Yellow" because it occasioned all persons who were seized by it to become of a yellow hue and very pallid. It appeared to men as the column of a watery cloud, having an end trailing on the ground, and the other above proceeding in the air, and passing through the whole country like a shower going along the bottom of the valleys. All living creatures touched with its pestiferous blast, either immediately died, or sickened for death. If anyone endeavoured to apply a remedy to the sick persons, not only had the medicine no effect, but the dreadful disorder brought the physician, together with the sick person, to death. And after a long space of time it ceased by the prayer of St. Teliauus, and the holy men of Britain. And that the ancient nation should not all be destroyed, a divine voice came to St. Teliaus directing him to go, together with his clergy and people, to Cornugallia, which afterwards was called Cerniu budic, and there he found his nephew Oudoceus, who was eminent, gentle, and learned in both kinds of law, shining as a candle on a candlestick.

After receiving these directions, St. Teliaus, Archbishop of Llandaff, the Church of St. Peter the Apostle, returned to his native country, accompanied by his nephew, who so far increased in

goodness and knowledge, that by the election of the clergy and people, he succeeded to the Bishopric of the Church of Llandaff, being chosen by the clergy, Merchguinus, and Elgoretus, and Gunnuinus, and three Abbots, Catgen, Abbot of Ildutus, Concenn, Abbot of Catmailus, Cetnig, Abbot of Docgunni, and by the laity, King Mouricus, and his sons Athruis and Idnerth, Guidgen and Cetiau, Brocmail, Gendoc, Loubonerd, Catgualatyr, and all the Princes of the whole diocese. St. Oudoceus was sent with his aforesaid clergy, Merchui, Elguoret, and Gunnbui and the messengers of the three Abbots, and of the King and Princes, to the blessed Archbishop, at the city of Canterbury, where he was consecrated Bishop of the Church of Llandaff, founded in honour of St. Peter.

King Mouricus with his two sons, and his wife Onbraus, daughter of Gurcant the Great, and the Abbots of the three monasteries, with all the Princes of his kingdom, and all the family of St. Dubricius, and St. Teliauus, of the Church of Llandaff, received him with joy, giving and confirming the same privilege as had before been given to St. Dubricius, St. Teliauus, and to their successors, with all its dignity and liberty, and they went round the whole, with the King holding the four Gospels in his hand, and confirming the endowment of the holy Church, the holy Cross preceding, and holy Choir following, with the chief Pastor, singing, " May peace be within thy walls, and plenteousness within thy palaces. Glory and riches shall be in his house, and the righteousness endureth for ever."

And with the sprinkling of holy water on all the boundaries, he confirmed the same privilege as had been before given to St. Dubricius, that is, without governor or deputy governor, without attending forensic meetings either within or without, without going on military expeditions, without keeping watch over the district either within or without, and with its Court complete ; free, and entire as a royal Court, with its refuge, in whose asylum the fugitive might remain safe without human protection, not for a limited time only, but without end, and as long as he would, and with the bodies of the Kings of Southern (*dextralis*) Britain granted and committed to Llandaff for ever. And as the Church of Rome has dignity above all the churches of the Catholic faith, so the Church of Llandaff exceeds all the churches of Southern (*dextralis*) Britain in dignity and in privilege, and in excellency, and with complete commonage to be enjoyed by the present and future inhabitants in field and in waters, in wood and in pastures.

The boundaries are :—From Gungleis within Taf, and Elei, the whole territory as far as the sea. And for some time he held in peace the whole diocese, from Mochros to the island Teithi, until King Catguocaun on a certain time, by the instigation of the evil one, wounded one of the clergy of Bishop Oudoceus, and thus a spark of mischief arising, the King was moved by anger, and was desirous to expel the holy man from his country, beyond the river Tyui; St. Oudoceus, therefore, left the country under a curse, and from that time the diocese remained divided into two Bishoprics by the river Tyui, which had before divided the two kingdoms, that of Mouricus on one side, and of Catgucaun on the other.

After an interval, King Catgucaun repented of what he had done towards Oudoceus and his family, and seeking for pardon, sent to him, and restored the lands of the Church of Llandaff, namely, Pennalun, Lannteiliau maur, and Lanndyfuyrguyr, which had before belonged to Archbishop Dubricius, and from the time of Noe, son of Arthur, and also the churches with their lands which before belonged to St. Teliauus, and all their dignity, and privilege, and perpetual liberty. In his time, plundering, and laying waste by the Saxons with respect to southern (*dextralis*) Britain took place, and especially on the borders of his diocese, so far that by the violence of the invading nation of the Saxons they plundered his diocese from Mochros on the banks of the Guy, on one part, as far as the river Dor, on the other, and as far as Gurmuy, and to the mouth of Taratyr at the river Guy.

These plunderings on both sides having been effected, this is its division :—

The record of the life of this saint here proceeds to give in detail the boundary of the diocese of Llandaff at the period. Evans states, that this boundary is well defined except between Aper pycotuc and the source of the river Uysc, *i.e.*, Aber Pyscottwr and the source of the Usk. Change of name also makes it difficult to trace the line between the source of the Guyragon, or Gurangon, and that of the Frut y guidon, or Ffrwd y Wydon. The division between the Usk and Haldu is nearly that between the counties of Carmarthen and Glamorgan and Glamorgan and Brecknock, as far as the head of the river Rumney.

From the estuary of the Tyui, or Towy, to where the Pyscotuc, or Pyscottwr, falls into the Tyui.

From the Pyscotuc to Teir Guernen Buell, the three alder trees of Buell.

From Teir Guernen Buell apwards along to Castell Teirtut (the

castle of the three outlooks or districts, Trecastle, co. Brecon), that is to say, Cantref Bychan, and Cantref Selif and Buell.

From Castell Teirtut upwards along to Douluyn Helyc, or Pendoulwyn—perhaps now Wenn-Ddu.

From Douluyn Helyc to Blain Uysc, the source of the river Usk, to Mynydd Du, the Black Mountain.

From the Black Mountain to Blain Twrch, the source of the river Twrch (which rises on the Bannau Sir Gaer, and falls into the Tawy near Ystradgynleis, twelve miles from Swansea). Following the Twrch downward to the Tauuy.

From the Tauuy to the Cingleis, Cynles, or Cynlais.

Along the Cingleis to its source.

From the source of Cygleis to Allun guernenn, or Hal un Guernen, *i.e.*, the One-alder Moor.

From Hal un Guernen to the source of the Peurdin, or Purdin.

From the Peurdin to where it falls into the river Ned, or Nedd.

Along the Nedd upwards¹ to the Melltou, or Mellte.

Along the Melltou upwards to the Hepstur² (small rivers falling into the Nedd).

The Hepstur upwards to the Guyragon, or Gurangon.

The Gurangon to its source.

The source to Gauanhauc, or Gavannog.

From Gauanauc to Deri Emrys.

From Deri Emrys to Cecin Clysty (perhaps Mynydd y Glôg, in Penderyn).

Along Cecycin Clysti to the source of the Frut yguidon, or Ffrwd y Wydon.

Along it as far as the Taf Maur, or Tâv Vawr, the river Taff.

The Taf Maur downwards as far as Cymer (the confluence below Ceven Còd Cymer).

From Cymer upwards along Taf Bechan, or Fechan (which falls into the Taff at Cefn-coedcymmer, one mile to the N.W. of Merthyr-Tydfil).

Along the Taf Bechan to Ryt y Cambrenn, or Rhyd y Cambren (probably near Pont Sticill).

From Ryt y Camprenn to the Hal Du, or Black Moor (at or near the head of the river Rumney).

¹ Downwards.—Evans.

² Now called Sychryd, or Sychnant, etc.

From the Hal Du to the Hir Cemyn, the long Cemyn, or Geuen (a ridge); to the brook Crafnant (now called Crawnon, a river in Brecknockshire falling into the Usk above Llangynnidr).

Along¹ (the Crafnant brook to the) Crafnell, until it falls into the Uysc, or Usk.

Across or through the Uysc to Cilydris, to the Alt Luyt, or Allt Lwyd, to Lech Bychlyt, a stone on Mynyd Buckland, to Cecyn Pennypyn march, to Guornoyd, to Rytnant, to the middle of Din March-lythan (or Castell Dinas), to Ol y Gabr, to Bron Cateir Neueni (Cadair Arthur, Arthur's seat, the loftiest point of the Black Mountains), to L[ic]jat-guerinou, the source of the Guerinou, or Grwyneu fawr, to the top of Buch, to the Vincul (or Bwlch y Fingul, a pass at the head of the Lanthony Valley), to the Brydell, to Hal Ruma, to Maen y Bard, in the spring of the Nant y Bard.

Along the Nant y Bard, downwards until it falls into the river Dour, or Dore (co. Heref.).

Along the Dour, downwards, until it falls into the Guormuy, or river Worm (near Kenderchurch, co. Heref.).

Along the Guormuy, upwards to its source.

From the source of the Guormuy to Cayr Rein.

From Cayr Rein to the source of the Taratyr.

The Taratyr, along it until it falls into the Guy, or Wye.

The Guy, until it falls into the Hafren, or Severn.

Along the Hafren, by the island of Echni, to the estuary of the Tyui (about four miles below Chepstow).

St. Oudoceus, after the time of his maturity, having visited the thresholds of St. Peter, and received the privilege of St. Dubricius and St. Teiliauus, with the apostolic dignity which was confirmed to his posterity for ever, was desirous to visit the places where holy persons resided, and with great devotion sought the residence of St. David, on account of his veneration for him, and the daily mention of him in his prayers, and as he wished to take with him holy relics, he took them, and carried them with him with great veneration; and he also took with him from his place of residence at Lan Teliaumaur some of the relics of the disciples of his maternal uncle, St. Teiliauus, and placed them together in a chest convenient for the purpose.

And as he travelled through his diocese, towards his Church of Llandaff, his attendants reverently carrying the relics, and sing-

¹ Evans thinks there is an error in the text at this place.

ing psalms with praises, and the holy cross going before, when they came to the road of Pennalt in Cetgueli (or Kidwelly), there came some persons from the rock of Pennalt who had ill will against the holy man, and said, "Shall those clergy, who are loaded with gold and silver, and as we may say, with the treasures of St. David, and St. Teliauus, escape from our hands? No, let them be taken; and having got all their wealth from them, we shall be enriched with great weight of metal in gold and silver." And being full of envy and covetousness, they attacked, with great fury, those who carried the chest, but when they reached forth their hands, and held their lances against the holy man and his attendants, their eyes, which sinned against them, lost their sight, and their arms, which were ready to shed the blood of the just person, became stiff so that they could not bend them towards themselves, nor by any means extend them.

St. Oudoceus beholding the privation and death of the offenders, began to pray to God with bended knees in their behalf, performing the divine command and saying, "I have no pleasure in the death of the wicked, but rather that he turn from his way and live," And on the other part, the afflicted persons acknowledging their crime and asking pardon, and the prayer of the holy man, being also heard, they recovered their sight, and resumed their restored senses, and having performed the penance enjoined on them suitable to their crime, promised in fasting prayer and almsgiving, perpetual obedience to the holy man, and his successors, and to the Church of Llandaff, and an amendment of life.

St. Oudoceus being thirsty after undergoing labour, and more accustomed to drink water than any other liquor, came to a fountain in the vale of Llandaff not far from the Church, that he might drink, where he found women washing butter¹ after the manner of the country, and sending to them his messengers and disciples, they requested that they would accommodate them with a vessel, that their pastor might drink therefrom. But they, ironically, as daughters of iniquity, said, "We have no other cup besides that which we hold in our hands, namely, the butter!" And the man of blessed memory, taking it, formed one in the shape of a small bell, and he raised his hand so that he might drink therefrom, and he drank, and it remained in that form, that is, a golden one, so that it appeared to those who beheld it to consist altogether of the purest gold, which by divine power is from that day reverently preserved in the Church of Llandaff, in memory of the holy man, and it is said that by touching it health is given to the diseased.

¹ Cf. p. 66, where a similar story is told of St. Teilo.

When Enniaun, King of Gleuissic, hunted among the rocks and woods of the river Guy, as he was accustomed to do, he wondered how and what course the stag was taking, as it was pursued by the dogs with the noise of horns and huntsmen through the valleys ; but the divine protection preserved it throughout, until it reached the pallium of St. Oudoceus, when lying, it rested and recovered its breath, and was safe, as one who had succeeded to joy after sorrow. The huntsmen remained afar off with the dogs, mute and stupefied, and being astonished, they now with knees bent to the Lord regarded as a neighbour and friend him whom they had before pursued as an enemy.

St. Oudoceus, a man full of age and discreet maturity, who served God on the brook Caletan, near the river Guy, without his cloak, on which the stag lay, and which procured him safety and protection, had regard to the gentle beast, which the power of God had tamed ; and King Enniaun and the hunters, with great astonishment, and with bended knees, and hand lifted up towards heaven, asked pardon of the Lord and St. Oudoceus, with great devotion, as if they had committed some crime. First of all the King gave him quiet possession of the stag, afterwards he gave all the territory which he had gone round the whole day, following the track of the stag, to God, and to St. Dubricius, St. Teliauus, and St. Oudoceus, the Bishop, and to all the Bishops of Llandaff for ever, the afore-said track over mountains, brooks, and rocks, marking out for ever the territories of the Church.

The holy man, after the land, with its boundaries was granted to him, and which had the name of Lann Enniaun, increased in virtue, and the situation being retired, and abounding in fish and honey, he there built a place of residence and a convenient oratory, and there resided with his family, having resigned the honour of the pastoral care of Llandaff, not because he did not satisfy the people, but because he did not satisfy himself in his charge. Having therefore given up the pastoral care, he wished to lead a religious life in retirement ; and calling to him some brethren, he lived in communion with them during many years, leading a holy and eminent life, which from day to day advanced in improvement and as many as came to him for advice were refreshed by his paternal assistance. Nor was he at any time sparing of labour, indeed the common people came to him from every direction, that by means of his opinion, with respect to bearing affliction patiently, which they usually received, they might obtain safe protection from him, which was desirable to widows and orphans of every description. He

who was illustrious in outward appearance, was also illustrious in virtue, he shone in doctrine, and was eminent in reputation.

When he was engaged in prayer, intermixed with tears and sighing, one of the brethren came to him, and said, "O! good father! come out that thou mayest see the timber which is prepared for thy buildings." Which as he saw, lo! the good and just man, and the Historian of all Britain, Gildas the Wise, as he is named in histories, who resided at that time in the island of Echni, leading the life of a hermit, passed over the middle of the river in a boat, bringing with him the said timber as his own, having found it in the middle of the wood, without any owner, and far from the habitation of men. When St. Oudoceus saw him, he called to the brother to throw his building timber for him on the ground, or in a brotherly manner supplicantly obtain pardon from God and man for his unlawful conduct. Being unmindful of his admonition and having uttered a prayer, he passed over in the boat; and as if with some indignation, brother Oudoceus took an axe, not that he should strike him, but that the power of God through him might appear in a creature of God for ever. The axe descended on a stone which was whole, and completely divided it, as if it had been done artificially by hand, nor are those stones to be avoided by any one who passes that way, for being near the bank of the river Wye, they are always in sight, appearing as cut by the wonderful blow, and immovable. Only a few out of the many miracles of this holy man, for blessed memory, are committed to writing, because the accounts have been either burnt, or were carried far off in the fleet of exiled citizens. What therefore have been since discovered and obtained from early monuments of old men, or the most ancient writings are committed to memory and to writing. And his holy and glorious life being completed, with acquiring many lands to himself, and to his Church of Llandaff, he rested in the Lord on the Sixth day of the Nones of July.

CHAPTER XI.

THE CHARTERS OF THE TIME OF ST. OUDOCEUS.

TWENTY-ONE charters of the time of Archbishop Oudoceus are recorded in the *Liber Landavensis*.

i. The first mentioned is that of:—

CILCIUHINN, AND SIX MODII OF THE LAND OF CONUOI AND LANNGEMEI.

Be it known to us¹ that Mouric, King of Morcanhuc, son of Teudiric, and his wife, Onbraust, daughter of Gurcantus the Great, have restored to God, and to the Bishop Oudoceus, and to his holy predecessors, Teliauus and Dubricius, and all his successors in the Church of Llandaff, three *modii* of land at CILCYUHYNN, and six *modii* of land at CONUOY, that is LANN GEMEI, and also LAN TEILIAU TALYPONT which formerly belonged to it, for their souls' health, and the souls of their relatives, free from all royal service, with all their dignity and liberty, sanctuary, and free commonage to the inhabitants, present and future, in field and in woods, in water and in pastures, in perpetual consecration.

The witnesses are, of the laity:—

King Muricus.	Catleu.
His wife, Onbraust.	Riacat.
His sons, Athruis and Idnerth.	Conbrinun.
Condaf.	Merthyr.
Louheithi.	Gurcon.
Catgual.	

Of the clergy:—

Oudoceus, the Supreme Bishop.	Conbran.
Jacob, Abbot of St. Catocus, with his Elders.	Conueon. Conguare.
Catgen, Abbot of St. Ildutus, with his Company.	Maiuc, doctor (or teacher). Gunbiu, master.
Eutigirn, Abbot of Docguinni.	

¹ Nobis, but probably a scribe's error for *uobis*, to you.

The boundaries are :—

Lann Gemei :—From the ridge of the mountain dividing wood and plain to the sea, and as far as the source (*oculus*) of Diugurach, following it down to the sea.

Lanteliav Talypont :—From the influx of the Morcleis to the bottom of the glade of Onniu, or Llannerch Onnvyw. Across it to the Guyth lunguyd, to the Cam-Guili (Gwili is a small stream in co. Carmarth., which falls into the LLwchwr near Llandeilo Talypont Church). Across the Cam-Guili to the Hytir Melyn. From the Hytir Melyn straight on to the river LLwchwr on the other side along the LLwchwr upwards as far as the Camfrut or Camffrwd; along this on the side of the church to its source; to Allt Minchei (or Ceven Drum¹). Along the Allt to the Dubleis; through the Dubleis (a brook which falls into the LLwchwr at Pontarddulais²), as far as Dinas Cynlyuan. Along the side as far as opposite the source of the Cynbran. Along the Cinbran as far as the LLwchwr.

Neither Rees nor Evans determine the actual position of these sites, but the names mentioned in the boundaries sufficiently indicate that they are on the river Loughor or Llwchwr. Evans equates Lann Gemei with Lann Genvei, and terra Convoi.

2. The second document, which has no title or headline, relates to a grant by King Teudiric of land at Mathern, co. Monmouth. The translation of the text is as follows :—

MATHERN.

King Teudiric when he was in his kingdom, preserving peace and administering justice with his people, had less regard for temporal than eternal power, and accordingly gave up his kingdom to his son Mouric, and commenced leading a hermitical life among the rocks of Dindyrn (or Tintern). When he was there resident, the Saxons began to invade his land against his son, so that unless he individually would afford his assistance, his son would be altogether dispossessed by foreigners. Concerning which, Teudiric said that while he possessed the kingdom, he was never overcome, but was always victorious; so that when his face was seen in battle, the enemy immediately were turned to flight. And the angel of the Lord said to him on the preceding night, "Go tomorrow to assist the people of God against the enemies of the Church of Christ and the enemy will turn their face in flight, as far as Pwll Brochuail; and do thou, being armed, stand in the battle. Seeing thy face and

¹ Evans, p. 368.

² Rees, p. 382.

knowing it, they will, as usual, betake themselves to flight, and afterwards for the space of thirty years they will not dare, in the time of thy son to invade the country ; and the natives, and other inhabitants will be in peace ; but thou shalt be wounded by a single stroke in the district of Rit tindyrn and in three days die in peace.”

So, rising in the morning, when the army of his son Muric came, he mounted his horse, and went cheerfully with them, agreeably to the commandment of the angel ; and being armed, he stood in the battle on the banks of the Guy, near the ford of Tindirn ; and on his face being seen, the enemy turned their backs, and betook themselves to flight ; but one of them threw a lance, and wounded him therewith, as had been foretold to him ; and therefore he rejoiced, as if spoil had been taken, he requested his father to come with him, who thus said, “ I will not depart hence until my Lord Jesus Christ shall bring me to the place which I have desired, where I shall desire to lie after death, that is, in the island of Echni.” And early in the morning, two stags yoked, and ready with a vehicle, were before the house where he lodged, and the man of God, knowing that God had sent them, mounted the bier, and wheresoever they rested there fountains flowed, until they came to a place near a MEADOW¹ towards the Severn. And when they came there, a most clear fountain flowed, and the bier was completely broken, he then immediately commended his spirit to God, and ordered the stags to depart ; and having remained there alone, after a short space of time, he expired.

His son Meurig being informed of the death of his father, built there an oratory and cemetery, which were consecrated by St. Oudoceus ; and for the soul of his father he granted the whole territory, to Bishop Oudoceus, and the Church of Llandaff.

The boundary :—From the influx of pull Muric, or Merrick, upwards to the pull, to the stone of Lybiau. From the pull to the stone, to the rise of the higher ground, or the Ardyr. From this along it to the spring of Elichguid, upwards along the brook to the spring of Cruc Leuyrn. From the spring of Cruc Leuyrn over against the mouth of Nant Byuguan. Along this nant as far as the pullou, or pools, of Rinion to the two pools. Along the two pools straight downwards to the Carn. Along the Carn downwards to the ditch on the ridge of the mountain. From the ditch towards

¹ Rees and Evans identify the site with Mathern on the banks of the Pwll Meurig or Merrick, near the junction of the rivers Wye and Severn.

the East transversely across the rise of the hollow of Nant Ruisc. Along the dyke to the Carn of Perth yr Onn. Downwards to the Macyrou, or ruins, to the pool. Along the pool to the influx of the pull Neuyynn into the Guy. Along the Guy and the Hafren (or Severn), with its *corets* or weirs and ships' landing-places as far as the influx of the Muric, or Merrick brook.

The final paragraph as usual, contains a blessing on the upholders and a curse on the disturbers of the grant.

3. The CHURCH OF GURUID is granted in the next document :—

After an interval of time King Mouric, with approbation and consent to his heir Liliau, and likewise as his gift, granted the Church of GURUID, with its land to God, and St. Dubricius, and St. Teliiaus, and the Church of Llandaff, and to St. Oudoceus, who was present, and his successors for ever, with all its dignity and liberty, and all its commonage in field and in woods, in waters and in pastures, without any payment to any mortal man, except to God, and St. Peter, and the Church of Llandaff, and its pastors, with a perpetual curse on whomsoever should separate it from the Church of Llandaff.

The witnesses are, of the laity :—

Mouric.	Conbroin.
Conuelin.	Catleu.
Tutir.	Briauail.
Loubran.	Guinoc.
Abrgen.	Mathus.
Anuin.	Conuonoc.
Unhu.	

Of the clergy :—

Bishop Oudoceus.
 Jacob, Abbot of Catoc.
 Catgen, Abbot of Ildutus.
 Eutigirn, Abbot of Docunni.

The boundary begins at the black marsh, as far as the seat of Cetiau and from Hescenn Iudie as far as the trees of Foton. Rees does not give any opinion as to the locality of the site; Evans suggests “? Howick,” and the Church of St. Wormetus in Nether Went.

4. The next document records the grant of four churches :—

LANN CINGUALAN, AND LANN ARTHBODU.

LANN CONUUR, AND LANN PENCREIC.

It is clearly known that Bishop Oudoceus acquired as his own land the estate of CINGUALAN, land indeed of St. Dubricius in the country of Gahyr, or Gower, which St. Oudoceus lost from the fatal time of the yellow pestilence, until the time of Athruis, son of Mouric. And after great strife between Bishop Oudoceus and Biuon, Abbot of Illtyd, who declared that the land was his, the aforesaid land was at last, by true judgment, adjudged to St. Oudoceus, and the Altar of Llandaff, in perpetual inheritance. The cell of Cyngualan with all its land, and the cell of Arthuodu, and Conguri, and Penncreic. And St. Oudoceus received from the hand of Athruis, the grandson of Gurcant the Great, the aforesaid three little cells in perpetual consecration, and with all their dignity and all commonage in field and in woods, in water and in pastures, under a perpetual curse against him who should separate the aforesaid churches from the Monastery of Llandaff, and whoever will keep them, may the Lord keep him. Amen.

The witnesses are, of the clergy :—

Bishop Oudoceus.	Jacob, Abbot of the altar of St.
Catgen.	Catoc.
Biuan, with his family.	Eutigirn, Abbot of Docunni, with his clerks.

Of the laity :—

King Mouric, on behalf of his son Athruis.	Arthcumanu. Oguhyr. ¹
Conuonoc.	Gurdilic.
Guallonir.	Gurguistil.
Morcenou.	Arguiet.
Eithin.	Abel, with the priests—
Conuetu.	Conhail.
Gueithgen, son of Brochmail.	Conhibrit.
Gindoc.	Guethgno.
Matuc.	

The boundary of Lann Cyngualan is within the two ditches to the sea, and following up the two ditches to the mountain, along it to the Cecyn, or ridge of the boundary of Lann Gemei.

¹ Or perhaps Arthcumanu of Gubyr or Gower.

Lann Cyngualan is probably in Gower, where Evans places Lann Arthbodu. Lann Conuur is conjectured to be the same as cella Conguri, or Bishopston in Gower. For this site Rees suggests Llangwyner, a chapel under Llanrhidian in Gower, near Penycraig. Lann Arthbodu may perhaps be Penarth, a Gower parish adjoining to Bishopston mentioned above.

5. To this there follows the document granting land at :—

LANN MERGUALL.

Morcant, King of Morcannhuc, son of Athruis, on Christmas Day claimed quiet possession of the Church of CYNGUR TROSGARDI, which heretofore belonged to St. Teliauus, and at the same time, for his oblation, restored it to the supreme pontiff, Oudoceus, and to St. Teliauus, and St. Dubricius, and all the pastors of Llandaff for ever, with all its territory, and boundaries, and with Merguald, prince of that Church under the Bishop, and its territory, to the inhabitants there ruling and dwelling for ever ; without governor or sub-governor, with refuge, without attending warlike expeditions either within the country or without, not keeping watch either by day or night, and with all commonage for the inhabitants in field and in woods, in water and in pastures.

The witnesses are, of the clergy :—

Bishop Oudoceus.	Saturn, Abbot of Dochou.
Sulgen, Abbot of Nant	Gurhual, Abbot of Lannildut.
Carban.	Guencat, Prince of Lann Cynuur.

Of the laity :—

King Morcant.	Iunet.
Guedguen.	Guidnerth, son of Gullonar.
Briauail.	

With the customary final imprecation.

The boundary of this land, which is identified with Llan Deilo Verwallt, or Bishopston in Gower, also called in an earlier document Porth Tulon, is from the influx of the spring of Canthed into the sea, along the hollow upward to the pools, to the carn of Cymlyr, then to Main Dyastur, and from that to the ridge of the hill ; across the hill to the moor of Brechmil, to the rise of the Hytyr. From this to the brook. Along it to the Dupleis (or Dowlas), so on to the Ryt i deueit (? Sheep's ford). Then to the small brook, and along it towards the left hand to Penn Luhin Latron, or the head of the thieves' wood ; from this to the brook, and along the brook to the Hafren, or Severn, sea, *i.e.*, the Bristol Channel.

6. The grant that follows relates to LANN CORS.

Know all Christians, that Agustus, King of Brecheinniauc, and his sons, Eliud and Riuallaun, on account of the Lord, and out of personal friendship, have given in alms, in addition to their bodies for burial, LANN CORS, to Bishop Oudoceus, and all his successors in the Church of Peter the Apostle, and St. Dubricius, and St. Teliauus of Llandaff, and with its fish, and fisheries for eels, and with all its territory, in form of an endowment for ever, and with all its liberty in field and in woods, in water and in pastures, and with its refuge, and privilege, without a governor or sub-governor, without attending warlike expeditions either in the country or without, in a similar manner.

The witnesses are, of the clergy :—

Bishop Oudoceus.	Conlec, son of Conluip.
Sedoc.	Bran.
Conbran.	King Agust, with his sons, Eliud
Conocan.	and Riguallaun.
Conueon.	

The text closes in the customary manner. Let God guard him who keeps this. Let him who disturbs this be separated from the company of the angels.

Lann Cors, or LLangors is a parish in co. Brecknock, about six miles E.S.E. from Brecknock.

7. Next comes the charter of Riu Graenauc, near Llan Sannor, in Glamorgan; Nadauan, and Gurberth, places contiguous, or identical in site. It is the record of proceedings at a Synod.

RIU GRAENAUC, NANT AUAN, VILLA GURBERTH.

King Mouric and Cynuetu met together at Llandaff in the presence of Bishop Oudoceus, and swore before the relics of the saints that there should be firm peace kept between them. But although the oath had been taken, after an interval the King deceitfully killed Cynuetu; and afterwards Bishop Oudoceus convoked all his clergy from the mouth of Taratyr, in Guy, to the Tyui, and with his three Abbots, Concen, Abbot of Carvan valley; Catgen, Abbot of Ildutus; Sulgin, Abbot of Docguinni; and in full SYNOD excommunicated the King on account of the murder, and of the agreement made in his presence and upon the altar of St. Peter the Apostle and St. Dubricius, and St. Teliauus being broken, and by laying the crosses on the ground, together with the relics of the saints, he

debarred the country from baptism and Christian communion, and cursed the King with his progeny, the synod confirming the same, and saying, "May his days be few, may his children be orphans, and his wife a widow." And the King, with the whole country, remained for the space of two years and more under the excommunication. After these things, the King seeing the perdition of his soul, and the condemnation of his kingdom, could not any longer sustain an excommunication, which had continued so long, and sought pardon from Oudoceus at Llandaff, with shedding of tears and bowing down his head. And before the three Abbots, Bishop Oudoceus put on him the yoke of penance suitable to the quality and magnitude of the crime, and recommended him to shew his amendment towards God, and the Church of Llandaff in three ways, that is, by fasting, prayer, and alms-giving.

The King having accepted the yoke of penance, gave for the redemption of his soul, and for the soul of Cynuetu, four villis to the Church of Llandaff, and in the hand of Oudoceus, the Bishop and to all his successors, with all their liberty, free from all service, for ever, and all commonage throughout the country, to the persons who abode on those lands, in field and in wood, and in pastures and in water. I. Riugrenauc; II. Nantauan; III. That in which Cynuetu was killed, beyond Nadauan; IV. Beyond where the King's son fell away from what was right, from the Marsh of Elleti as far as Nadauan, that is the Vill of Gurberdh. The four contained four-and-twenty *modii* of land.

The witnesses are, of the clergy :—

Bishop Oudoceus.	Sedoc.
Concen, Abbot of Carbani-vallis.	Cynuur.
Catgen, Abbot of Ildutus.	Cetcu.
Sulgen, Abbot of Docunni.	Lyggessauc.
Conbran.	Gunguare.

Of the laity :—

King Mouric, with his son Frioc, and nepos Morcant, son of Athruis.	
Cunblus.	Guedgen.
Briauail.	Guengarth.
Gendic.	

After the imprecatory clause follows the boundary of Riugraenauc : from Nadauan, following the ditch lengthwise, upwards to the Red Lake, where the three mountain paths meet.

8. To this follows a short document dealing with the Vill of Guilbiu, conjecturally located by Evans near Llan Sannor. Rees is silent as to the site.

VILLA GUILBIV.

King Morcant, son of Athruis, with his heir Gurhytyr, granted the Vill of GUILBIU for the soul's health of his grandfather, Mouric, son of Teudiric, to Oudoceus the Bishop, and to the Church of Llandaff, and its pastors for ever, without any payment to mortal man, and with its liberty and the whole commonage.

The witnesses are, of the clergy :—

Bishop Oudoceus.	Trycan.
Concen, Abbot of Carbani-vallis.	Berthguin.
Colbrit, Abbot of Ildutus.	Catguare.
Confur.	

Of the laity :—

King Morcant.	Guaidnerth son of Guallonir.
Guinan son of Ilud.	Brocuail.
Iudic son of Cetuur.	Rihoithil.
Iunet son of Letric.	Guengarth.
Gindoc.	

The boundary sets out from that of the vill wherein Mouric killed Cynuetu to a heap of stones, then on to another heap, and then as far as Naudauan. The document ends in the usual solemn manner.

9. The Podum of Liuhess, or Llowes, co. Radnor, near Hay, co. Brecon, in Eluail, or Elvel, the southern portion of Radnorshire is the subject of the next record.

PODUM LIUHES IN ELUAIL.

King Morcant¹ gave the podum of LIUHES in alms to Bishop Oudoceus, and the Church of Llandaff, and all his successors for ever, without any payment to any mortal man, and with all its liberty, in field and in woods, in water and in pastures, and on the sepulchre of his grandfather, King Mouric, lying in Llandaff, before proper witnesses.

Of the clergy :—.

Bishop Oudoceus.
Concen, Abbot of Carbani-vallis (now Lanncarvan).

¹ Meurig, Rees.

Colbrit, Abbot of Ildutus.	
Iudhurb, Abbot of Docunni.	
Guencat, Prince of Penaly (aluni capitis).	
Sedoc.	Clemens.
Guorceniu.	Conueon.
Conoc.	Cetiu.
Conbran.	Saturn, Prince of the City of Tav.

Of the laity :—

King Morcant.	Iunet son of Letric.
Briauail son of Lumarch.	Guaidnerth son of Guallonir.
Gindoc son of Isael.	Guidgen son of Brochuail.

The text closes with the customary solemn invocations.

10. Porthcasseg, a ruinous chapel in the parish of St. Arvans, to the north-west of Chepstow, co. Monmouth, has its earliest record here in a document entitled :

PORTH CASSECC.

King Mouric, and Iudic son of Nud, granted to God, and the Church of Llandaff and to St. Dubricius and Teliauus, and in the hand of Bishop Oudoceus, and to all his successors for ever, the land of PORTHCASSECC with all its liberty, and with its two wears for fisheries, and commonage in field and in woods, in water and in pastures.

The witnesses are, of the laity :—

King Morcant.	Morclas.
Iudic hereditary son of Nud.	Dallon son of Guoidgar.
Eluoid.	Eliud son of Guerith.

With the concluding invocations as usual.

11. The record is next given of the grant of a site, not identified by Rees or Evans. There is no mention of a boundary by which the locality can now be ascertained.

TIR HIERNIN AND TIR RETOC.

Let catholic men know that Iudic son of Nud, and Cinan son of Cinuedu—both being Kings—have granted for their souls' health to the chief Bishop, and to St. Dubricius, and to St. Teliauus, and all the pastors of the Church of Llandaff, in perpetual consecration, two farms (*agros*), REDOC, and HIERNIN, with all their liberty in field and in woods, in water and in pastures, without any payment to any mortal man, besides to the Church of Llandaff.

The witnesses are, of the clergy :—

Chief Bishop Oudoceus.	Cunualet, priest.
Cunbran.	Gurcenu, priest.
Cunueon.	

Of the laity :—

Kings Judic and Cinan.	Conuoet.
Elgued.	Cinuoc.
Atoc.	Protec.
Milgen.	Aerthirn.
Haiuoen.	Loudoce.
Hirel.	

The usual invocations conclude the record.

12. The Vill of Coupalua Penniporth, etc., forms the subject of the next grant :—

COUPALUA PENNIPORTH . VILLA GREGURII , *i.e.* , VILLA
FILIORUM . V. OURDEVINT ON THE BANK OF
THE TAM.

It came to pass that Bishop Oudoceus received the Vill of Gregory which is called COUPALUA on the bank of the Taf, that is, Penn y Porth, from Guedgen, son of Brochmail, for his soul, and in exchange for the heavenly kingdom, with all its land, three *modii*, with all its liberty, and all commonage, without any payment to any mortal man, besides to the Church of Llandaff.

The witnesses are, of the clergy :—

Bishop Oudoceus.
Concen, Abbot of Carbani-vallis.
Colbrit, Abbot of Ildutus.
Iudhubr, Abbot of Docunni.

Of the laity :—

The King alone. Guidgen with his men.

The customary ending concludes the diploma.

No boundaries beyond the river Taff are given, by which the site might be identified. Rees and Evans compare Gabalva, near Llandaff. Rees points out that the word Ceubalva signifies a ferry, and as this must be on the river Taff, it should not be difficult to locate the actual position of the land of the five sons of Ourdevint, or, as Rees translates, "the Village of Flowers towards Durdevint on the banks of the Taff."

13. Another brief record, without notice of any boundaries, introduces us to the Vill of Lath, the site of which has not been identified by either of the editors of the *Liber Landavensis*.

VILLA LATH.

Be it known to all who dwell in southern Britain (*dextralis Britannia*) that King Morcant, son of Athruis, granted to the Church at Llandaff of St. Peter and of St. Dubricius, and St. Teliausus, and to St. Oudoceus the Bishop, and to all his successors for the exchange of a heavenly kingdom, the Vill of LATH, with all its liberty, without any payment to mortal man, besides to the Church of Llandaff.

The witnesses are, of the clergy :—

The blessed Bishop Oudoceus.

Concen, Abbot of Carbani-vallis.

Colbrit, Abbot of Ildutus.

Sulgen, Abbot of Docguinni. With their households.

Of the laity :—

King Morcant.

Briauail son of Luuarch.

Guonocatui, Prince of Penaly.

Sadoc, priest.

Iunet.

Gurceneu, smith.

Rioidyl.

With a concluding solemn adjuration.

14. The convention between King Morcant and his uncle Frioc ; the treacherous murder of Frioc by the King ; the appeal of Oudoceus in Synod, the penitence of the murderer, and his vow in favour of the religious institutions of his realm, form the subject of a formal document introduced into the *Liber Landavensis* at this place, among the charters of the time of this bishop. The gravity of the crime was undoubtedly the cause of the holding of the Synod : it was expiated by the confirmation of the privileges of the See.

SYNOD.

It is hereby recorded, that St. Oudoceus, with his congregation, and Concen, Abbot of St. Catoc ; Sulgen, Abbot of Docunni ; and Congen, Abbot of Ildutus ; with all their congregations, and King Morcant, and Frioc, his uncle, came together to the *podum* of St. Ildutus, and both King Morcant and Frioc, all the rest being present, and the holy relics placed on the altar of St. Ildutus, swore that they should maintain firm peace towards each other without

deceit, and with this agreement, that if one should kill the other, or deal treacherously with him, that he should not by any means redeem himself, either with land or money, but he should resign his kingdom, and pass his whole life in pilgrimage. But after a long time, King Morcant, by the instigation of the evil one, treacherously killed his uncle Frioc; and having killed him, he came to Bishop Oudoceus, at the Church of Llandaff, seeking pardon for the perjury and murder committed by him. And Bishop Oudoceus having heard his petition, commanded the said three Abbots, with the clergy from the mouth of Taratyr yg Guy, or the Wye, as far as the mouth of Tyui, to be assembled together in a holy SYNOD. And the King, accompanied by the elders of Morcannuc, came to meet them at the *podum* of Llan Carvan, to receive judgment for his crime, and to render satisfaction, and the full synod adjudged in the presence of Bishop Oudoceus, that on account of the destitute state of the kingdom, that it might not be left without the protection of its natural lord, he should by means of fasting, prayer, and almsgiving, redeem his pilgrimage, together with his perjury and murder. And King Morcant, with the assent of the seniors of Morcanhuc, placed his hand on the four gospels and the relics of the saints, St. Oudoceus holding them, and promised, first, that he would amend and clear himself of the aforesaid crime, as before mentioned, by fasting, prayer, and almsgiving, and also that he would never do the like again, and that he would act mercifully in dispensing regal justice to all. Penance having been enjoined on him, suitable to the measure of his crimes, and his own quality, wealth, and power, and the Holy Communion, of which he had been heretofore deprived, being administered to him by Bishop Oudoceus, he granted to God, and to St. Dubricius, St. Teliauus and St. Oudoceus, and all their successors, the three congregations of Catoc, Ildutus, and Docunni, free from all royal service, and with all their dignity, and the privilege of St. Dubricius [and] St. Teliauus, in perpetual consecration to the Church of Llandaff; and the vessel of honey, and the iron cauldron, which the Church of St. Illtyd ought to render to him, he gave up for ever.

And the King vowed to God and to Oudoceus, in the presence of the Synod, that he would never for the future exercise any government in the three congregations, nor in their possessions, nor in violating their places of refuge, nor knowingly ever take away a single clod of their territories either by violence or evil device, and free from any payment to any mortal man, great or

small, with a curse pronounced on those who would violate it, and a blessing on those who should preserve it in peace.

The witnesses are, of the clergy :—

Bishop Oudoceus.

The Abbots Concen, Sulgen and Congen, with their clerics.

Conuoge.

Conoc.

Gurcenou.

Sulgen.

Coilbrit.

Conbran.

Of the laity :—

King Morcan.

Iunet.

Guidgen.

Iurthur.

Gindoc.

Iudic.

Iuthel.

Iudguallon.

With a large number of clergy and laity whose names are not recorded, as well within as without the Synod.

15. The *Liber Landavensis* then proceeds to take up again the series of territorial records, and deals with the restoration of Lann Guruaet, which Rees identifies with Llandilo'rfân, co. Brecon.

LANN GURUAET.

August, King of Brecheiniaun,¹ and his sons Eliud and Riu-allaun, restored to God, and to St. Teliauus, and St. Dubricius, and in the hand of the chief Bishop Oudoceus, and to all the Bishops of Llandaff in perpetual consecration, LANNGURUAET, which formerly belonged to St. Dubricius and St. Teliauus, with all its territory, and without any payment, to any mortal man, great or small, except to the Church of Llandaff, and with its Sanctuary, and all the dignity and privilege of St. Dubricius and St. Teliauus, and full commonage to the inhabitants for ever, in field and in woods, in water and in pastures, and with its boundaries ; a curse being pronounced on those who should violate it, and a blessing on those who would preserve it.

The witnesses are, of the clergy :—

Bishop Oudoceus.

Bran.

Sedoc.

Conlouern.

Conbran.

Gellan.

Conocan.

Atgar.

Conueon.

Guengarth.

Conlec.

¹ Becheiniaun, Evans, but the MS. must be wrong if it reads thus ; Brecheiniaun, Rees.

Of the laity :—

King August.

His sons Eliud and Riullaun, with many others.

The boundary, given in the ancient Cambro-Britannic language of Glamorgan and Breconshire, may be thus translated :—

Beginning at the rise of Ethrim, along it to the cecin, upwards along it to the Carn Erchan, then to the old road, along it to the gate of Dorcluit (the door of hurdles) ; along the cecin to the rise of the brook Dincat ; along this brook to its influx into the brook Cilieni ;¹ along this downwards as far as the influx of the brook Iren,² along it as far as the Cruc (or hill) of Hisbernn ; from this along the mountain cecin to the shaft of the Cross of Guerion ; downwards as far as the moor of the three boundaries to the brook Cenou ; along the brook as far as the Cilieni, along this to the influx of the Postdu or Ffosddu,² from it to the Cloutac ;² along this to its source, to the meadow swamp ; across the mountain upwards to the Brin Buceilid, or shepherd's hill ; along the hill to the source of the brook Mauan ;² from it upwards to the source of the brook Ethrim, where the boundary began.

16. Next follows the charter of land at Lann Cyncyrill, a place for which Evans gives no identification, but the occurrence of the Glamorganshire river Ely points to the site.

LANN CYNCYRILL.

King Morcant son of Athruis for the soul of Ffrioc son of Mouric, whom he slew, and for the redemption of his own soul, having taken the yoke of penitence in fasting, prayer, and almsgiving, gave to the chief Bishop Oudoceus, and St. Dubricius, and St. Teilo, or Teliauus, LANN CYNCIRILL, and the land of Cynfall, with all their liberty, and complete commonage in field and in woods, in water and in pastures, to all the inhabitants for ever.

¹ Rees says that the brook falls into the river Usk about seven miles west of Brecknock.

² Nantŷrhen, Ffosddu, Cleudach, Mawan, and Ethrin, are brooks in and near Llandilo'rffân, or Llandeilo ar Fawan Church, on the bank of the brook Mawan. Evans proposes to read Mawan for Ethrim, and *vice versâ*, in order to make a proper perambulation of this parochial boundary. These two brooks are tributaries of the Cilieni.

The witnesses are, of the clergy :—

Bishop Oudoceus.

The three Abbots, Concen, Congen, and Sulgen, as before.

Maioc.

Colbrit.

Sulgen.

Of the laity :—

King Morcant.

Samuel.

Grucinan.

Titgual.

Guedgen.

Bleidcu.

Elcu.

Citoc.

Petyr.

Guelbiu.

Rihedl.

After the usual paragraph of adjuration follow the boundaries. Begin at Cepetic Trican, that is, from the red ford on Rudlan Elei, the red bank of the river Ely ; thence upwards through the wood above the acclivity thereof as far as the Cruc or mound of Cynfall the Scot ; thence following the dividing of the ditch up over the mountain to the spring ; thence downwards for a space to the head of the claud of Trycan in the valley following the ditch to the mountain ; descending down along the ditch lengthwise to Talpon Brinan ; to the broad road along the road, following the line of the ditch to the Ely.

17. To this follows the grant of Lann Oudocui, thought by Rees to be perhaps Llandogo, in Monmouthshire, not far from Monmouth, in a south-westerly direction.

LANN OUDOCUI.

Morcant King of Gleuissic, for the exchange of a heavenly kingdom, granted with great devotion, and a humble and contrite heart, to Bishop Oudoceus, and to St. Dubricius, and St. Teliauus, and to the Church of Llandaff founded in honour of St. Peter, Lannenniaun, that is, LANN OUDOCUI, with all its dignity, and liberty, and all commonage in wood and in fields, in water and in pastures, with its four whirlpools, and weirs for fisheries, and woods, without any payment to any mortal man, except to God and the Church of Llandaff, for ever, and with its sanctuary, and free on all sides, like an island in the sea.

The witnesses are, of the clergy :—

Bishop Oudoceus.

Conbran.

Sulgen, Abbot of Carbani-vallis.

Berthguin.

Gurthauar, Abbot of Ildutus.

Saturn, Abbot of Docguinni.

Lann Oudocui. The Church of Elidon. 111

Of the laity :—

King Morcant.	Guengarth.
Eifest.	Biuan.
Conuiu.	Iunet.
Ihuc.	Ceriau.
Iudic.	Rihedl.

To this *podum*, or estate, the following boundary belongs :—
From the Ciuilchi to the stone of Oudocui to the summit of the cliff or Allt, along the upper side to the ford as far as the Caletan or Cledon ; along the Cemn, or Cefen, as far as the Guoun, or Weun (meadow), to the middle of the mountain, to the red pool, as far as the Ylui, or Olway brook (which rises near Trelach, co. Monmouth, about two miles distant from Llandogo) ; thence from Guenfrut, or the White-brook, as far as little Trylec, or group of three Druidical stones. The final part of the boundary should be, according to Evans, from Trilech Vechan to the White-brook, otherwise the boundary cannot be followed out.

18. The Church of St. Lythan's, about six miles in a south-westerly direction from Cardiff, and the adjacent Vill of Guocob, Gucof, or Guocof, probably Wenvoe, form the subject of the next document.

THE CHURCH OF ELIDON, AND GUCOF.

King Iudhail son of Athruis, when riding on a certain day through the land of Guocob, fell to the ground, owing to the stumbling of his horse ; and rising unhurt, he gave thanks to God, and looking towards the Church of ELIDON, he said with hand uplifted to God, "I give that church which I behold with all its land and the Vill of GUOCOF, wherein I stand, to Almighty God who preserved me unhurt in danger." And calling to him Bishop Oudoceus, with the three Abbots mentioned below, gave it to Bishop Oudoceus, and to all his successors in the Church of St. Peter, and to St. Dubricius, and St. Teliauus, at Llandaff, with all its liberty and all commonage to the present and future inhabitants perpetually in those lands, in field and in woods, in water and in pastures, everywhere throughout the region of Gleuissic.

The witnesses are, of the clergy :—

(Bishop Oudoceus.
The three Abbots, Concen, of Carbani-vallis.
Colbrit, of Ildutus.
Iudhubr, of Docunni.)

Trychan.	Conguean.
Satuc.	Conlec.
Cinbran.	Oran.
Cinuchan.	Conuin.
Of the laity :—	
King Ithail.	Adgar.
Brochmail.	Guncar.
Gellan.	

The boundary of these two sites, apart from purely descriptive words, includes the spring of the Gurrimi, or Gurunni, or Little Rumney; Pant Ciu; the Carn; the Allt; Pant Golych, now Dyffryn Golich (Golych brook, about a mile distant from St. Lythan's); Lotre Elidon; the spring of Golych; Powisva Dewi; and Carn Ynys Teir-erw. It is to be observed that this is the first document of the time of King Iudhail or Ithail.

19. Next follows the grant of land in the ancient district of Gwent Iscoed in Monmouthshire.

EMRICORUA IN GWENT IS COIT ON THE BANK OF
THE RIVER GUY.

King Iudhail son of Morcant, and his sons Fernuail, and Mouric, and likewise with them Gurdocius, the son and heir of Catdem, gave to God, and to St. Dubricius, and St. Teliauus, and St. Oudoceus, and all their successors in the Church of Llandaff for ever, three uncias or about three hundred and twenty-four acres of land, full of the navigation of the river Guy, with all their weirs for fisheries and with complete commonage in field and in woods, in water and in pastures.

The witnesses are, of the clergy :—

Bishop Oudoceus.
Dagan, Abbot of Carhani-vallis.
Eluoid, Abbot of Ildutus.
Saturn, Abbot of Docunni.

Of the laity :—

King Ithail, and	Guruodu.
His sons Fernuail and Mouric.	Nud.
Gabran.	Arcon.
Elfn.	Tutnerth.
Guinan.	Etelic.
Mabsu.	Datlon.
Guallonor.	Conocan.

Lann Emrdil. Lann Menechi. 113

After the imprecation follows the boundary : The Valley of the Annuc on the banks of the Guy. This Emricorua is identified by Evans with the town of Chepstow. The boundary of Lancinuarth, or St. Kinmark, on the other side, is comprised between the *pant* of the Annuc and the river Guy, with its weirs.

20. We next find the grant of the site of Lann Emrdil, or Llanardil, on the banks of the brook Olway, not far from the town of Usk, in Monmouthshire, in direction of the north-east.

LANN EMRDIL.

King Ithael sacrificed to God and to St. Dubricius, and St. Teliaraus, and in the hand of the chief Bishop Oudoceus, and to all his successors in the Church of Llandaff, LANN EFRDIL in Brehes, with all its territory, and all its liberty, and all commonage for the inhabitants, in field and in woods, in water and in pastures, with its boundaries, and with law-worthy persons as witnesses ; a curse being pronounced on those who should violate it, and a blessing on those who preserve it in peace to the Church of Llandaff.

No witnesses are recorded as attesting the grant. The boundary starts from Rit i main (or Rhyd y Maen), the stony ford of the river Ilqui or Olway, upward to the source, to the raven's height, or (allt ircic-bran) Allt y Cigvran, to the hawk brook, nant ir hebauc, or hebog, till it falls into the Guefrduur, now the Gwen-dwr, as it leads downwards to the Olway ; along the Olway to the stony ford where it began.

21. The last document of the series connected with Bishop Oudoceus is that of Lann Menechi, or Villa Meneich, which Evans equates with " ? Monachdy, Gabalva, Ll. Dâv." Rees, however, offers no identification of the site.

LANN MENECHI.

Brochmail son of Guidgentiuai, sacrificed the village of MENEICH, and six *modii* of land to God, and to St. Dubricius, and St. Teliaraus, and in the hand of Bishop Oudoceus, and to all his successors in the Church of Llandaff, for his soul's health, and in alms, with all its liberty, and all commonage in field and woods, in land and in pastures.

The boundaries, which precede the attestation, include the Vill of Giurgius on the other side, which the same Brochmael had similarly given to the Bishop. The boundary of Meneich, to the north Tref irgillieg, anciently called Tref ircil. The said Brochuail again gave to the bishop in one day, three modii—twenty-seven acres—at Nuc Bacan. The boundary runs from the high road leading from Port Halan as far as Riu finion, along the margin of the mountain as far as Riu Tinuiu,¹ that is Henriu ; again by a circuitous way as far as the highway leading to Riu finion.

The witnesses are, of the clergy :—

Bishop Oudoceus.

Concen, Abbot of Carbani-vallis.

Colbrit, Abbot of Ildutus.

Iudhubr, Abbot of Docguinni.

Of the laity :—

Brochmail with his men.

The usual clause of blessing and cursing concludes the deed.

The Memorials of Bishop Oudoceus may be fitly closed with the ancient notice which Rees, in the Appendix to his Edition of the *Liber Landavensis*,² has put on record. This is an extract from a Cottonian MS., Titus D., xxii, 1, entitled a “Chronicle of the Church of Llandaff,” written in the year 1439, wherein is contained an article :—

“OF THE ORIGINAL CONSTRUCTION AND BUILDING OF
THE CHURCH OF LLANDAFF.”

In the year of the incarnation of our Lord 447, two venerable persons, Germanus, Bishop of Auxerre, and Lupus, of the city of Tours, were sent from Gaul to Britain, to confute and extirpate the heresy, which by the disputations and preaching of the said persons, was completely done away with and destroyed. They gave orders with the assent and consent of Meurig the son of Tewdrig, then King of Glamorgan, to build and construct anew a Metropolitan See on the side of that which had been erected in honour of the apostles St. Peter and St. Paul.

¹ Tinum, Rees.

² P. 621.

Original Construction of the Church. 115

And after the work was completed, the said King liberally endowed it with divers territories, privileges, and rents, as is fully to be found in the MS. Book of St. Teilo, that is, the *Liber Landavensis*, and therein the said religious persons consecrated Dubricius,¹ a holy person, and likewise an eminent doctor, to be an Archbishop and the Primate of Southern Britain. In the year of the incarnation of our Lord 506, Dubricius, Archbishop of Llandaff, crowned the most celebrated King Arthur in the City of Cirencester, in the fifteenth year of his age. And after the fame of his liberality and probity was spread abroad to the furthest parts of the world, and he had subdued divers nations by sanguinary wars and toil, he caused the Archbishops, Bishops, Kings, Princes, and Leaders subdued by him, to assemble at the City of Legions, that is Caerleon, in Monmouthshire, and there solemnly celebrate the great festival of Whitsuntide; who being sent for, and having arrived, all were called who performed obedience to him on account of his honours, and he liberally endowed every one with certain possessions and so leave having been asked and obtained, all and every one returned home with joy.

And Dubricius feeling himself burdened with old age, took leave of the brethren, and resigned the office of Archbishop. In a certain island, situated in the Irish sea, distant from the land about five miles, called in Welsh, Ynys Enlli, and in English Bardsey, within which twenty thousand bodies of saints are buried, he led a heremital life in watching, fasting and prayer, to the day of his death, and after the course of his life, he was there honourably buried, and at first numbered among the saints. In the year of the incarnation of our Lord 612,² he departed to the Lord.

And in the year 1120, he was removed from the island of Bardsey, by Urban, Bishop of Llandaff, to his Church at Llandaff, on the 23rd day of May.

¹ In 436 Saint Dubricius was made Archbishop of Llandaff.—*Iolo MSS.*, p. 423.

In 448 Vortimer the Blessed was raised to the throne of Britain, and Dubricius was made Archbishop of Caerleon upon Usk, Saint Teilaw succeeding to the archiepiscopal See of Llandaff.—*Iolo MSS.*, p. 423.

² The Editor has here a note that this date, which also occurs at the end of the Life of St. Dubricius, is considered much too late. Godwin puts the date of the death of Dubricius 522; and a MS. in the Cottonian Library Vespasian A., xiv, places it in 512.

And after the said Dubricius, the illustrious Priest Teilo was promoted to be Pastor and Bishop of the Church of Llandaff, whose virtues and laudable actions are related in histories.

The Rev. Louis Nedelec has written an excellent review of the lives of Dubricius, Teilo, and Oudoceus,¹ principally from the religious and missionary points of view, and discusses the object of several of the documents which form the subject of the preceding pages.

¹ *Cambria Sacra; or, The History of the Early Cambro-British Christians*, 1879, pp. 289-375.

CHAPTER XII.

BISHOPS UBELVIU, AIDAN, AND ELGISTIL.

ST. OUDOCEUS was succeeded by Ubelviu, whom Browne Willis calls Ubylwinus. His real date is as obscure as those of his immediate predecessors. Holmes, editing the new edition of Bishop Stubbs's *Registrum*, calls the prelate Ubilwyn or Berthgwin, and notes that Rees has styled him a chorepiscopus. This UBELVIU, who seems to be disregarded¹ as a bishop by the Editors of the *Liber Landavensis*, first appears among the Clerici in two charters of King Pepiau in the time of Archbishop Dubricius,² one of King Merchguin son of Glivis,³ and one of Noe son of Arthur.⁴ He appears as Vbeluius, a *scholaris*, or disciple, of Dubricius,⁵ and as bishop in three other charters.

The *Iolo MSS.* relate of this bishop :—

“Uvelwyn⁶ the son of Cenydd, the son of Aneurin y Coed Aur, was bishop in Llandaff, and had a church in Morganwg, and this is the manner in which his descent is traced from Brân the son of LLyr Llediaith, namely, St. Uvelwyn, the son of Cenydd, the son of Euryn Coed Aur, the son of Caw of Cawlwyd, the son of Geraint, the son of Erbin, the son of Cystennyn Goronog, the son of Tudwal Mwynvawr, the son of Cadvan, the son of Cynan, the son of Eudav, the son of Caradoc [Caractacus], the son of Brân the Blessed, the son of LLyr Llediaith.”

The same authority speaks, in another passage of “Uvelwyn,⁷ the son of Cennydd, the son of Gildas, the son of Caw of Cwm Cawlwyd, Bishop of Llandaff.”

LANN SULBIV.

The first of these documents records that King Mouric gave, for the redemption of his soul, to God and Saints Dubricius and Teliau, the “Podum Lann Suluiu, identified as Llan Sillo⁸ and Llan

¹ *Liber Landavensis*, p. xxiii, n.

³ *Ibid.*, p. 77.

⁵ *Ibid.*, p. 80.

⁷ P. 540.

² *Ibid.*, p. 72, 76.

⁴ *Ibid.*, p. 76.

⁶ P. 517.

Ibid., p. 409.

Silow¹ in co. Hereford, with all its cultivated land (*tellus*) into the hands of Bishop Vueluiu and his successors for ever free of tax."

The witnesses are, of the clergy :—

Bishop Vueluiu.

Abbot Cu — and John with his clergy.

Of the laity :—

King Mouric.

Elcon.

Ciuin.

The boundaries of this land run from the head of Claud Ismael on Nant y Galles, along the Claud through the wood to the open, and so to the Spring (*finnaun*) Guualon, along the Guualon to Nant Greitaul, and along the latter to the river Mingui or Monnow along the Monnow to the junction (*aper*) of Nant y Galles, along this Nant as far as the head of Claud Ismael where the perambulation began.

BOLGROS.

The second deed² is a notification to all the dwellers in the right hand part (*in dextera parte*), of Britain that Guruodius, King of Ercycg, in gratitude for a victory over the Saxons, rendering thanks to God, and yielding to the prayers of Bishop Vueluiu and his clergy, granted to him and his successors at the sanctuary of Dubricius and Teliâu for ever, the land called BOLGROS, identified as Belly-Moor,³ in Madley, co. Hereford, on the bank of the River Guy, or Wye, opposite (*eminus*) to Mochros, with valuation of three *unciae*. "And the alms having been given after the manner of an endowment Vueluiu the Bishop with his clergy perambulated round the whole area, sprinkling holy water, and preceded by a holy cross with holy relics and attended by the King and his ministers; and in the midst thereof he founded a church in honour of the Holy Trinity and St. Peter and Sts. Dubricius and Teliâu; and thus the whole land free from all tax was dedicated to God and the present Bishop of Llandaff and all his successors, with full common in plain and in woods, in water and in meadows."

The witnesses are, of the clergy :—

Bishop Vuelbiu.

Meilic the reader, son of Merc[h]uiu.

Deui son of Circan the priest.

Uelauc son of Guordbrit the equonimus or steward.

Gurdauau son of Leliâu.

¹ *Liber Landavensis*, p. 371.

² *Ibid.*, p. 161.

³ *Ibid.*, p. 388.

Of the laity :—

Guruodu.	Leuhaiarn son of Loumic.
Eruic his son.	Circan son of Samauel.
Guorbur son of Eifest.	Conhoe son of Louri.
Elionor son of Gurbud.	Congual son of Catguc.

The boundaries of this gift have not been preserved in the book.

LANN GUORBOE.

The third charter¹ records that the same King, here called Guoruodu, gave an other piece of land, valued at one *uncia*, for religion's sake, to God and St. Dubricius and his servants and his church in the dexter side of the Island of Britain, and into the hands of Bishop Vuelbiu and all his successors for ever, and with all common in plain and in woods, in water and in meadows ; and the Bishop, perambulating the area preceded by a holy cross with holy relics and by the sprinkling of blessed water, founded in the midst thereof a church (*locus*) to the honour of the Holy Trinity, placing therein his priest Guoruoe, appointed the same to serve it and occupy it for the advantage of the Church. The site is identified² by the title prefixed to the text "Lann Guorboe," and Garway in Herefordshire.³

The witnesses are, of the clergy :—

Bishop Vueluiu.
Deui, head priest, son of Circan.
Meilic the reader, son of Merchuiu.
Guruol the priest, son of Merchion.

Of the laity :—

Guruodu, King of Ercicg, and Eruic his son.	
Guebrgur son of Eifest.	Cuelin son of Iacob.
Morheb son of Moriud.	Elisail son of Gurdaua.
Crican son of Samuel.	Iunet son of Iumail.

The record of Bishop Ubelviu is, therefore, as we see, very scanty. The notices are meagre, but there is sufficient evidence to indicate that he carried on the rule of the Church in the same way as his predecessors had done, although the gifts of land were not so liberally made during his occupation of the Sec. It may be that his rule was not very long, or that civil dissensions had blocked for

¹ *Liber Landavensis*, p. 162.

² *Ibid.*, p. 162.

³ *Ibid.*, p. 408.

a time the charitable piety of the princes and landowners towards the Church.

The Rev. Price Rees, in his *Essay on the Welsh Saints, or the Primitive Christians, usually considered to have been the Founders of Churches in Wales*, 1836, states¹ that Ufelwyn, or as he is styled in Latin, Ubilwynus, the son of Cenydd ab Aneurin y Coed Aur, was the founder of a church in Glamorgan called Llanufelwyn, the situation of which seems to correspond with St. George's near Cardiff, as in the division of the county upon the settlement of the Normans, the lordship of St. George, which was granted by Robert Fitz-Hamon to John Fleming is sometimes called the lordship of Llanufelwyn; that Ufelwyn succeeded St. Oudoceus as Bishop of Llandaff, and it is not known who was his successors, as, according to the Chronicle of Caradog, Aidan, the next bishop in Godwin's list, was slain by the Saxons in the year 720, a full century after the age of Ufelwyn, but the lists of the bishops are very corrupt between the sixth and ninth centuries.

If we may be guided by the sequence of the documents set out in full in the pages of the *Liber Landavensis*, Bishop Vueluiu, or Vbelviv, was succeeded by:—

AIDAN,

who is also discredited as a bishop by the Editors of the New Edition of the *Liber*.² He was one of the *scolares* or pupils of Dubricius.³

MAFURN.

One charter alone belongs to his period. It is the record of a grant by King Cinuin, son of King Pepiau, to God, and Saints Dubricius and Teliâu of MAFURN,⁴ a place not identified beyond its lying on the River Dore, in co. Hereford, which was given into the possession of Bishop Aidan for the redemption of the soul of the grantor to be held for ever by the Bishops of Llandaff with freedom from tax and common in plain and in woods, in water and in meadows.

The witnesses are, of the clergy:—

Bishop Aidan.	Guern.
Guenopoui.	Eloc.
Lilli.	Iudnerth.
Gurguarui.	

¹ P. 276.

² P. xxiii, n.

³ *Ibid.*, p. 80.

⁴ *Ibid.*, p. 162.

Of the laity :—

King Cinuin.	Coluiu.
Guidci his brother, sons of Peipiau.	Aircot.
Clavorauc.	Cintunt.

The boundaries are not translated by the Editors of the *Lib. Land.* They begin from Mafurn downwards as far as the Allt or steep place of Rudlan, the Dour, or river Dore, in Herefordshire. Is it possible that this place is no other than Malvern, in Worcestershire, close to the boundary of Herefordshire, not far from the river Wye, and dominated, as is well known, by a long range of heights, in which are comprised the Worcestershire and the Herefordshire Beacons, and the double-peaked hill of Raggedstone, one point of which is in the one county and the other point in the other?

Bishop Aidan, whose tenure of the episcopal dignity at Llandaff must have been very short, judging by the scanty documentary evidence handed down to us by a single charter, was succeeded in the bishopric by:—

ELGISTIL,

who was perhaps also a *scholaris* of Dubricius. The Editors of the *Liber Landavensis* deny him the episcopate.¹ He appears as Elgistil and Arguistil,² a clerk, in the time of King Peipiau and Dubricius. Arguistil is the more frequent form of the name, but the arrangement of the documents in the *Liber Landavensis* seems to show that he must not be confused with the later Bishop Arguistlus, or Arguistil, unless indeed the two personages were really one and the same, a matter scarcely capable of solution by the internal evidence of their respective charters. There is but one deed which records him as the Episcopal grantee. In it King Cinuin and his brother Guidci confirmed to God and Bishop Elgistus three *uncias*, or ounces' worth of cultivated land (ager) called

CUM BARRUC,

not identified, but apparently in the Dore Valley and on the Lech,³ or Leach, in a set of boundaries introduced into an earlier charter, of the time of Dubricius, which may be compared with this in many respects.

¹ P. xxiii, n.

² P. 73.

³ P. 74.

The witnesses are, of the clergy :—

Elgistus the Bishop.

Cinguarui.

Iunabui.

Elhearn.

Of the laity :—

Cinuin and his brother Guidci.

Collui.

Aircol.

Cintiuit, who is the Cintunt of the preceding deed where the form is probably erroneous, because these are cognate names, Conduuit¹ and Conteuit,² Cintimit³ and Centiuit.³

It is important to observe that the charter of Cum Barruc, introduced by the *Liber Landavensis* among the documents belonging to the time of Dubricius, has much in common with the details of the Cum Barruc charter of Bishop Elgistus. Cinuin the King and Guidcu his brother, the sons of Pepiau, are the grantors in each instance ; in the former deed the land is given to St. Dubricius, in the latter to Bishop Elgistus : the amount of the value, three *uncia*, is the same in each case ; in the latter text it is especially declared that “in a former time” St. Dubricius, archbishop of “dextralis Britannia” and of the See of Llandaff, received the land from Peibiau, King of Ercicg ; whereas in the former deed it is the two sons of Pepiau who are the grantors ; and the witnesses are, in the first instance, the clerks, Arguistil, Iunabui, Cinguarui, Elheiarun, and Cimmareia, as contrasted with Bishop Elgistus, Iunabui, Cinguarui, and Elhearn, of the later instance ; and the lay persons, Guidci and Cinuin, Collbiu and Arcon, are in like sequence, contrasted with Cinuin and Guidci, Collui, Aircol, and Cintiuit. It is clear, therefore, that Bishop Elgistus must have been fairly near in point of date to Dubricius, but there is an interval indicated by the expression “in priori tempore” (in a former time), and this weakens, if it does not altogether destroy, the suggestion that Elgistus was but a chorepiscopus or suffragan.

¹ Pp. 171, 176.

² P. 191.

³ P. 73.

CHAPTER XIII.

BISHOPS JUNABUI, COMEREGIUS, ARGUISTIL, GURUAN,
EDILBIV, GRECIELIS.

TO the short tenure of Elgistus, succeeded another short episcopate, that of:—

IUNABUI, OR JUNAPEIUS.

He was a presbyter or clericus in the time of Dubricius, and a disciple of Dubricius and Teilo.¹ He is also called, by some strange confusion of the scribes, Lunapeyus, or Lunapeius, in ancient lists.² There are but two charters of his time in the *Liber Landavensis*.

LANN LOUDEU IN ERCYCG.

The first³ records that Gurchant, King of Ercicg, that is, Archenfield in Herefordshire, son of Cinuin, granted to Iunapeius the Bishop and Sts. Dubricius and Teliâu and the Church of Llandaff for ever the *podum* LOUDEU, or Lann Loudeu, in Ercycg, now identified with Llan Loudy in Herefordshire, with three *uncia* of cultivated land, all free of tax, large or small, except to the Church of Llandaff and its Bishops, and with common in plain and in woods, in water and in meadows.

The witnesses are, of the clergy:—

Bishop Iunapeius.

Comereg [Abbot of] Mochros.

Iudnou, Abbot of Bolcros.

Helhearn, Abbot of Lannguorboc.

Guordoe, Abbot of Lanndeui.

Bithen, Prince of Lanndougarth.

Guenuor, Abbot of Lanngarthbenni, and his scholar

(*alumnus*) Gurguare.

¹ *Liber Landavensis*, p. 115.

² *Ibid.*, pp. 303, 311.

³ *Ibid.*, p. 163.

Of the laity :—

King Gurcant, and his sons Morcant and Caratauc.	
Gubruc.	Guidcon son of Gurhauar.
Guruthon son of Mabon.	Conuc.
Gurtauau son of Lelïau.	Guorguol son of Clemuis.

No boundaries are recorded for this territory.

LANN BUDGUALAN.

The second charter of this age records that King Gurcant, sitting on the tomb of his father Cinuin, and for his father's soul's health, granted to God and Sts. Dubricius and Telïau into the hand of Bishop Iunapeius the *podum* Sancti Budgualan, Lann Budgualan, or Ballingham in Herefordshire, with two *uncia*, or ounces, and a half *uncia* of land circumjacent, free of all tax except to the Church of Saints Dubricius and Telïau of Lanndavia for ever.

The witnesses are, of the clergy :—

Bishop Junapeius.
 Comereg, Abbot of Mochros.
 Iudnou, Abbot of Bolgros.
 Guordocui, Abbot of Lanndeui.
 Master Anauoc.
 Bithen, Prince of Lanndougarth.
 Guernabui, Prince of Garthbenni, and his scholar
 Gurguare.

Of the laity :—

King Gurcant.	Gurtauau son of Lelïau.
Uebrersel son of Eifest.	Gurcon son of Gurgauarn.
Guordoi son of Mabon.	Conoc son of Condiuil.

The boundaries are :—From the ford Selinan,¹ to ———, across as far as to the large river near the stream Circhan, about the river Guy, or Wye. The whole corner (angulus) is given to God, Dubricius, and Bishop Iunapeius.

Iunapeius, or Junabui, may be traced in several parts of the *Liber Landavensis*. He was presbiter,² disciple of Dubricius,³ and of Telïau.⁴ Lann Junabui, his eponymic church, has been identified with Bredwardine.⁵

¹ Selinam, *Liber Landavensis*, p. 165, but Selinan, p. 419.

² Pp. 72, 74, 76, 76.

³ P. 80.

⁴ P. 115.

⁵ P. 408.

To this Bishop succeeded yet another prelate, whose reign, if we conjecture rightly, was as short as those of his immediate predecessors.

COMEREGIUS,

who first appears as Abbot of Mochros,¹ succeeded as Bishop.² He is also called Gomergwynus and Gomeregwyus in ancient lists,³ and Comegern by Willis. Only one charter of his period has been recorded.⁴

LANN CINMARCH, LANN DEUI, LANN IUNABUI, LANN
GURBOE, PODUM MAFURN, LANN CALCUCH, AND
LANN CERNIU.

In this is shown how Athruis, King of the Guent region, granted to God and Saints Dubricius and Teliaus into the hands of Comeregius the Bishop, the Church of Cynmarch (or Lann Cinmarch, identified as Chepstow, St. Kinmark's), the disciple of Saint Dubricius, with its appurtenant lands, viz., Manaur Tnoumur and Lanndeui, or Dew-church, co. Hereford; Lann Iunabui, or Bredwardine; Lann Guoruo, or Gurboe, *i.e.*, Garway, in the district of Malochu, or Madley, co. Hereford; the Podum Mafurn, co. Monmouth, perhaps Malvern; Lann Calcuch; and Lann Cerniu, thought to be the site of Dore Abbey, with all its appurtenant land to the exclusion of his heirs except by assent of the Bishops of Llandaff, and with all liberties and commons in plain and in woods, in water and in meadows for ever. And King Athruis walked the entire boundaries of the gift of the land, sprinkling dust taken from the cemetery of the said Saint Cinuarch (Cinmarch) the disciple, preceded by a holy cross and sprinkling holy water, attended by Bishop Comeregius with all his clergy. The King bore a book of the Gospels on his back, confirming the alms thus made for the health of the soul of his father Mouric for ever. After pronouncing the benediction and absolution, he commended himself, both body and soul, to the Bishop and his successors in the See.

The witnesses are, of the clergy:—

Bishop Comeregius.
Iudon, Abbot of Bolgros.
Elhearn, Abbot of Lann Guruo.
Gurdocoe, Abbot of Lanndeui.

¹ *Liber Landavensis*, p. 164.

² Pp. 165, 166.

³ Pp. 303, 311.

⁴ P. 165.

Guernapui [Prince of] Guritpeni or Garth Benni.
 Guruarui of Lann Enniaun.
 Bithen of Lann Ceuid.

Of the laity:—

King Athruis.
 Gruediau.
 Gurguol and his land (*i.e.*, serfs or followers).
 Catrgueidan.
 Iudguallaun.
 Morgon.

The boundaries are:—Mainaur tnoumur from the rift of the valley Annuc to the Guy or Wye; up along the valley to the ditch in the valley; and keeping along the ditch next to the roadway lengthwise to Pull Mouric; up midway the Pull to the Pant Mawr; along Nant Catguistil upwards to the track of the Sow; to the Taranpull, or Taran-bwll; to the — tauc; to the mound of the yew tree; through the wood; downward to the clawd, or dyke; along it to the Wye, with its weirs; downwards as far as Pant Anhuc, or Annwg, where it began.¹

ARGUISTIL,

or Arguystil, or Arguystyl, the succeeding Bishop, is first met with as a cleric,² then as a disciple of Dubricius,³ and finally as Bishop, during whose occupation of the See only one charter has been recorded in the *Book of Llandaff*. I am inclined to think that he is the same as the antecedent Elgistus, or Elgistil, but as the *Liber Landavensis* introduces Bishops Junabui and Comeregius between them, it is better to treat these two separately.

LANN COIT.

King Idon, recognising the corruptibility of human nature, and penitent for his misdeeds, having become enamoured of the divine injunction and desirous of attaining to the joys of paradise after the closing of his earthly career, declared one day in the presence of his nobles:—"I dedicate to God and to Saint Peter and to Saints Dubricius and Teliâu, in the presence of Bishop Arguistlus and all his successors in the See of Llandaff for ever, LANNCOIT, with three *uncie* of land and with all its liberty in wood and in waters, in field and in meadows, and with a hawk, free of all taxes except to the Church of Llandaff and its pastors for ever.

¹ *Liber Landavensis*, pp. 166, 372.

² *Ibid.*, pp. 72, 74, 76, 77.

³ Pp. 80, 121, 122.

The witnesses are, of the clergy :—

Bishop Arguistil.	Adguen.
Conan.	Conuran.
Elguarct.	

Of the laity:—

King Idon.	Biuan.
Gurhai.	Gurgal.
Iouan.	Guinan.
Biuoc.	

No boundaries are recorded, and the diploma ends with the customary invocations. Neither Rees nor Evans have offered any identification of this site.

Bishop Arguistil, or Arguistlus, whose date has not been fixed with any degree of accuracy, probably had but a short period of enjoyment of the Episcopate of Llandaff, unless the records which dealt with his time were not available to the literary hand which compiled the *Liber Landavensis*. He was succeeded, if we may follow the sequence of the book, failing other reliable sources, by :—

GURUAN, OR GURUANNUS,

whose times are as meagrely illustrated by charters as his predecessor's. Rees, following his eclectic tastes, calls him Gwrwan. He appears as a cleric in the charter of Tir Conloc,¹ of the time of Dubricius, as Goruan in that of Lann Custenhinn-garthbenni,² of the same period, as Guoren, in that of Lann Bocha,³ also of that time, and as Guoruan in the contemporary charter of Penn Alun.⁴ In the Life of St. Dubricius mention is made of him as a disciple or *scolaris, sapiens, et doctor*. In late lists of Bishops⁵ he is Goruannus.

The solitary charter which is attested by the Bishop in the *Liber* is that of :—

LANN MIHACGHGEL TREFCERIAV IN BRECHENNIAUC,

which Evans equates with Lann Mihachgel meibion Gratlaun of the later time of Bishop Libiav, and Llan Vihangel Tal y LLyn, co. Brecknock. Rees considers the site as supposed to be Llanfihangel or St. Michael's Cwmdy, about four miles from Crickhowel west by north, and the occurrence of the brook Tauguel, or Rhi-

¹ See p. 39. ² See p. 33. ³ See p. 37. ⁴ See p. 40.

⁵ *Liber Landavensis*, Ed. Evans, pp. 303, 311.

angoll, in the boundary paragraph, which runs through the parish appears to favour this view. The grant of this site is a penitentiary almoign, arising, according to the narrative preamble of the record, in the following way :—

The Kings Teudur, son of Rein, and Elgistil, son of August, confirmed their mutual friendship by oaths on the altar of St. Dubricius, with specify penalties for non-observance. Afterwards King Teudur slew Elgistil, or Elgist, whereupon Bishop Guruan excommunicated him for his crimes of murder and perjury. To obtain pardon the King granted LANN MIHACEL TREF CERIAU to the See with the usual privileges.

The witnesses are, of the clergy :—

Bishop Guruann.	Cuan.
Eluid.	Concu.

Of the laity :—

King Teudur.	Eluiu.
Conurit son of Concolen.	Bacuc.
Petran.	

After the customary invocations follows the boundary. From the highway, lying to the south, through the thorns spinney as far as the brook Tauguel, lying on the north ; thence through the brook towards the east as far as the spring Ceneian ; thence through the dry valley leading upwards as far as the said highway, where it began.

GUODLOIU, OR GUIDLOUIUS,

succeeds Guruan in the episcopal roll, called Gwydlonius in the later lists of the *Liber Landavensis*,¹ and Gwyddlon by Rees.² He is not mentioned as a disciple in the antecedent texts of the book.

The *Iolo*³ MSS. call this Bishop Gwodloyw, son of Glywys Cerniw, and state that he was previously a confessor to the Saints in the College of Cattwg. Here again there is but one charter recorded in which he attests as Bishop. It relates to the Vill of

HIRPANT,

of the site of which Rees offers no identification, and the charter itself equates it with "Villa Vallis," which does not give much help. As no boundaries are given it would be difficult to locate the exact situation of the land. The text declares that Cuchein,

¹ Pp. 303, 311.

² P. 415.

³ P. 532.

son of Gloiu, gave the "Vill of the Valley" with three *modii*, to God, and Saints Dubricius and Teliauus, into the hands of Bishop Guodloiu, and gave also Guingualus and his offspring, to be a serf of the Church of Llandaff and its pastors for ever, with the usual privileges or appurtenances.

The witnesses are, of the clergy :—

Bishop Guidlouius.	Iudguoret.
Auner.	Leui.
Scituc.	Guingual.
Edilfred.	Gurcinnif.
Conan.	Dofran.

Of the laity :—

Cuchein son of Gloiu.	Gurdocui.
Dofngarth.	Eudeat.
Reu.	Abraham.

The text ends with the customary invocations. The gift of the serf along with the land, of which he was undoubtedly the responsible cultivator, is of interest at this early date. Later, of course; such a proceeding was natural and frequent enough.

EDILBIV, HEDILBIU, OR HEDILUIU,

was the successor of Guidlouius, and is called Edylbius, and Edilbius in the later lists of the *Liber Landavensis*.¹ There are no preliminary notices of this prelate, but there is a curious reference to Luch Edilbiv in the later charter of Maerun, or Marshfield, in Monmouthshire, of the time of Bishop Berthguinus, which may be eponymous of this Edilbiv. Rees calls him Edilfyw. The sole charter of this time is a confirmation (by attestation) of the gifts by Gurcant of a piece of tilled land "across the road," for his soul's health to God and St. Dubricius, into the hands of Bishop Hediluiu, and for all his successors in the Church for ever; and by Bonus of another piece out of his own *uncia* of land, just as Gurcant had done. No boundaries are mentioned, and there are no means of identifying the localities.

The witnesses are, of the clergy :—

Bishop Hedilbiu, with his clerics.

Of the laity :—

Gurcant.	Cuchein.
Bonus.	Elcon.

¹ Pp. 303, 311.

The text ends with the usual solemn formula. To this prelate succeeded GRECIELIS, also called in a late list in the *Liber Llandavensis*¹ GRECIELUS.

1. In the days of this prelate six charters appear to have been worthy of record. The first relates to Kilpeck in Herefordshire, and the church is called Lann de Gui Cilpedec in another record.²

CILPEDEC IN ERCICG.

It is to be known by all Christians dwelling in the southern part of Britain, and chiefly those between the Guy and the Tyui, that Fauu son of Benjamin gave the Church of CILPEDEC, with its circumjacent land, for his soul's health, to God and St. Dubricius, into the hands of Bishop Grecielis. And thus Fauu quitclaimed³ it, and Gedeon also, with approval of King Mouric, who ordered a settlement of the churches in his realm more agreeable to the law of God.

The witnesses are, of the clergy :—

Bishop Grecielis.	Portur.
Nud, reader.	Loguanaul.
Canan.	Iudiu.
Guoruoë.	Merchion.
Apis.	Iudon.
Conguoret.	Ioubiu.

Of the laity :—

King Mouric.	
Fauu and his son Enniaun, and Gedeau.	
Concum.	Bonus.
Guincum.	Nir.
Cinum.	Aircol.

There is no record of boundary, and the usual invocation concludes the document. The Church of Kilpeck is one of the architectural glories of Herefordshire. It is very ancient, and possibly in its foundations still preserves some part at least of the fabric of the church mentioned in the text. With the usual ending.

¹ P. 311.

² P. 275.

³ "Clamavit eam quietam ab omni re." The use of this phrase, which belongs to a much later age of diplomatics, is distinctly suspicious, and raises doubts as to the genuineness of the text, but it may arise from an attempt of the scribe to introduce a more modern term for some older formula of equal value which he found in the original text when it was before him. See also p. 158.

2. CUM MOURIC IN ERCICG.

This is a narrative charter, and sets forth that Guinncum freed the Church of CUM MOURIC according to the word and command of King Mouric, and restored it to God and St. Dubricius into the hands of Bishop Grecielis free with its lands from all fiscal tribute. The boundary is from the brook Iguern to the ascent. To this, Morgen, by way of augmentation, in like manner gave some part of his vill across the road, free in every respect, in obedience to the word and consent of the king, with all common-age in the usual appurtenances and privileges.

The witnesses are, of the clergy :—

Bishop Grecielis.	Portur.
Nud, Lector, or reader.	Loguonaul.
Conan.	Iudio.
Guruoe.	Merchion.
Apis.	Iudon.
Conguaret.	Ioubiu.

Of the laity :—

King Mouric.	Bonus.
Guincum.	Nir.
Conuin.	Aircol.

The diploma terminates in the usual solemn manner. Evans identifies the site with Morraston, Little Dewchurch, Herefordshire. Rees is silent.

3. [LAND ON THE BANK OF THE MEINBUI]

forms the subject of the next document, which has no distinctive title. The Meinbui is thought by Rees to be the Monnow, or Mynwy, in Monmouthshire, which gives its name to the county, although Evans does not corroborate this view. By this deed Gulferi, Cinuin, and Nir, sons of Gurcan, and Bonus and his sons, grant in the terms with which we are now conversant from their occurrence in previous charters to God, St. Dubricius, St. Teliauus, and Bishop Grecielis, land, with its two *modii*, or about eighteen acres, in the desert upon the bank of the Meinbui, with the accustomed privileges.

The witnesses are, of the clergy :—

Bishop Grecielis.	Ioubu.
Nud.	Guordoc.
Cinan.	Riceneu.
Iudon.	Condiuit.

Of the laity :—

Gulferi,	Rubunren.
Cinuion, and	Lilli.
Nir, sons of Gurcant.	Guinalan.
Bonus.	Morhed.
Calancan.	Coll.
Guruan.	

The usual solemn termination concludes the text.

4. THE SIX [SEVEN] CHURCHES : I. LANN BUDGUALAN ON THE MOUTH OF THE CRICAN UPON GUY ; II. MERTHYR CYN-FALL ; III. LANNMOCHA ; IIII. LANN TYPALLAI ; V. LANN-DINIUL ; VI. MAFURN ; VII. MABLE.

This is a long and important document, notifying to all Christians that Britcon Hail son of Deuon, dedicated, that is, confirmed, six churches on the same day, to God and St. Dubricius, for his soul's health, into the hands of Bishop Grecielis and his successors in the Church of St. Dubricius and Teliauus, with the customary appurtenances : I. The Churches of LANNBUDGUALAN, which formerly belonged to St. Dubricius, at the mouth of the Crican, which Rees considers to be probably Ballingham, dedicated to St. Dubricius, about eight miles to the south-east of Hereford ; II. And Merthir-chinfall, with all its lands, consisting of three *modii*, or twenty-seven acres, and the land given by Iudhail ; also an additional land given by Biuon to the Church ; III. Britcon and Iliuc gave after similar manner LANN BOCHA, with its appurtenances, after the word or order of King Mouric.

The witnesses are, of the clergy :—

Bishop Greciel.	Blainrit.
Nud.	Iudon.
Simon.	Ioubiu.
Isciplan.	Gurou.
Araun.	Cincuan.

Of the laity :—

King Mouric.	Biuonui.
Britcon and Iliuc.	Lilli.
Gloiu.	Cimuireg.

The boundary begins at the ditch as far as Castell Meirch, perhaps Newcastle, St. Maughan's ; then to the Valley of Lembi, as far as the valley of Cilcirch, straight along the valley as far as

Baudur ; then along Eilin as far as the head of the wood, through the middle of the wood to the head of Nant Pedecou, or Pedecon ; then to Tnouguinn, as far as the red ford, next to Tinnu ; then to the appletree of Henntre iguonui ; then towards the brake of the willows it goes down into the first ditch, where it began. This portion of the document ends with the usual solemn pronouncement.

IV. The Churches of TIPALLAI ; V. DINIUL ; VI. MAFURN ; and VII. MABLE, to which belong six *modii*, or about fifty-four acres, with wood and field. The boundaries are : (VII) for Mable, or Llan Vapley, in Monmouthshire, from the glaswern to the deep black brook ; then obliquely between the stream of Iacob and Brinn Cornou, again through the wood it goes down to the stream Manach, now known as the Mynachty brook, which feeds the Trothy about two miles below Llanfabley Church ; straight on to the Halannauc, right through the wood to the Oncir, as far as the further spring, and passing under an ash tree it goes straight between two castles to its long island until it passes down into the Trodi brook ; IV. For Lanntipallai, perhaps The Parsonage Farm, west of St. Maughan, according to Evans, the spring of Arganhell across the wood, along the ditch to Luch Ir Eilin, as far as the pant, along it to Cestill Meirch (see above), straight to Cil Fotul, across the field, and along the dyke, as far as to Duuir indair (Dwr Tudair, *Rees*), along the pant through the wood, up to the spring of Argannel, where it began ; V. For Lann Cinfall, or Llan Gynvil, co. Monmouth. The Cirn Cinfall to the head of the ditch, along the ditch to the exit of the Efrdil spring, along its Guer, as far as the river Mingui, or Monnow, along this to the red pool upwards as far as the tail of the hill, downwards to Lech Forch, or Forked stone, to Aper Gefat, along this to the tail of the Aithnauc to the right of the All[t], along the ditch to Cirn Cinfall, where it began ; VI. For Lann Diniul (perhaps Lann Deiniol, Welsh name of Itton, co. Monmouth). The Mouric or Merrick pool to the mouth of Pant pull penhic, through the middle as the pant goes upwards to the high road ; from the pull downwards as it leads into the pant Trefguid on the right, to the carn, to the road, along the road ; Cilliuén ; through the wood, through the road to the Mouric at the Sich pull ; along the Mouric leading upwards to the mouth of Pant pull pennic, where it began ; VII. For Mafurn, to the top of Alt rudlan dour, or, as Rees has it, to the back of the woody acclivity of Rudlan dour.

LANN CÚM.

5. Or LLANGWM, a parish in co. Monmouth, about three miles east of Usk, with its *uncia* of land of three *modii*, is the subject of a grant or confirmation by Cinuelin, to God, St. Dubricius, and St. Teliauus, and to Bishop Grecielis and the Church for ever, for his soul's health, with the usual appurtenances.

The witnesses are, of the clergy :—

Bishop Grecielis.	Seitir.
Conguas.	Idnerth.
Nud.	Clutis.
Balcas.	Guor(o)u.
Ruid.	

Of the laity :—

Cinuelin.	Gurci.
Gloiu.	Gefci.
Iudnov.	

With the usual solemn adjuration.

The boundary : From the outflow of Nant Bis imich, or (on the Bich) as the nant leads upwards to the mountain, to its source, to the road, from the road to the Ard, along the Ard towards the west, as far as the ridge, or Cecin, of the Alt ; then downwards to the ford of the ash-trees of Nant Broueni, along it as far as Nant foss pluum, so on to Istrat hafren,¹ from the height of this to the Cecin, along it as far as the road, to the Ard ; along it to the issue of the spring ; along it downwards to the Bic ; down the Bic to the outflow where the boundary began. It is probable that this Lann Cúm is identical with Villa Vallis² granted in the time of Bishop Guidlouius by a charter which records no boundaries.

This latter site is also stated to be of the same extent, three *modii*, as Lann Cúm.

[LAND ON THE BANK OF THE AMHYR].

6. The last document, which belongs to the period of Bishop Grecielis, grants land of three *modii*, or twenty-seven acres to God, Dubricius, Teliauus, and Bishop Grecielis, on the bank of the river Amhyr, free of all charges, without specific designation, by Main-erch, son of Milfrit, and Guiner, son of Iacuan. The boundary begins at the ford of Pallan ; to the ditch ; and following the ditch

¹ This place is the subject of the next charter but one.

² See p. 128.

to the grey cairn, and from this away as far as the river Amyr, or Gamher, in Herefordshire, with part of the woodland of Mam i let, which is probably a low wooded hill. The Gamher, which locates the gift, rises a little to the northward of LLanywern, and runs into the Garan about a mile from Llangaran Church.

The witnesses are, of the clergy :—

Bishop Grecielis.	Elfn.
Canan.	Ioubiu.
Nud.	Iudon.
Iouanaul.	Gefci.
Dissaith.	Cian.

Of the laity :—

Mainerch.	Iacann.
Guinier.	Guodnis.
Canna.	Lemenic.
Ciuann.	

With the customary invocation at the end.

CHAPTER XIV.

BISHOP BERTHGUINUS.

BERTHGUINUS succeeded Grecielis in the See of Llandaff, and during his occupation of the episcopal chair twenty-six documents received places in the collection of the *Liber Llandavensis*. This may point to one of two things, either that his occupation of the See of Llandaff was of longer duration, or that the compiler of the record has been able to obtain a larger number of original grants and documents belonging to this prelate's period.

I. The first we find relates to—

THE CHURCH OF YSTRAT HAFREN,

called by Evans ISTRAT or STRAT HAVREN, and not located by that author nor by the pioneer Rees. The text is simple: a mere statement or notification that Morcant, son of Athruis, gave the church of Istrat Hafren, with an *uncia*, or about a hundred and eight acres of land, to God, and Saints Dubricius and Teilo, and into the hands of Bishop Berthguinus. Its Latin boundary runs from the wood to the sea as far as the *podum* of Ceuid, with the usual privileges. A second vernacular paragraph states that the boundary is from the upper part of Luin Ili, the Ili grove, to the sea, and from Glasguern, or the green alder meadow, to Louern.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Trycan.
Master Samuel.	

Of the laity :—

King Morcant.	Conuin son of Hiubilin.
Iudhail.	Bace.
Biuhearn.	Guruithon son of Elcon.

The customary final invocation is here followed by a notice that at a subsequent time King Ithail, son of Morcant, on the occasion of the robbery of this estate by a lay invasion, restored

it to the same bishop and his successors for ever, with its liberties and its weirs on all sides, in the presence of the same witnesses.

2. The next grant bears no title, but the description points to the town of Monmouth. It is a notification that Ilias gave a *podum*, and four *modii* or about thirty-six acres of land, to Llandaff under the usual designation of dedication, at

APER MYNUY,

with assent of Ithail and his sons Fernuail and Mouric, with the usual liberties appurtenant.

The witnesses are, of the clergy :—

Dagan, Abbot of Carbani-vallis.
Saturn, Abbot of Docunni.
Eluoed, Abbot of Ildutus.
Trican the reader.

Of the laity :—

King Iudhael, with his sons Fernuail and Mouric.
Ilias. Dounerth son of Iudic.
Elcun. Ceriau.
Mabsu. Iudnoe.
Iudnerth son of Iudgualon.

The customary warning ends the text. No. 16, lower down in this series, is a variant form of the grant

3. VILLA CONUC

is the subject of the next grant, which, like those already described as belonging to the period, is very laconic. The text relates that Conuilius, son of Gurceniū, with assent of Morcant and his son Ithail, gave to Llandaff Cathedral, under its customary dedicatory appellation, the vill which contains the sepulchre of Gurai, that is VILLA CONUC, with the usual privileges. The grantor, under the name of Cormil, also enjoined obedience to the altar of Llandaff, in regard to the land thus granted, by his son Conuc and his posterity; in fact, Conuc stood very much in the condition of a serf who could not leave the land—named after him—which he had in all probability reclaimed from its primæval wildness. The boundary of length is from the summit of the mountain of Gurai to the stream Euenhi, or Eweny; and the breadth from the great ditch to the ditch opposite the sea. Evans considers the site to be that of St. Bride's Major, Glamorgan, and the occurrence of the

River Ewenny substantiates this opinion. Rees points conjecturally to a Llangynog chapel near Holt, "but its boundaries do not correspond with the above."

The witnesses are, of the clergy:—

Bishop Berthguinus.
 Sulgen, Abbot of Carbani-vallis.
 Saturn, Abbot of Docguinni.
 Gurhaua, Abbot of Ildutus.

Of the laity:—

King Morcant and his son Ithail.	
Conuil.	Gurhitir.
Iunet.	Samuel.
Condiuit.	Iudic.
Cuncuman.	Guednerth, brother of
Mabsu.	Morcant.

The usual clause of invocation terminates the record.

4. The next charter records the holding of a Synod, rendered necessary by an act of treachery on the part of one of the rulers of the country. The title of the document is—

AGER HELIC, AND AGER TENCU,

that is, the fields or arable lands of HELIC and TANCU, places not identified with any existing sites either by Rees or Evans. The circumstances attending the bestowal of these properties on the Church of Llandaff are briefly these:—The Kings Clotri and Iudgullaun had sworn perpetual friendship upon the relics placed on the altar of the Church of Garth benni, or Welsh Bicknor, cos. Monmouth and Hereford, with penalty of self-banishment for breaking the compact. Afterwards, Clotri slew Iudgullaun, whereupon the Bishop convened a SYNOD at Llandaff of all the clergy from the mouth of Taratyr on the Wye to the bank of the river Tyui, or Towy, at which Clotri was excommunicated with his children and his kingdom, by stripping the holy altars, laying the crosses on the ground, and forbidding baptism and the Lord's supper to be celebrated. Clotri could not endure this excommunication, and desired Bishop Berthguinus, with the three abbots mentioned in the preceding record, to meet him at the church of Garthbenni, which they did, and enjoined obedience to his vow. This he performed, and after a long period of time he returned, and sought pardon from the Bishop by the intermediation of King

Morcant : it was granted, and by way of recompense to the Church which he had offended by his crimes, he bestowed on Llandaff Cathedral, under its usual designation, the land of Helic, with three *unciæ* (324 acres), and of Tencu, with two *unciæ* (216 acres), with the usual concomitant privileges.

The witnesses are, of the clergy :—

Bishop Berthguinus, with the three abbots.

Of the laity :—

Clotri.	Cugualet.
Morcant.	Catem.
Iaco.	Conuiu.
Guednerth.	Lourone.
Elioc.	Mordoc.
Gurgauarn.	Biuhearn mab Ibleid.
Comereg.	

At the end is the usual invocation which marks this manner of *diplomata*.

5. A short grant without title follows. Conblus, son of Iaco, dedicated land of the dimensions of three *modii*, or about twenty-seven acres, on the banks of the river Guy, to Llandaff, under its contemporary style.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Rioual.
Gurciueith.	Confur.
Conuoe.	
Jouan son of Meilic.	

This was done in the Church of Garthbenni.

Of the laity :—

Conblus.	Guorcon.
Conon.	Guesinut.
Guoithgual.	

The document terminates with a solemn adjuration.

6. VILLA STRAT.

To this succeeds a very short statement that Elfin gave to the See the Vill of STRAT HANCR, for his soul's health, in free perpetuity ; without any notice of attestation or boundary. Evans appears to consider it as synonymous with Ely, near Cardiff, in Glamorgan. Rees calls this place Strat haner.

7. VILLA GUINNONVI

is the subject of the next deed, wherein is recorded that King Ithail and Iudon, hereditary son of Ceriau, dedicated the Vill of GUINNOUI, near Pwll Meurig (*Palus Mourici*), to the See, with the usual privileges. No boundaries are mentioned.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Etelic.
Guruodu.	Candau.
Tutnerth.	Iudonai.

Of the laity :—

King Iuthail.	Iudon, and the rest.
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An invocation concludes the diploma.

8. CŶM CERRVC.

In this deed King Iuthail, son of Morcant, and his sons, Fernuail and Mouric, dedicated three *unciæ* of cultivated land in the midst of CUMCERRUC, after the usual formulæ, to the See. There are no recorded boundaries.

The witnesses are, of the clergy :—

Bishop Berthguinus.
 Danoc, Abbot of Carbani-vallis.
 Eluod, Abbot of Ildutus.
 The Abbot of Docguinni.¹

Of the laity :—

King Ithail.	Deunerth son of Iudic.
Fernuail and Mouric, his sons.	Cuii son of Iudaltcan.
Mabsu.	Agemarhan.
Elfin.	Iudane.
Iuthnerth son of Iudguellon.	

The deed closes with the usual votive sentences.

Rees finds the site probably at Kilgwrwg, in Monmouthshire, five miles N.W. from Chepstow. Evans refers in his index² to "See Kil Gorrock," which he considers³ to be Kil-gwrwg, Monmouth.

¹ With a blank space for the name which the scribe of the *Liber Landavensis* could not read on the original deed.

² Pp. 394, 403.

³ P. 391.

9. In Gwent¹ Uch Coit, APERMENEI, near Frutmur : Boundary of Mainaur Lann Garth : is the title of the next grant wherein it is shown that King Iuthail confirmed APER MENEI to the See which had previously been granted by King Morcant, with the usual privileges. There are no boundaries.

The witnesses are, of the clergy :—

Bishop Berthguinus.
 Gnouan, Abbot of the altar of Catoc.
 Fomre, Abbot of Ildutus.
 The Abbot of Docguinni.²

Of the laity :—

Iudhail.	Guellerion.
Mouric and Fernuail, his sons.	Ceri.
Gafran, his heir.	Cunuor.
Elfin son of Guidgen.	Gleu.
Gurcant.	Guruodu.
Guallonir.	Gurdoc.
Iudnerth.	Arthuo.
Mabsu.	Conocan.
Iudic.	Conet.

With the blessing and curse at the end as usual.

[LANN CETGUALATYR.] SYNOD.

10. We next find record of a SYNOD, at which it is declared that LANN CATGUALATYR, or Llangadwaladyr, now called Bishton or Bishopston, near Caerleon, co. Monmouth, was granted to Llandaff Cathedral under circumstances which have given rise to much perplexity in those who have essayed to reconstruct the order of the Episcopal succession. The proem or introductory preamble shows that Guidnerth killed his brother Merchion in a quarrel, whereupon St. Oudoceus excommunicated him in a full Synod convened of the Church from the mouth of the River Guy to that of the River Tyui or Towy, the crosses placed on the ground, the bells inverted, to endure for three years. The result was, that the murderer obtained pardon on condition of performing a pilgrimage to the Archbishop of Dol in Armorica, selected on account of its ancient alliance with Llandaff, and because of the identity of the

¹ Rees states that "Gwent above the Wood" is an ancient district partly in co. Monmouth, partly in co. Hereford. Evans does not identify the site.

² See note 1 on p. 140.

vernacular language of the two places. He returned, however, remission with sealed letters being granted to him before the expiration of the term of penance which had been imposed on him. The subsequent death of Oudoceus, and the accession of Berthguinus, whom King Morcant persuaded to pardon the delinquent, resulted in the gift of this site, with its privileges, including maritime liberties, as a compensation for his fratricide in consideration of his reconciliation with the Church.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Conguarui.
Gunuiu, Lector or reader.	Torchan.
Confur.	

Of the laity :—

King Morcant.	Elioc.
Guednerth.	Gabran.
Iudic son of Nud.	Elfin.
Jacob son of Mabsu.	Samuel.
Guengarth.	

After the usual imprecatory clause, which appears to be universally employed in these *diplomata*, comes the ancient boundary. From Aber nant Alun into the marsh, that is, the junction of Alun river and the marsh, as the brook goes upwards to its source, then over the Cecn straight to the source of the sich-nant, or dry stream, on another part of the cecyn, along the nant down as far as the pant or hollow in the wood ; along the nant to the right down as far as to the ridge of the Allt, near Cestill Dinan,¹ the Castles of Dinan, along the ridge of the Allt to Riu or Rhiw merchiau. Along this Rhiw or slope, down to the spring of Glibe or Gulible, and so to the marsh, then straight away through the marsh toward Hentref Merchitir, then to the marulinniu, or dead pools, towards the west along the ridge of Cethin, through the marsh to Lontre² tunbulch, then straight through the marsh to Aber nant Alun, where the boundary was begun.

Rees has a note³ to this document, tending to place Bishop Berthguinus next in succession to Oudoceus, and conjectures that the compiler of the *Liber Landavensis* has misplaced him here. Names of witnesses appear to establish this view, and if it is correct the charters of Berthguinus should follow the account of Oudoceus, but I am content to follow the arrangement of the *Liber*

¹ ? *Bishton Castle*, Evans.

² Loutre, Rees.

³ *Lib. Land.*, p. 431.

after pointing out this criticism, for it may be that some, if not all, of the prelates placed in the *Liber Landavensis* between Oudoceus and Berthguinus, were coadjutors or suffragans, or that they occupied some kind of subordinate position.

THE CHURCH OF TYTIUC ON THE BANK OF THE GUY.

11. Judhail gave the *podum* Henllan, "that is the Church of TITUUC", on the bank of the Wye, with four *modii* of land about it, to God and the three Saints of LLandaff, into the hand of Bishop Berthguinus to him and his successors in the Church, with the conventional liberties, commons, and wears. This was given by King Ithail and Mouric his son in perpetual alms for the soul's health of his son Athruis. It is bounded by the two brooks Irgudinn as far as the Wye.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Morheb.
Dillug.	Conguare.

Of the laity :—

King Iudhail.	Melguas.
Iunet.	Catgueithen.
Guincon.	Gurdoc.
Iudguoret.	

With the terminal invocation as usual. The site has been identified by Mr. Phillimore with Dixton, formerly Dukeston, co. Monmouth. It is mentioned—as Hendlann super ripam Gui—in the life of St. Dubricius.

CEMEIS.

12. This site, now KEMYS, in co. Monmouth, on the River Usk, near Caerleon, was given by Rotri for his soul's health, with assent of King Morcant, at the mouth of the brook Humri, with two *unciæ* of land, subject to the same formulæ as before.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Saturn, Abbot of Docunni.
Sulgen, Abbot of St. Catoc's.	Gurhauai, Abbot of St. Ildutus.

Of the laity :—

King Morcant.	Ciuaret.
Clodri.	Catem.
Iaco.	Louronui.
Guaidnerth.	Mordoc.
Eleoc.	Biuhearn mab Ibleid.
Gurgauarn.	

Thus far the charter appears to be a narrative. It proceeds to declare that after a long time Ouleu freed the land from secular service and gave it to Llandaff Church under the customary form, and to Bishop Grecielis for his (the grantor's) soul's health. Again, after an interval, Fau freed it from similar service, and gave it to Cerenhir, Bishop of Llandaff, with the customary anathemas. The boundary is:—

From the influx of the river Humir into the River Usk, or Uisc, up to the source of the Humir, along the Usk to Aber-nant-bichan up to the breast of the Allt towards the right, to the Ard, to the Dou Ciuiu (*Doucuini*, Rees), so along the Ard to the breast of the hill, to the source of the Humir, that is, Nant Merthir, where it began.

IVDBIV.

13. Mabsu gave the Vill of IUDUIU, identified by Mr. Phillimore as Treadow or Peterstow, co. Hereford, in the accustomed formulæ, for his soul's health, to Llandaff and Bishop Berthguinus for ever, and celebrated the gift by a well-arranged banquet—convivium bene preordinatum—in Ercycg, at which all the principal personages of that district were assembled together, and at which the grant was reiterated and confirmed.

The witnesses are, of the clergy:—

Bishop Berthguinus.	Conguare.
Torchan.	Ili.
Confur.	

Of the laity:—

Mabsu.	Iudnerth.
Guordoc.	Mabsu son of Guobeith.
Riataf.	Cunhearn.
Condouan.	Cuncum.
Oudem.	Bledris.
Heuel.	

14. GURMARCH,

a place not identified by Rees or Evans, has a considerable value attached to it on account of the narrative which relates the circumstances of its donation to Llandaff Cathedral. This declares that Riataf, a lay witness of the preceding charter, called Rhiadda by Rees and Riatam in the attestation clause of this document, had bought an *uncia*—(about a hundred and eight acres)—of land thus named from Guedcui and Conuin, sons of Clodri, for twenty-four

[cows]¹ a Saxon woman, probably a female serf attached to the land, a precious sword, and a powerful horse, with assent of King Iudhail, in whose presence and in the presence of the noble seniors of Ercycg the property was gifted, with the usual concomitant privileges, to the Bishop of LLandaff for ever free by the ceremony of the grantors laying their hands in the bishop's hand.

The witnesses are, of the clergy:—

Bishop Berthguinus.	Gurceuid.
Turchan.	Eli.
Guenoc.	

Of the laity:—

King Iudhail.	
Riatam. (The grantor, Riataf, of the text of the deed.)	
{Gueidcui and	
{Cinuor, brothers (the original vendors).	
Gurden.	Gurceneu.
Iudbiu.	Pascen.

The inclusion of a Saxon woman, *Saxonica mulier*, in the original purchase is of interest, and it illustrates a passage in Lewis's *Ancient Laws of Wales*,² that "there were men" (and, as may be inferred, women) "in simple personal bondage . . . probably captives taken in war, though there seem to have been cases in which freemen willingly debased their privileges by becoming hirelings, and they and others who entered into domestic bondage by convention and unbought were called adventitious bondmen."

15. VILLA NIS,

passed into the possession of the Cathedral in this wise: Conuor, son of Iacob, had slain Catgen, and expiated his crime by making over to Ilias, son of Morglas, and brother of the said Catgen, this vill, an extent of an *uncia*—108 acres—the lawful price for the homicide. Afterwards Conuor and Ilias, for the soul's health of the dead man, gave the property to LLandaff into the bishop's hand for ever.

The witnesses are, of the clergy:—

Bishop Berthguinus.	Canguaret.
Guenoc.	Gurcueith.

¹ "Vaccis forte supplendum, deest MSS."—Rees.

² P. 29.

Of the laity :—

Three¹ brothers, Gistlerh, and Meruin, and two sons of his brother.

Mabsu son of Guobeith.	Dibro.
Teudus son of Conblus.	Ludat.
Cleisguith.	Gurguin.

[APER MYNUY.]

16. The next document entered in the *Liber Landavensis* is another version of the second in the series of this bishop's charters, with some variant forms of spelling and omission or addition of proper names: as Elguoid, Abbot of Ildutus; Trican, Lector, omitted; Elfin for Elcun; Iudgualaun for Iudgualon; Duinerth for Dounerth; Guoruodu and Conhae added before Iudnoe.

17. LANN TYSSOI,

now called LLANSOY, a Monmouthshire parish, about four miles eastward of Usk, forms the subject of the succeeding charter, which is a grant by Conhae of his own inheritance, the *podum* or mansion of Saint TISOI, an alumnus of St. Dubricius, which had formerly belonged to St. Dubricius himself, with the usual conventionalities free into the hand of Bishop Bertguinus for himself and his successors in the Church. The liberties here include, *inter alia*, all its wood free, "cum glandine et ancipitre," with acorn and hawk, probably equivalent to the later rights of pasture and fowling. In the early days of these deeds there was a payment for hawks, to the chief falconer, by the King's villeins—four pence for each—for the support of the King's hawks, besides other burdens in respect of the King's falconers.² In this charter that tax is remitted, but in what way is not made clear. Similarly, payments were due to the lord's swineherd for the run of the swine in the oak and beech woods of the lord,³ which, in a case mentioned by Lewis,⁴ amounted to six loaves.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Samuel.
Turchan.	Deui.
Confur.	Morhep.

¹ *Sic.*

² Lewis, *Ancient Laws of Wales*, p. 157.

³ *Ib.*, p. 236.

⁴ *Ib.*, p. 208.

Of the laity :—

King Iudhail.	Ceriau.
Conhage.	Iudnerdh.
Gabran.	Guruodu.
Mabsu.	

After the invariable clause of imprecation comes the boundary : Between the wood and the plain and within the streams Elgui, or Olway, and Pill. On the other side : from Elgui to Pill, towards east from the influx of the Ceninuc into Elgui, along Ceninuc, upwards to the influx of the Finnaun, or Ffynnon, along this to its source, then downwards along the hollow to Pill ; along this to Nant Murn ; along the Murn to its source ; so to the cair Enuin ; from Tollcoit Cair, as far as the head of Luch Cinahi, as it leads down to Main Cinahi or the stone of Cinahi to Ilgui ; and so along to the influx of the Cennichuc or Ceninuc, where it began.

The Pill falls into the Olway not far from the river Usk.

18. PENN HELLEI.

Elfn granted to LLandaff for ever the land of PENNHELLEI, with its appurtenant liberties and privileges, in the middle of Ser-gunhid, which may be Senghenydh, the district lying between the Rivers Tav and Rumney, extending from the head of the latter and the confluence of the Tav to the sea. It is also called Segenid,¹ and Seghenid.²

The witnesses are, of the clergy :—

Bishop Berthguinus.	Tirchan.
Confur, Priest.	Ili.
Conguarui.	Deui.

Of the laity :—

Elfn.	Eres.
Elcu.	Dubron.
Congueithen.	Morguid.
Conuin.	

And the usual formulation of invocation concludes the grant.

19. TULL COIT.

The “tollcoit” of the preceding charter was granted by Elfn, a lay witness to that deed, under the name of Estrat agr,³ called

¹ *Liber Land.*, p. 255.

² *Ib.*, p. 256.

³ *Agcr*, Evans. A marginal note in the MS. identifies this site : “modo bella aqua.” Rees is in error where he reads *ager* for *agcr*. See p. 139.

by Rees "the land of Ystrad ager, that is Twll Coed," for his soul's health, with six *modii* of land, to the Cathedral, with the usual formulæ of liberties, and with consent of King Iudhalus. It is Twll-côd or Fair water, the Strat hanær or Villa Strat of No. 6 in this Berthguin series of deeds.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Confur.
Gunnuiu, Lector.	Conguaret.

Of the laity :—

Concar.	Conficc.
Guorhoidil.	Guorbuth.
Aironbrit.	Hinbiu.

The boundary is :—From the eye or spout of the spring toll coit as far as the foss of the marsh at the top, and from the west across as far as the hyacinthine stone,¹ following the *vallum*² or wall, to the stone of Onnbrit.³

20. MACHYNYS : SYNOD.

This site, not wholly identified, passed into possession of Llandaff Cathedral by way of expiation for infraction of the rules of marriage by Gurcan, who ruled after the death of his father Guinan. He had been excommunicated by Bishop Berthguinus in full SYNOD of clergy from the mouth of the Taratyr to that of the Tyui or Towy, with ceremony of crosses, holy relics, and inverted bells, "versis cimbalis," laid on the ground. King Iudhail interceded for the offender, who put away his stepmother, took the daughter of Elfin for his proper wife, and ceded six *modii* of land at Machynys, with its privileges, to the Bishop and his successors at Llandaff for ever, and swore upon the altars that he would never withdraw the gift. St. Peter is included here, as also in the previous grant of Lann Tissoi, with the three ancient guardian saints of the Cathedral See, and it is upon the altar of St. Peter, as well as of the three Llandaff saints, that the oath was sworn.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Conguarui.
Confur.	Turchan.

¹ There is also a "hyacinthine way," in a subsequent document.

² Valley, Rees.

³ Cf. Merthir Onbrit of later documents.

Of the laity :—

King Iudhail.	Elfin.
Gurcan.	Elguarui.
Gabran.	

The usual solemn formula concludes the charter.

VILLA BERTVS.

21. The narrative charter recording the gift of this vill, the site of which is not identified by Rees or Evans, declares that King Iudhail, in the presence of Mouric and the elders of Gleuissicg (which is approximately the district included between the lower courses of the rivers Usk and Towy, and glossed Wenthloc, with variant forms in the *Liber Landavensis*, as Gunliviuc, Gunlyuch, Gwenlloc, Guonliviuc¹ Wenllwc.), gave the Vill of BERTUS to Bishop Berthguinus and his successors for ever, for his soul's health, to God and Saints Dubricius, Teliauus, Oudoceus, and Deuius or Deui, that is, St. David. Rees omits the latter saint's name in his translation,² although he gives it in a note to his Latin text as appearing in the Hengwrt MS. of the *Liber*.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Morheb, Abbot of the
Conuor.	Podium Deui. ³
Guelerion.	Daniel.
Heinif.	Elhauaid.
Eudē.	Gurcu.

Of the laity :—

King Ithail.	Mouric his son.
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22. MAERUN,

which appears to be MERSFELD, in the Deanery of Novus Burgus or Newport, was given by Conuilius, son of Gurceni, as the vill in which is the sepulchre⁴ of Gurai. He bought it from King Morcant and his son Iudhail and Ricceneth his son's wife. This, with assent of the King, he bestowed in almoign on the Bishop Berthguinus and his successors at Llandaff for ever, with the usual liberties and privileges of free land.

¹ Evans, at p. 422, has : "See Guinliuic," but he has omitted to let this form appear in his index.

² P. 440.

³ Evans identifies this place as Dew-church, in Herefordshire.

⁴ See p. 137.

The witnesses are, of the clergy :—

Bishop Berthguinus.
Sulgen, Abbot of Carbani vallis.
Saturn, Abbot of Docunni.
Guorhauarn, Abbot of Ildutus.

Of the laity :—

King Morcant.	Gurhitir.
Iudhail his son.	Sauuil.
Conuilius.	Iudic.
Iunet.	Cenguri son of Gabran.
Conteuit.	Gaidnerth son of Morcant,
Mabsu.	his brother.

After the invocation comes the boundary :—To the Main brith, or spotted stone ; to the dyke ; to the pillou bichein ; to the Dibleis or Dulais brook ; to the Drausguern ; to the penniguern du, or head of the black marsh, above Edilbiv, along the dyke to the sea.

GVENNO NOE.

23. Iudon, son of Ceriau, bought—so runs the text of this deed—the Vill of GUENNONOE, near the marsh of Mouric, of Iudhail, King of Gleuissicg, and his sons Fernuail, Mouric, and Rotri, as a perpetual purchase, for twenty-two wild horses. This vill, which formerly belonged to St. Dubricius, he gave free of all taxes or payments and services to Bishop Berthguinus and his successors at Llandaff for ever.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Etelic.
Guoruodu.	Condiuiu.
Tatnerth.	Iudne.

Of the laity :—

King Iudhail and his sons.	
Arthuail.	Ris.
Mouric.	Iudon.
Rotri.	

No boundaries are recorded, and Rees states that the site is unknown. Evans quotes Wakeman's identification of the ruins of this chapel in a brake between Pwll Meurig Village and Mounon, in Monmouthshire.

24. CUM BARRUC. CENUBIA COLCVCH.
LANN CERNIV.

This document partakes more of the character of a narrative historical memorandum, than of a diplomatic instrument. It has no preamble, granting clause, attestation, or invocatory termination. It records that the reigns of Telpaldus and Ithailus, Kings of Brittainia, that is, Wales, were occupied in strife and war with the Saxons on the borders and in England towards Hereford, and even beyond the borders, and especially about the river Guy or Wye, where conflicts by day and by night were frequent. After a time peace was restored, but depopulation and pestilence followed in the train of the conflicts. Then King Iudhail brought about the restoration of the land to its proper owners and replaced Bishop Berthguinus in possession of the lands of his See, as they had been held in time of Archbishop Dubricius, with all their liberties and commonage, in plain and in woods, in water and in meadows. In all, eleven sites in the diocese were thus restored, viz. :—

- I. CUMBARRUC, extending to three *uncias* of land, that is, Cenubia (for *Coenobium*, a monastery), in the vale of the Dore.¹
- II. COLCVCH,² three *uncias* of land.
- III. Cenubia, the monastery of CORNUBIUM, that is, Lann Cerniu,³ on the bank of the river Dour or Dore.
- IV. Podum MAFURN.⁴
- V. LANN GUORUOE.⁵
- VI. LANN IUNABUL.⁶
- VII. LANN DEUI. MOCHROS.⁷
- VIII. LANN EBRDIL.⁸
- IX. BOLGROS.⁹
- X. LANN LOUDEU,¹⁰ in Ercycg.
- XI. LANN GARAN.¹¹

¹ See p. 121.

² See p. 125.

³ See pp. 33, 34, 125.

⁴ See p. 125.

⁵ See pp. 119, 125.

⁶ See p. 125.

⁷ See p. 125. Llandewi Mochros or Moccas, co. Heref., Rees, p. 443. Evans makes two sites of this entry. Dew-church, and Swine-moor or Moccas, both in co. Heref.

⁸ See p. 113.

⁹ See p. 118.

¹⁰ See p. 123.

¹¹ Llangarran is a parish in Herefordshire, not far from Ross, but not identified by Evans.

25. NARRATIVE OF THE MARTYRDOM OF
KING CLITAUIC.

At this point in the *Liber Landavensis* a narrative account is given of the circumstances attending the foundation of the Oratory or Church of CLODOCK, now a parish on the bank of the river Mynwy, in Herefordshire, about sixteen miles south-west from Hereford. King Clitauic, son of Clitguin, called by Rees Clydawg son of Clydwyn,¹ was murdered by one of his companions near the river Mingui or Mynwy,² jealous of a noble's daughter who aspired to the King's hand. The royal funeral procession had to pass a ford over the river, but it was found impossible to move the body from a certain part of the water where it stood fast; there the sepulture took place, a column of fire was beheld on the tomb on the following night, and on the advice of the Bishop of LLandaff an oratory was built on the spot and consecrated.

It is also recorded that two men went from Lannerch glas with intent to settle a dispute at the Church of St. Dubricius at Matle, or Madley, but on their way decided to go to the "place of the martyr," that is, Clitauic, and confirm their compact of amity on the tomb. On the return journey, one treacherously killed the other, and then stabbed himself to death.

Some time afterwards two brothers, Lybiau and Guruann and their sister's son Cinuur, came from the region of Pennichenn,³ abandoning their native place on account of a quarrel and intending to lead a hermitical and solitary life at the place where the body of this martyr rested. There they passed their lives, and by counsel and help of the Bishop of LLandaff built an improved Church; to them all the territory⁴ on both sides of the river Myngui was given by Pennbargaut,⁵ King of Morcannuc or Glamorgan, in eternal consecration, without any payment to mortal man, and with all

¹ Rev. Rice Rees, *Essay on the Welsh Saints*, 1836, p. 145, finds that St. Clydog was son of Clydwyn, and grandson of Brychan. He suffered martyrdom on 19th August, 492.

² An ancient district in co. Hereford, still remembered in the place-names of Ewyas Harold, and Ewyas Lacy.

³ One of the ancient Cantrefs of Glamorgan.

⁴ *Territorium*, like *terra*, signified arable or cultivated land.

⁵ This word has the appearance of a place-name rather than of a personal name. There is Bargoed, north of Cardiff, on the Glamorgan bank of the Rhymney river.

commonage to the present and future inhabitants of that territory, in plain and in wood, in water and in meadows. The brother led a celibate life, but Cinuur had five¹ sons, among whom the land was divided and always remained so among their posterity. The following charter relates to this gift.

MERTHIR CLITAUC.

26. Iudhail, son of Morcant King of Gleuissicg, with assent of his sons and heirs Fernuail and Mouric, and of Iudhail and Freudur their heirs, dedicated to God, the Saints Dubricius, Teliauus, Oudoceus, Clitaucus the martyr, and Bishop Berthguinus and his successors at LLandaff all the territory of MERTHIRCLITAUC just as it had been given to the three first grantees Libiau, Guruan, and Cinuur, after the martyrdom of the Saint, with the usual and conventional benefits and privileges, "like an island in the sea," free from charges except with the will, and for the benefit, of the Bishops and Canons, and with unlimited right of Sanctuary, *refugium*, at the will of the fugitive, so long as he will remain there, just as if he were in the Sanctuary of LLandaff itself.

The witnesses are, of the clergy :—

Bishop Berthguinus.	Iouan.
Dagan, Abbot of Caruani Vallis.	Guorcuidh.
Elgoid, Abbot of Ildutus.	Heliguid.
Saturn, Abbot of Docunni.	Ili.

Of the laity :—

King Iudhail.	Mabsu.
Fernuail and	Conuc.
Mouric, his sons.	Gaudbiu.
Iudhail and	Gundon.
Freudur, their heirs.	Eudom.
Elfn.	Gaidnerth.

After the invocation, the boundary :—

The stone in the Guoun breith, or variegated moor on the Cecin, North End of Hatteral Hill ;² along it to Riu i curum, or acclivity of Curum, Rhiw Gwrw ; to the stone on the summit of the hill ; along the summit of the Brecon Black Mountain ;²

¹ *Quinque procreavit filios*, MS., but Rees translates, *four sons*.

² Evans.

upwards as far as the stones opposite Nant Trineint, the Turnant Brook; down along it into the rivulet Elchon or Olchon; so down to Ynys Alarun; upwards to Main Tillauc, or Tyllog;¹ to the Cruc or knoll; to the other Cruc; to the Mynui; through Mynugui to the infall of Nant Cum Cinreith; along the nant as far as Minid Ferdun, or Mynydd Fferddyn (a well-known mountain near Clodock, now called "Money¹ Farthing Hill"!); above the Allt of the Minid to Luch Ferdun, or Ferdun Loch; along the Minid to the source of the Hilin; along the Hilin to the Mingui; along the Mingui down to the inlet of Finhaun bist; so along this to its source; from source to summit to reach the stone where the boundary began.

This is the last of the series of charters and documents which belong to the period of Bishop Berthguinus.

¹ Evans.

CHAPTER XV.

SEDE VACANTE.—BISHOP TRYCHAN.

THE compiler of the *Liber Landavensis*, having grouped the charters and other records of Bishop Berthguinus together, introduces at this place a narrative grant without attestation clause, which seems to indicate that it originated during a vacancy in the episcopal succession, *sede vacante*, as it evidently belongs to the preceding group of Clodock records:—

[THE MEADOW ON THE MYNWY BANK.]

Iudhail, son of Ediluirth, and a man of power in Eugias or Ewyas, with his wife went one Sunday to church at St. Clitauc's, and on his way in a meadow on the bank of the MINGUI by instigation of the devil fell into a fault for the expiation of which he instructed his companions to proceed to the sepulchre of the martyr Clitaucus, and on his behalf place upon the altar—probably by means of a small piece of the turf from the spot—that meadow which he had unjustly taken away from it by force, placing their hands together as a surety, the four gospels being placed upon them, to be free of all service except daily prayer and services for his soul's health, that by the intercession of the martyr and the prayer of the clergy he might be delivered from the consequence of his fault. This was done without delay, and he was restored before all the people. What he had accomplished at first by his messengers, the same he ratified himself, placing his own hands on the altar of the martyr, the holy gospels being set before them, and with approval of the Kings of Morcanhuc and the princes, free for ever to the Saints of old, Dubricius, Teliaus and Oudoceus, and to the martyr Clitaucus, and the bishops of Llandaff.

[LECHLUIT, OR LECHOU LITION.]

The compiler also inserts a record of the gift of LECHLUIT by the sons of Cinbleidiou to the martyr Clitaucus, or Clydawg, and the Church of Llandaff. The boundary of Lechou Lition:

Mingui on the one side and below two rivulets. The boundary of Lennic below Myngui, and Mingui to the confluence of Lech Eneuris on the other side towards the northern parts. Lechou Lition or Lech Luit, and Lech Eneuris, are not identified either by Rees or Evans. Lennic, considered by Evans to be probably a diminutive form of Llann, perhaps is Allt yr Ynys, south of Clodock. But perhaps this boundary of Lennic belongs to Charter No. 6 of the series of Bishop Trichan, further on.

BISHOP TRICHAN,

Tricanus, Trichanus, or Tirchanus, appear as attesting thirteen documentary grants immediately after the last mentioned record, one grant being confirmed subsequently in the time of Bishop Cerenhir.

VILLA ELLCON.

I. A site on the Dupleis, in Herefordshire, was given free for ever to the church of Llandaff by Erbic son of Elfin in consideration of having his name inscribed in the *Liber Vitæ*. It was placed in the hands of Bishop Trichanus as alms to God, St. Peter and the three tutelary Saints of the Cathedral. The *Liber Vitæ* of Llandaff is no longer extant, but the character of such a book may be gathered from the *Liber Vitæ* of Durham,¹ in the British Museum, Cottonian MS. Domitian A. VII, and that of Hyde Abbey, Winchester,² recently acquired by the Museum among the Stowe MSS. of the late Earl of Ashburnham, No. 960, and from other examples. Rees considers that this is probably Ewyas Harold or Dulas Church, both of which are on the rivulet Dulas, co. Hereford. This Dulas falls into the Dore at Pontrilas.

The witnesses are, of the clergy :—

Bishop Trichanus.	Confur.
Catguaret, Priest.	Gurhual.

Of the laity :—

Erbic son of Elfin.	Marchan.
Conglas.	

With blessing, and anathema as usual on whoever shall separate it

¹ Published by the Surtees Society.

² Published by the Hampshire Record Society. Edited by W. de Gray Birch.

from the Church by violence or crafty lay invasion. It is followed by the narrative charter of—

VILLA CATHOUEN,

2. which declares that after the gift of the Vill of Ellcun upon the Dupleis, as before mentioned, the said Erbic gave to the Church of LLandaff in the usual formulation, and into the hands of Bishop Trichanus, the Vill of CATHOUEN, son of Hindec, with all its revenue and liberty as long as one stone shall stand upon another. The site has not been identified, but probably it is not far from that of the previous grant.

The witnesses are, of the clergy :—

Bishop Trichanus.	Confur.
Catguaret, Priest.	Gurhual.

Of the laity :—

Erbic.	Deui.
Cobreidian.	Cloibiu.
Seitir.	

A blessing is pronounced on him who shall abide by this grant, and whoever will separate it from the Church may he be thoroughly uprooted with his progeny.

TIR DIMVNER.

3. Fernuail granted an *uncia* of land called DIMUNER, not identified by the writers already mentioned, but here said to be *circa longum lignum*, around the long wood, in presence of the elders of Guent and Ercicg, to God and the three tutelary saints of LLandaff Cathedral, and into the hand of Bishop Trichanus for ever, with all its liberty, in reparation of the harm which his family, *generatio*, had wrought in Cemeis or Kemys.

The witnesses are, of the clergy :—

Bishop Trichanus.	Conboe.
Ili.	Elecuidd.
Iouan.	Guoron.
Guorcueith.	Guorhabui.

Of the laity :—

Fernuail.	Amann.
Conmor.	Heinif son of Conscuit.
Cinuelin.	

With usual invocations at the end.

MERTHIR TECMED.

4. This is a narrative that Brii, son of Iudbiu, or, as Rees calls the grantor, Brug, son of Gwyddbwys, gave for his soul's health, to God and the three guardian saints, into the hand of Bishop Trican, and for his successors, the *podum* of MERTHIR TECMED, identified by Rees as probably LLandegwedd, co. Monmouth, near Caerleon, and by Evans as Lann Degveth, or Landegeueth, in the deanery of Usk, with half an *uncia* of land, free of tax, with assent of Ceretic and Iudic, the sons of Riderch, and consent of his family, for ever.

The witnesses are, of the clergy :—

Bishop Tricanus.	Cosoc.
Congant, Priest.	Iouan.
Confur.	Gulecet.
Guorabui.	

Of the laity :—

Bledbiu.	Conhorget.
Congoet son of Congueithe.	Letan.
Biuc.	

And the customary clause of imprecation.

CHURCH OF TRYLEC LANN MAINUON.

5. Here again the narrative form is adopted by the compiler, who appears to have had two documents, or at least one with later additions, before him at the time of his labours. "Let us thank God that King Fernuail, in contrition, bestowed as alms on the tutelary saints of Llandaff and into the hand of Bishop Trichan and his successors in the See, by eternal consecration, the Church of TRILECC," identified by Evans, from Wakeman, as Trellechs Grange, co. Monmouth, a manor also called Kil Withan, but by Rees as Trelech, a parish in the upper division of the hundred of Ragland, co. Monmouth, about five miles south of the town of Monmouth. To this belong three *modii*—27 acres—of land, with liberty, as free as an island in the sea. King Fernuail, in his court held in the midst of Cemeis, on the outflow of the rivulet Humir or Gamber, in Herefordshire, quitclaimed¹ the gift from all secular service, excepting only prayer.

¹ *Clamavit eam quietam*, a phrase belonging to the legal *formula* of a much later age, which sufficiently indicates that these records are not in the *ipsissima verba* of the times they illustrate, but that they have been modernised, so to speak, by the compiler of the book. See also p. 130.

The witnesses are, of the clergy :—

Bishop Trichanus.	Helicguid.
Ili.	Guoron.
Iauan.	Guorabui.
Cueith.	Hilin.
Conmoi.	

Of the laity :—

Fernuail.	Conan.
Conmur.	Heinif son of Conscuit.
Eudolan.	

Long afterwards Mouricus, son of Arthuail, released this church from lay power, before his sons Brochuail and Fernuail, and delivered it free to the saints and Church of LLandaff and Bishop Cerennhirus for ever.

The witnesses of this delivery are, of the clergy :—

Bishop Cerennhir.	Talan.
Nud. ¹	Erchan.
Tuthed. ¹	Siaun.

Of the laity :—

King Mouric, ¹ with his sons	Dunguallaun.
Brochuail and	Morbran.
Fernuail.	Tutmab.
Samson.	Merchbiu.

The boundary lies between two rivers, the Aghiti maur and Aghiti bichan.

HEN LENNIC. LANN GUERN IN ERCICG.

6. This is a record that Catuuth, son of Coffro, gave a site of three *modii*, equivalent to a fourth part of an *uncia* of land, to God, that is, the Church of HENLENNIC (identified by Evans as Lenniston, Lann Warn, co. Hereford, and called by Rees, Llanwarne, or Llanywern, about seven miles and a half south of the city of Hereford), on the bank of the rivulet Amyr or Humir, which is Lannguern, with assent of King Fernuail, in perpetual consecration of the Cross of Christ and to the triad of tutelary saints of LLandaff, into the hand of Bishop Trichanus and all the prelates of LLandaff for ever, with its liberty and commonage in plain and in woods, in water and in pastures.

¹ These persons appear as witnesses in charters of Bishop Cerennhir later on.

The witnesses are, of the clergy :—

Bishop Trichanus.	Gurhae.
Catguoret.	Reu.
Iouhan.	Tanet, Priest.
Confur.	

Of the laity :—

King Fernuail.	Isaac.
Catuud.	Conbresel.

The boundaries are :—Between the Amyr and the hyacinthine way is its breadth, and its length is *ad fossam senem*¹, or, to the old way.

GVRTHEBIRIUC LANNGUNGUARUI UPON THE TRODI.

7. Confur, son of Iacoi, bought the Church of GURTHEBIRIUC with an *uncia* and a half of land about it from King Fernuail, son of Iudhailus, for a very good horse worth twelve cows, and a hawk worth a similar number of kine, with a sporting dog which used to kill birds with the hawk, worth three cows, and another horse worth three cows. Thus purchased, he gave the land free from all service, and with consent of King Fernuail, to God, St. Peter, and the guardian three, and into the hand of Bishop Trichanus and all the bishops of LLandaff for ever, with all its liberty and commonage free from all earthly taxation except to the Church and its prelates.

The witnesses are, of the clergy :—

Bishop Trichan.	Conuoe.
Guorcaed.	Dilluc.
Eli.	

Of the laity :—

King Fernuail.	Britcun.
Conuur.	Elias.
Meruin.	Conuin son of Tenci.
Elian.	

After the usual vow of blessing and imprecation, the boundary: The ford² on the Trodi or Trothy ; along the high road up as far

¹ It is difficult to decide if this word *senem* is a place-name or the latin adjective for old, in which case *antiquus* or *vetus* is more generally employed in old documents. Evans, p. 399, has *Fossa senis*, for which there is no authority except himself.

² Ir *ford* artrodi. Road, Rees.

as the ash-tree; from the ash-tree across the road direct to the hawthorn bush between the two lands; to the spring of Cúm Cetguinn or Cedwin; along it to the road; across the road to Nant imeneich, the monk's brook; along it to the Trodi; upwards along the Trodi as far as the ford¹ on the Trodi where it began.

Gurthebiriuc, or Lann Gunguarui, is Wonwarrowstow, now Wonastow, co. Monmouth.

VILLA ELLGNOV IN GUORONID.

8. Conuc, son of Contuil, bought the Vill of Breican from King Iudhailus, son of Morcant, which is otherwise called the Vill of ELLGNOU, for two horses, one of which was worth eight cows, the other three cows, a sword worth twelve cows, a horn worth ten cows, and another worth fourteen cows. Thus bought free from all service, he granted it, with assent of King Iudhailus, in alms to God and the triad of guardian saints into the hand of Bishop Tirchanus, and to all his successors at LLandaff, with the usual liberties for ever.

The boundary is from the Vill of Guoidhearn in its length to the Vill of Congint; and in breadth from the Vill of Conlipan as far as the Vill of Marchleu.

Breican, the synonym of Ellgnov, has been conjecturally identified with Breigan in Llan Sannor by Mr. Phillimore, on the authority of a passage² in the Iolo MSS. that it is an old mansion in a state of dilapidation, with vestiges of an ancient castle near it. Guoronid is Groneath in the vale of Glamorgan.

The witnesses are, of the clergy :—

Bishop Trichanus.	Iauan.
Catguoret.	Seitir.
Cobreidan.	Guorhaboe.
Deuui.	Hilin.
Guorhauai.	Guarlonir.
Cossoc.	

Of the laity :—

King Iudhail and his sons	Derbiu, and
Mouric and	Elgnou, his heir.
Fernuail and	Freudur.
Rotri.	Eloc.
Conuc.	Serguan.

¹ Bet ir *rit* artrodi.

² P. 375.

Of the laity (*continued*):—

Morleu.	Lunbiu.
Concuan.	Bonus.
Deui.	Nir.
Gellan.	Erbic.
Morcleis.	

The usual *vota* complete the document.

VILLA TANCUOR. VILLA DEUI. VILLA ILIMAN.

9. Bricon, son of Guincon, bought land of three *unciae*; viz., the Vill of TANCUOR, son of Condu, the Vill of DEUI, son of Iust, and the Vill of ILIMAN, son of Samson, from Fernuail and his sons Mouricus and Gurcant for seven horses worth twenty-eight cows, the whole apparel for one man worth fourteen cows, a sword worth twelve cows, a hawk worth six cows, with four sporting dogs worth fourteen cows, and with all the concomitant liberty consented to by King Fernuail, free of service as given to God and the three tutelary saints into the hand of Bishop Tirchanus, and for all the bishops of LLandaff for ever, with commonage as usually specified.

The witnesses are, of the clergy:—

Bishop Tirchanus.	Morcouanu.
Guorcuheith.	Dincat.
Conuoi.	Accipe.

Of the laity:—

Fernuail, and his sons	Clotuc.
Mouric and	Guoruone.
Guorcant.	Ilbri son of Iunet.
Conuor.	Morcu.
Meruin.	Deui.
Cron son of Morcuanv.	

With the usual invocations.

TVRION.

10. Matoc, son of Guinan, bought an *uncia* of land called TURION, an unidentified site, from Fernuail, son of Iudhailus, in the presence of his sons Mouric and Gurcant, for a hawk worth twelve cows, for two horses worth six cows, a horn worth six

ounces of silver, and a *scripulum*¹ worth twelye cows, and a cord of purple, *linea coccinea*; thus bought free from all service, he gave it for the health of his soul, and by consent of the King and his said sons, to God and the three tutelary saints, and into the hand of Bishop Tirchanus and all the bishops of LLandaff for ever.

The witnesses are, of the clergy :—

Bishop Trichanus. Catgueithen, Priest.

Of the laity :—

King Fernuail, and his sons Haarnbiu.

Mouric and Guorcu.

Guorcant. Riuoret son of Anaugen.

Matoc.

With the usual termination.

No boundary.

STRAT ELEI.

II. Cors, son of Gabran, granted four *modii* of land at STRAT ELEI, the vale of Ely, near Cardiff, after the usual phraseology of these charters, into the hands of Bishop Trichanus and his successors for ever, free, with common in field and in woods, in water and in pastures, and with all its fish, by assent of Kings Mouric and Ris, sons of Iudhail, King of Gleuissicg.

The witnesses are, of the clergy :—

Bishop Tirchanus. Cobreigen.

Catguoret.

Of the laity :—

King Mouric. Erbic

Ris his brother. Brochuail.

Cors (the grantor). Guallonir.

Gabran. Bledud.

The boundary is in breadth from the unploughed lands of Cinscuit to the Elei. Cinscuit, called in another place Castell Conscuit, has not been identified, but appears from a charter of the time of the later Bishop Ciuelliauc to be in the vicinity of St. Bride's-super-Ely. The invocation is omitted.

¹ The classical meaning of *scripulum*, which is a form of *scrupulum* and *scrupulus*, signifying the twenty-fourth part of an *uncia* by weight, or of an *uncia* of land, seems scarcely admissible here. The mediæval *scripulus* is a lytyl stone, among the *nomina lapidum* in Wülcker's *Vocabularies*, col. 768; cf. *Scrupulum* = *ynca* or *incan*, *ib.*; and *scrupulus*, lytel stan, Ælfric's *Vocab.*, 10th cent. *ib.* The word may represent in this passage a very small piece of land.

VILLA PROCLIUII, OR TREF IRISCEIAUC.

12. The word *Irisceiauc* has the last three letters underlined, which signifies that they are to be deleted. Rees reads *Villa Procluii*, which appears to be erroneous. Conuil, son of Gurgeni, with his son Gurniuet, bought the vill of the slope or proclivity near Nadauan (that is, Llan Sannor, or Thaw, co. Glamorgan), from Iudhailus, King of Gleuissicg, son of Morcant, for two horses worth eight cows, a trumpet worth twenty-four cows, a cloak for the queen worth six ounces, with a horse four ounces. With assent of the King he granted it after purchase, in honour of his sepulture, a phrase signifying that it had been agreed between the parties that he should be interred in the Cathedral cemetery, to the triple band of tutelary saints, into the hand of Bishop Trichan and all his successors for ever, with the four usual privileges.

The witnesses are, of the clergy :—

Bishop Tricanus.	Seitir.
Catguoret.	Trecor.
Cobreiden.	Cain.
Deui.	Sulgen, Abbot of Caruani
Gurhauaal.	Vallis.
Iauan.	Saturnus, Abbot of Docunni.
Gurpoi.	Gurhauaal, Abbot of Ildutus.

Of the laity :—

King Iudhail.	Gellan.
Freudur.	Guodon.
Eluc.	Lunbiu.
Guinuc.	Bonus.
Morleu.	Erbie.
Deui son of Conglis.	Ellgleu.
Pesbiu.	Derbiv.

The usual invocatory sentences conclude the charter. These sites have not been identified. There is an *Isceviauc*, which appears to be *Skeio* or *LLan-Deilo-Vowr*, in Mr. Evans' Index, but this may not be the same site as that which is the subject of this charter.

LANN HELICON.

13. The last charter of the series gathered up by the compiler of the *Liber Landavensis* for the time of this Bishop records that *Eliuid*, *Conon*, *Guoidcen*, and *Erdtibi*, sons of *Euguen*, with assent

of King Brochuailus granted a church with a *castellum*¹ of land around it, which has not been identified, free from all secular service, to God and the triad of tutelary saints of LLandaff into the hand of Bishop Tirchanus and his successors for ever. The Bishop convened the three abbots and all the clergy of his diocese from the mouth of the Taratyr on the bank of the Guy as far as the mouth of the Tyui, and confirmed this gift upon the four gospels, blessing the donor and his offspring, absolving him after performance of penance for misdeeds from all taint of sin. This almost approaches to the action of a SYNOD, or was at least a diocesan conference.

The witnesses are, of the clergy :—

Bishop Tirchanus.

Sulgen, Abbot of Caruani Vallis.

Saturn, Abbot of Docguinni.

Guorhual, Abbot of Ildutus.

Of the laity :—

King Brochuail.

Trahearn.

Deui.

Confur.

The Bishop perambulated the complete bounds of the land with a holy cross borne before him, accompanied by the ringing of bells, and sprinkling of holy water, and pronounced the clauses of blessing and anathema after the accustomed formula which concludes the charter.

¹ A quantity, Rees. Probably a walled or enclosed churchyard. The churches of South Wales were provided with powerful towers, prepared to resist a sudden attack, perhaps also the churchyards were well walled up. One of the classical meanings of this word is a *shelter* or *refuge*, and the term may here be equivalent to the *refugium*, or sanctuary, with which other lands granted in these charters were endowed. Cf. *Castellum*, wic, lytel port, Ælfrici Vocab., 10th cent., Wülcker, 140; port, *i.b.*, 144.

CHAPTER XVI.

BISHOPS ELVOGUS AND CATGUARET.

BISHOP TRICHAN was succeeded, according to the testimony of the MS., by

ELVOGVS,

of whom it states that Bishop Eluogus follows Bishop Turchanus in the time of Mouric, Ris, Fernmail,¹ and Rotri, sons of the King of Gleuissig. No charters of his period are recorded. He was succeeded by

CATGUARET,

or Catguoret, of whose period nine charters with his attestation are included in the MS.

THE CHURCH OF MAMOURIC, THAT IS, LANN VUEIN.

I. Gabran, son of Cors, granted, after the customary formulæ, into the hand of this Bishop, for himself and his successors at LLandaff for ever, the Church of MAMOURIC, that is, LANNUUEIN, with six *modii* of land about it, with the usual privileges, and by consent of King Gurgauarn, son of Fernuail.

The witnesses are, of the clergy :—

Bishop Catguoret.	Lunbrit.
Cibreithan.	Riual.
Conmoe.	Guerngalui.
Haerngen.	Iauan.
Gurabui.	Guallonir.

Of the laity :—

King Gurgauarn, son of Fernuail.	
Cors.	Tenbui.
Ceheic.	Glesni.
Ilias.	Elldoc.

The customary blessing and curse follow these names. The site of MAMOURIC² Church, perhaps the "church of the mother of Mouric," is not precisely known; but its synonym, LANN

¹ Obiit 763; Rees, p. 460.

² Note the repugnance of the Welsh language to a doubled consonant in each of the titular names of this charter.

VUEIN, indicates that it is the same as the Vill and Church of St. Nuuien, now perhaps Llan Goven, in co. Monmouth.¹ The boundaries are extensive, and include the source of the Betguos; the Cehir or Ceir; the Guer or Gwver; Iniscein or Ynys Cein; the Allt; Nant Cein; Lech melen or Llech velen; the Mainti, Maen-ty or stone-house; Nant Sulcein; the spring of Laguernnuc; the appletree or auallen; and Messur Pritguenn.

BRYNN LYGUNI AND MATHENNI.

2. In this charter it is recorded that King Fernuail, son of Iudhail, endowed Ceincair, his wife, with a serf named Crin, son of Morciuanv, together with his heirs, and all his domestic and field cattle of BRINNLUGUNI, and with three *modii* of land at MATHENNI MUSTUIR MUR, and their liberties. On obtaining possession of this property, with its inhabitants and their offspring, the royal lady declared, with consent of the King, "I dedicate them to God, St. Peter, and the Saints" of Llandaff "into the hand of Bishop Catguoretus and his successors for ever," with the usual formulæ.

The witnesses are, of the clergy :—

Bishop Catguoretus.

A blank here represents a name which the compiler could not decipher, and speaks forcibly for the belief that he was not inventing these texts.

Of the laity :—

King Fernmail.	Cinfic.
His wife Ceincair.	Guorciueith.
Elioc.	Gualluc.
Aidan.	Giduc son of Dimell.

The boundaries are not recorded. Brynn Luguni is not identified. The "Great Monastery" of Mathenni is located by the next charter.

MATHENNI.

3. MATHENNI, which Evans identifies with Lann Denny in Monmouthshire, thus bestowed on Llandaff in the terms of the preceding charter, was afterwards wrested by lay influence from the See, but Bishop Catguaretus constantly claimed it, and eventually Morcimris, that he might not fall under the sentence

¹ St. Govein, or Goveinwen, was the wife of Tewdrig, and mother of Mouric. —Rees, *Cambr. Brit. SS.*, Appx., p. 14

of excommunication pronounced against him and others who unjustly occupied it, restored it with three *modii* of land to the See of Llandaff, with consent of King Athruis, and in presence of his witnesses :—

Morcimbris.

Morglas.

Moreb.

After the usual imprecation, the boundary is given, which embraces the area from the spring of the Diuguinid, to the Guer, as far as the Henpont, to the Guilca, the pant on the right side, and so forth to the Diuguinid again.

GUINNA.

4. Ris, King of Gleuissicg, son of Iudhail, together with his heir Domngualet, consecrated three *modii* of land at GUINNA, conjectured by Evans to be Llan Wynny, co. Monmouth, to God and the three Saints of Llandaff into the hand of Bishop Catguaretus, for ever, with the usual formula.

The witnesses are, of the clergy :—

Bishop Catguoret.

Conul.

Sulgen.

Mabon.

Rubon.

Of the laity :—

King Ris.

Merchir.

Guoidnerth.

Meic.

Merchion.

The usual invocation concludes the charter.

LOVHAI.

5. This site of three *modii* (which the authorities who elucidate the *Liber Landavensis* agree in identifying with TINTERN PARVA, co. Monmouth) was bought by Convelin, son of Conuc, from King Rotri, son of Iudhail, for two valuable horses and as many vestments. He bestowed it, free of taxation, with the King's permission, in the usual formula, and with the customary liberties, into the hand of Bishop Catguaretus and all his successors at Llandaff for ever.

The witnesses are, of the clergy :—

Bishop Catguoret.

Guraboi.

Samson.

Gurhual.

Tetmic.

Dubric.

Guoidel.

Of the laity :—

Rotri.	Saith.
Conuelin.	Lunguid.
Pascenn.	Mailcon.
Aidan.	

After the imprecation, follows the boundary : From the influx of the Catfrut, now called Cat¹ brook or Brook of Battle, which falls into the Wye at Tintern Parva ; along it upwards opposite to Drech din dirn (Tintern) ; to the allt upwards to Drec din dirn ; down to the Guy or Wye ; along the Wye with its wears for fisheries ; to the influx of the Catfrut, where it began.

CAIR RIOV.

6. King Athruis, son of Fernuail, gave CARIOU, with an *uncia* of land in the usual formula, and with all its liberty, to the See into the hand of Bishop Catguaretus for him and his successors for ever. His heir Leubrit received the land from the bishop and clergy again on condition of rendering yearly the charge six measures, *modii*, of beer, with all their dues of bread and meat, and a *sextarius* (about a pint and a half) of honey, to be held at will of the bishop and chapter of LLandaff by him and his posterity.

The witnesses are, of the clergy :—

Bishop Catguoret.	Ciuin.
Leubrit.	Dubric.
Glodiuu.	Guinarun.

Of the laity :—

King Athruis son of Fernuail.	
Loubrit.	Guerabne. ²
Riaual.	Collan.
Serir.	Cinin.

The boundary is between the brook Distin (or Dishter, co. Monmouth) and the Liminan (a tributary of the Trothy), as far as the valley of Manochi ; from the valley of Morcant to the spring of Baraliuen ; going upwards to the rivulet Penlucan, to the pwll Rudulin ; and so to the Distin brook again. Cair Riou or Cariou is called by Rees and by Evans, Chapel Farm, LLan Vannar, co. Monmouth.

¹ Evans says this word has nothing to do with the animal Cat. But are not Cats, the Catti, the Goths, and Goats all fighters, and even Gods, in sense of active resisters by battle of one's enemies, all connected with Guth, *Bellum* ?

² Gwernabwy, Rees.

DIN BIRRION.

7. In this short charter Cinuelin, son of Conuc, who had already granted Louhai, grants DIN BIRRION, an unidentified locality, with three *modii* of land and the usual privileges concomitant with such a holding, after the usual formula found in these Cambro-British *diplomata*. With no blessing, no anathema, and no boundary.

The witnesses are, of the clergy :—

Bishop Catguaret.	Lulic.
Guodel.	Guorapui.

GUERITVC.

8. King Ris himself, in this charter, grants for his soul's health GUERUDUC, a locality not identified by the writers, with nine *modii* of land, after the usual formulæ of gift and privilege, making the place by exercise of his royal prerogative a sanctuary, *refugium*, for its present and future in-dwellers and in-comers for whatsoever cause of their joy or gladness for ever. There are no boundaries to record.

The witnesses are, of the clergy :—

Bishop Catguaret.	Gloiubiu.
Samson.	Seitir.
Gurtrui.	Guodel.
Guengale.	Riaual.
Teican.	Luling.
Ungust.	Dubric.

Of the laity :—

King Ris.	Guobeith.
Gurniuet.	Gurdauual.
Conbresel.	Glesni.
Dauan.	Elmare.
Iacob.	Pascent.
Conuit.	Collbiu.
Conbiu.	

The usual *vota* conclude the document.

MERTHIRMACHES.

9. In this charter Cors, son of Erbic, penitent for his misdeeds, desiring divine pardon by intercession of the saintly triad of Llandaff, and indulgence and remission of his sins from Bishop Catguaretus, declared, by word of mouth, this his offering after

the usual formulæ of the Church of MERTHIRMACHES, and three *modii* of land around it, with the concomitant privileges and freedom from taxation, and by assent of King Gurgauarnus, son of Fernmail.

The witnesses are, of the clergy :—

Bishop Catguaret.	Lunbrit.
Conbreidan.	Riaual.
Mastrut.	Iauan.
Conuoë.	Guallonir.

Of the laity :—

Cors.	Tenbui.
Coheic.	Glesni.
Ilias.	Elldoc.

There are no boundaries in the record which closes after the accustomed manner. Merthirmaches, or Lann Mauchey's, as in a later part of the MS., is Llan Vaches, or Llanfaches, co. Monmouth. Its eponymic Saint, Maches, was a daughter of Gwynllyw, and suffered martyrdom at this place. She gave alms to all who asked, and a pagan Saxon, who appeared before her as a mendicant, stabbed her to death with a knife.¹

¹ Rev. R. Rees, *Welsh Saints*, p. 233.

CHAPTER XVII.

BISHOPS CERENHIR AND NOBIS.

THE prelate who next occupied the See of Llandaff was
CERENHIR, CERENHYR,

or Cerennhir. He confirmed¹ the charter grant of the Church of Trylec Lann Mainuon, which dates from the time of his predecessor, Bishop Trichan, and the compiler of the MS. has recorded four documents as originating during the time of this Bishop, of which two are Synodal judgments.

MERTHIR BUCEIL, MERTHIRMIMOR, AND TIR COLLOV.

1. This charter gives a narrative of the circumstances attending the notorious quarrel of Gallun, son of Cidrich, with his lord Houel, King of Gleuissicg, son of King Ris, a contemporary of Alfred the Great, King of England, and Rhodri the Great, Prince of Wales, about the year 877. Bishop Cerenhir exhorted them to make peace. They came to Llandaff with a large following and swore friendship on the altar of the tutelary saints before the holy Gospels, in the presence of:—

Elisael, Abbot of St. Catoc.	Guerngen.
Elised, Abbot of Ildutus.	Ruid.
The Abbot of Docunni.	Esne.
Ciuaret, Lector or Reader.	Pascen.

And of the laity:—

Mor.	Iudcant.
Merchitir.	Einbresel.

King Houel afterwards broke his oath, and killed Gallun treacherously. Thereupon the Bishop convened a full

SYNOD

at Llandaff attended by all the clergy of the diocese from the Taratyr on Wye to the Tiui or Towy; the crosses being unanimously laid on the ground, the bells inverted, the relics of the

¹ See p. 158.

saints taken from the altar and thrown to the ground, the Bishop solemnly and formally excommunicated the King from Christian communion, under which sentence the King remained for nearly a year, but finding this to be insupportable, he sought pardon at LLandaff with bared feet and profuse weeping for his crimes of murder and perjury;¹ by advice of his uncle King Mouric, promising amendment, fasting, and almsgiving. Accordingly, he bestowed on God and the triple sainted patrons of the See, into the hand of Bishop Cerenhir for him and his successors for ever, MERTHIR BUCEIL and MERTHIR MIUOR, with four *modii* of land roundabout them, and half a *modius* of land at TIR COLLOU, with freedom and liberty as usually expressed, a blessing and a curse being added to the charter in a final clause. No witnesses are named, but the presence of all the persons mentioned is declared.

Merthir Buceil is in the vicinity of Merthir Mawr, Glamorgan. Merthir mimor or miuor is Merthyr Mawr.² Tir Collou is not identified, but possibly it is represented now by Colwinston adjacent to Ewenny. The boundary is as follows:—

From directly opposite the influx of the spring Uanon or Vannon, on the Euenhi; to the Cruc or knoll; to the stones; to the Ocmur or Ogmor river; to Pull ilech; to the mouth of the pant; to Pull icolimet; to the dyke on top of the Allt; to Sichpull or Sychbwl, dry-pool; to the Hitir; to the dyke; to the hollow of Tref Saturn; down to the hollow of Tir Cinbis; to the rock towards the east; to the pull; and so on to the bed of broom; the end of the linn on the Ocmur; along Ocmur to Euenhi; then upwards to the Aber Finnaun Uanon, where it began. The occurrence of Ewenny and the Ogmor enables the locality to be at once determined.

VILLA GULIBLE.

2. This charter commences with a kind of preamble or introductory clause, remindful in some measure of those which so frequently occur in early Anglo-Saxon charters. It records that during the reign of Mouric, King of Gleuissic, son of Iudhail, Ili, son of Conblus, and Camauc met together at the monastery of LLandaff, and in presence of Bishop Cerenhirus and his clergy, confirmed their peace upon the altar of St. Peter and the three Saints of that Church, with the holy Gospels and relics set before them. Afterwards, by diabolical instigation, Ili, a member of

¹ *Homicidii et adulterii, Lib. Land.; perjurii, Rees.*

² But Rees calls this place Merthyr Minor, p. 468.

Antichrist, treacherously killed Camauc, whereupon Bishop Cerenhir, to whose ears the news of the crime had come, convoked a

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of all his clergy between the mouths of the Taratir on the Guy and of Tiui, at Llandaff, where he excommunicated the offender out of the pale of Christendom with ceremonies such as those already mentioned in the earlier charters. But Ili could not endure this for long, and with bared feet and copious shedding of tears, he besought pardon and remission, standing in the midst of the church, and promised to amend by fasting, prayer, and alms. So, with approbation of King Mouric, he granted for his soul's health, to God and the three Saints of Llandaff into the hand of the Bishop, for him and his successors for ever, the Vill of GULIPLE MINOR, with its liberty and privileges. No boundaries are recorded, nor has the place been identified. Rees explains the place-name as Gwlyb-le, Wet place.

The witnesses are, of the clergy :—

Bishop Cerenhir.	Guernonoe and his son
Elisael, Abbot of St. Catoc.	Gurdoc.
Elised, Abbot of Ildutus.	Ioubiu.
The Abbot of Docunni.	Catguaret.
Nud.	Gloiu.
Iudnerth.	Caratauc.
Conblus.	

Of the laity :—

Mouric.	Ili son of Manachan.
Ili.	Guorffit.
Alexander.	Albrit.

LANN CULAN.

3. Cinvin, son of Gurcant, bestowed for ever, with the usual *formula*, the place called LANNCULAN (identified by Evans with Llan Giwa or Lann Gua, co. Monmouth), upon Bishop Cerenhirus and his successors at Llandaff, with all its land, and with three *modii*, that is, the moiety of half an *uncia* of land, with assent of King Brochmail, son of Mouric, with its liberty and its privileges, as a sanctuary or refuge, without time limit, to its indwellers present and future and to its fugitives for any crime.

The witnesses are, of the clergy :—

Bishop Cerenhir.	Seitir.
Nouis.	Guoretris.
Nud.	Cinblus.
Conan.	Iudnerd.
Catguoret.	Heinif.

Of the laity :—

Brochuail son of Mouric.	Ili.
Gistlerth.	Aircol.
Iudguallaun.	Elisei.

The customary wishes conclude the text. The last of this series of charters is that of

VILLA PENN ONN AND SANT TYLULL.

4. Aguod, son of Iouaf, came one day to the door of the church, and there was a quarrel between his party and the Bishop's. He threw stones at the door, and then fled away under an anathema unless the misdoers repented. Some few days afterwards he came and begged for pardon, penitently bestowing, with assent of Mouric, King of Morcannuc, the Vill of PENN ONN, with its Church of LANN TILULL (perhaps St. y Nyl, St. y Nill, St. Bride's-super-Ely), with three *modii* of land and six measures of wheat, on the three Saints and Confessors tutelary of LLandaff, and on Bishop Cerenhirus and all his successors, with sanctuary and liberty free, but for prayer, according to the accustomed formula.

The witnesses are, of the clergy :—

Bishop Cerenhir.	Iudnerth.
Nud.	Guoretris.
Tuthed.	Bleinguid.
Seitir.	Dibran.

Of the laity :—

King Mouric.	Merchbiu.
Aguod.	Illtut.
Iudnerth his son.	Blainrit.
His brother Briauail.	Ruid.
Orytur.	Conleu.
Iudcant.	

The boundary runs from the valley of Brachan ; to the spring ; to the ford of the Dubleis ; from the western part of Nant Brachan,

along the foss, straight to the other foss ; to Riu Guorgued ; to Penniclaud, or head of the dyke, along the claud to the cecin or ridge ; to Brinn hinn hitian ; to the Dubleis.

Cerenhir was succeeded, according to the course of the charters in *Liber Landavensis*, by

NOBIS,

who is described as the nineteenth bishop, counting of course from Dubricius. No charters appear to have been attested by this prelate, whose tenure of the See may be presumed to have been of very limited duration. But the book of St. Chad, a very ancient MS. in Lichfield Cathedral, preserves some contemporary references to him, which form the subject of the following charter.

CHAPTER XVIII.

BISHOP NOBIS AND THE BOOK OF ST. CHAD AT LICHFIELD.

REES records an anecdote of a jocular nature respecting Bishop Nobis,¹ from a book in the Bodley Library, Oxford.

The copy of the Gospels, in the possession of the Dean and Chapter at Lichfield Cathedral, commonly called "THE BOOK OF ST. CHAD," or the "Gospels of St. Chad," demands notice in this work, as it formerly belonged to Llandaff Cathedral, and contains many marginal annotations, which appear to refer to the time of this Bishop. Rees and Evans severally give some account of the MS. It is, according to tradition, in the handwriting of Gildas. It has been described and illustrated by the Palæographical Society. Rees gives facsimiles of some of its pages, with annotations, opposite pp. 271, 273 of his work, and Evans gives three plates at p. xlv.

This is an imperfect MS. of the Gospels in Latin, of St. Jerome's version. It contains the Gospels of St. Matthew and St. Mark, and that of St. Luke as far as chap. iii, v. 9. It is written on stout vellum, measuring 12 in. by 9 in., and consists of one hundred and ten leaves, and with twenty lines to a page. The writing, which is legible, and ornamentation are of Irish character, and probably of the beginning of the eighth century.

There are various notes in the margins in Welsh, Latin, and English, written in different periods. The MS. passed, but it is not certain in what way, into the possession of the Church of Llandaff in the ninth century; as appears from a note of that date, in Latin, at the end of St. Matthew's Gospel, recording its purchase by Gelhi, son of Arihtiud, from Cingal, in exchange for a horse, and its subsequent dedication to God and St. Teilo, Patron of Llandaff. The entries of the name of Winsige, or Winsy, Bishop of Lichfield in A.D. 973, and of an act in the time of Bishop Leofgar, who died A.D. 1021, first connect it with the Cathedral dedicated to St. Chad; but here again, nothing is known of the cause

¹ P. 473.

of its removal from LLandaff. The MS. has suffered severely from damp and rough usage.

Its condition make it evident that this venerable book has been in much use for the administration of oaths in the early days of its existence. It is probably the book so often referred to in the foregoing charters, where one of the parties swore in presence of the Gospels to keep true to his compact.¹ Evans writes that "apart from probability and internal evidence, the marginal and other entries prove beyond . . . doubt that some sort of record was kept at Llan Dâv at least as early as the ninth century. It also proves that there was a Bishop Nobis at Llan Dâv, and this establishes in a very satisfactory manner that, when documents had been taken away or lost, our compiler did not invent, but was content, as in the case of Elvogus, Nobis, and Marchluid, with merely registering the Bishops' names."

There was, however, if tradition be correct, a Bishop Nobis at St. David's, according to the *Annales Cambriæ*, in 840-873, and Evans thinks probably this is a case of translation from LLandaff to St. David's rather than of two bishops bearing the same name.

Among the annotations in the Book of St. Chad, the following are of interest among the memorials of LLandaff:—

1. Note that Gelhi, son of Arihtiud bought this Gospel book from Cingal, and gave for it a very good horse, and gave it for his soul's health to God and St. Teliau upon the altar.

✠ Gelhi ✠ son of Arihtiud.

✠ Cincenn ✠ son of Gripiud.

Latin.

Earlier than A.D. 814.

2. Memorandum that Tutbulc, son of Liuit, and son-in-law of Tutri, claimed the land of Telich, which was in the hand of Elcu, son of Gelhi. Eternal peace was made on Elcu giving a horse, three cows, and three newly-calved cows.

✠ Teliau, witness.

Sp's, witness. (Spiritus.)

Gurgint, witness.

All the family (religious body)

Cinhilinn, witness.

of Teliau.

Of the laity:—

Numin map Aidan, witness.

Berthutis, witness.

Signou map Iacou, witness.

Cinda, witness.

¹ See pp. 37, 40, 76 (Grantor carrying the Gospel on his back), 107, 184, etc.

Whoever will keep it shall be blessed ; whoever shall break it shall be cursed. *Latin and Celtic.*

Copy of a document of the time of Teilo.

3. This entry (earlier than 840, when Nobis was probably translated to St. David's) shows that Ris and the family of Grethi gave Treb Guidauc to God and St. Eliud, *i.e.*, Teilo. Its rent is forty loaves and a wether sheep in summer, in winter forty loaves, a hog, and forty dishes of butter. God is witness.

Saturnnguid, witness.	Guurci, witness.
Nobis, witness.	Cutulf, witness.

Of the laity :—

Cinguernn, witness.	Ermin, witness.
Collbiu, witness.	Hourd, witness.
Cohorget, witness.	<i>Latin and Celtic.</i>

The usual imprecation.

4. This entry (earlier than 840) shows that Ris and Hir Bracma (or Brechva, co. Carmarthen), as far as Hirmain Guidauc from the desert of Celli Irlath, as far as Cam dubr. Its rent is sixty loaves, a wether sheep, and a quantity of butter. God almighty is witness.

Saturnnguid the priest, witness.	Gurci, witness.
Nobis, witness.	Cutulf, witness.

Of the laity :—

Cinguern, witness.	Cohorget, witness.
Collbiu, witness.	Ermin, witness.

With the usual *vota*. *Latin and Celtic.*

5. The concluding part of a document written on the margin of an ancient portrait of St. Luke. Record of manumission that the four sons of Bledri, Guortigirnn, Cimulch, . . . , and Arth[r]uis gave liberty to Bleidiud, son of Sulgen, and his offspring for ever : on payment of four pounds and eight ounces.

The witnesses are, of the laity :—

Riguollaun son of Coffro.	Merchguinn son of Salus.
Guen . . . son of r.	Arthan son of Cimulch.
Guoluic son of . . dan.	Iudri son of Iudnerth.
Ov son of Guorcinnim.	

Of the clergy:—

Nobis, Bishop of Teiliav.	Saturnbiv Cam Ibiav, and
Saturnguid, Priest of Teiliav.	Sulgen, the scholastic, who
Dubrinus and	wrote this document.
Cuhelin son of the Bishop.	

Whoso keeps this decree of the liberty of Bleidiud and his offspring, may be blessed, but whoso will not keep it may be accursed by God and by Teiliav, in whose Gospel it is written; and let all the people say: "So be it." This also is of an earlier date than 840, the date of Nobis's translation to St. David's. *Latin.*

6. This writing shows the nobility of the Manor of Med diminih and its boundary: Aper¹ huer dic guid maun ditoldar in guoilaut clun di rit cellfin di lihomour dibir main in . . erid . . di pul irderuen di cimer di aper Ferrus dipennant ircaru di boit bahne di guoun hen lann dir hitir melin dimargles dirit branguï diaper istil dilicat di pul retinoc diminid diaper hen . . .

End of the eighth century. *Latin and Celtic.*

7. ✠ Mormarch . tutnred . . ✠ gave Allt Guhebric to God and St. Eliud. *Celtic.*

8. Late eighth, ninth, and tenth century marginal words and names, many of which no doubt relate to Llandaff. They are—

Þynsi presul, for Winsige, Bishop of Lichfield, A.D. 964-973 (Stubbs' *Reg. Sacr.*, new Edit., pp. 29, 226); not 974-992 (as in Evans, *Lib. Land.*, p. xlvi).

Melbrea.

- ✠ Iudou ✠ urpci . bre.
- ✠ Sulcene ✠.
- ✠ Ceretici ✠ hedonoie.
- ✠ Hancarate.
- ✠ Asahail ✠ huilmede.
- ✠ Lunguidi ioutece.
- ✠ Lunguidi . ioutece merciauni.
- Gurgoiui . diesri . morcimei . si gurci.
- Cilune cincui.
- Uir tuus : ne habre . Ourdolat ✠.

¹ Rees reads differently, but very fragmentarily. I have here followed Evans's reading.

- ✠ Mali.
- ✠ Guni ✠ ser pogusbre ✠ Iudoni ✠.
- ✠ Hunati ✠ bregue ✠ preñe ✠ Oheac b . . .
Ourceine.
- ✠ Cilune ✠ Sibelini ✠ Ourdeguein.
- ✠ Cingureidi ✠ Gloiumede.
- ✠ Teudur . ✠ Ourdol ✠.
Saturnbiu . cam ibiau ✠.
- ✠ Teudubrij ✠ Elisedi ✠ Cidrami.
Bledgur Bledciurit Dimnmede ✠.

These names may indicate that for a time at least this copy of the Gospels served as a *Liber Vitæ* for Llandaff, and the text of the Charter, No. 3, on page 189 further on, declares that there was such a book at Llandaff in the time of Bishop Nud.

CHAPTER XIX.

BISHOPS PATER, GULFRIT, AND NUD.

THE successor in the See of LLandaff after the episcopate of Nobis is—

PATER,

or Padarn, who is recorded to have succeeded in the year 943, and died in the year 961. There are but three charters or documents relating to his time in the *Liber Landavensis*, and Rees prefers Godwin's arrangement of the list of Bishops to that which is followed by the compiler of this manuscript.

CHURCH OF MAINUON, THAT IS, VILLA GUICON.

I. This grant originated in a penance imposed on King Nougui, son of Guriat, who slew Arcoit, son of Dissaith in the *podum* of MAINUON, in the middle of Trilec, a *podum* of the three guardian Saints of LLandaff, that is, one of the estates of that church of which already notice has been taken,¹ in his anger and rage violating the sanctuary of the saints. Thereupon, Bishop Pater convened the clergy of all his diocese between Taratir and Tiui to consider the sacrilegious violence that had been committed. King Nogui, hearing of the Bishop's coming and the assembling of the

SYNOD,²

in relation to those misdeeds, sought pardon of the Bishop and the whole Synod in the Church of Main-uon, and having restored all things to the Church, with weeping and prostration to the ground, he obtained pardon with penance enjoined, and granted in alms after the usual formula, into the hand of Bishop Pater and all the Bishops of LLandaff, the Vill of GUIDCON (that is, Trellech's Grange, co. Monmouth), with three *modii* of land and its concomitant privileges.

¹ See p. 158.

² In 943, first year of Bishop Pater. Cf. Nicolas, *Chronology*, 1833, p. 222.

The witnesses are, of the clergy :—

Bishop Pater.	Congual, Equonimus.
Dissaith, Lector.	Leumarch son of Tuta.
Dimin, Priest.	Osulf son of Cinuelin.

Of the laity :—

King Nougui.	Edilhirth son of Edrit.
Guoraul son of Brechiaul.	Mailseru son of Duta.

The usual conclusion of reward or anathema is given at the end.

TERRITORY OF LANN BEDEUL.

2. There is a long and tragic narrative prefixed by way of preamble to this charter, to the following effect :—

In the year 955, indiction XIII, this deed was perpetrated. In the days of Nogui, son of Guriat, and of Bishop Pater, on a day in harvest time, a deacon named Ili, son of Beli, whom the Bishop had ordained in that year, was passing through the corn crops, when a rustic named Merchitir met him, and abused him, saying, "What has such a very timid person as you to do with weapons," and while they were reproaching one another, Merchitir rushed at Ili, and in the struggle of getting at his sword, one of Ili's fingers was cut off. Then the deacon asked him to come and tie his finger, and while he was so doing stabbed him to death. Thereupon Ili fled for refuge to the Church of St. Jarmen—perhaps for St. Germanus—and St. Febric. The friends of Merchitir gathered together in force, and tried to break open the church. But Bledcuirit,¹ son of Enniaun, appeared on the scene, and forbade this attempted crime. Very soon afterwards six members of Nogui's kindred named Birtulf, his brother Britilm, Budat, his son Biguan, and two sons of Cinnilic, named Guodcun and Alla, got into the church and killed the deacon before the altar of the saints, his blood being sprinkled on the altar and the walls.

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When the Bishop heard of this event he was abiding with Houel, King of Britain, in the region of Brachan or Brecon, and he convened his diocesan clergy of all degrees together to consult about the matter, from the mouth of the Taratir ig guy to the bank of Tiugui or Towy. Thereupon Nougui met the Bishop in

¹ Supposed to be the same as Bledgwred, who assisted Howel Dda in drawing up his Code in 940, and was chief assessor at LLandaff, but this is conjectural.

council "*in Guentonia urbe*"—perhaps Caerwent, in Monmouthshire—and the result was that the six murderers were taken to the monastery of St. Teliuus or Llandaff and spent six months chained in prison. Nogui petitioned that the prisoners might be brought to the monastery in which the crime had been perpetrated, and there receive divine judgment. It was also decreed, in the opinion of the Synod, that each of them should give to the Church he had polluted his land and all his substance and the price of his soul, that is, seven pounds of silver. Nor is it to be forgotten that before the judgment those men Idguallaun, son of Moriud, and Guinan, Iunathan, and Guelfird, three sons of Ceretic, and the whole land of the family of Guoruot, with field and springs, with woods and hawks, and with every royal due, were put under the hand of the Bishop into the powers of the Church of St. Teliuus. When all these things had been thus determined by divine judgment, the Bishop stood up in the midst and all the assembly about him holding the Gospel, and he said to Nogui: "Put thy hand upon this Gospel;" and Nogui put his hand on the book, saying: "Let this land with its inhabitants be dedicated for ever to the Saints Dubricius, Teliuus, and Oudoceus, and Bishop Pater, and all the Bishops of Llandaff, free from service, except daily prayer.

The witnesses are, of the clergy :—

Bishop Pater.	Luguach, and
Diuin, Priest.	Bruin sons of Duta.
Dissaith, Lector.	Arcoit.
Enim, and	Conblust, and Guinan.
Marchi sons of Catgen.	Brein son of Guoreu.

Of the laity :—

King Nogui.	Cinuarch.
Gistlerth.	Ili.
Iuor.	Bledruis.

After the usual pronouncement, the boundary of Lann Vedeui, now Penterry, co. Monmouth, is the dyke in the pant. The boundary of Tonou Mur, that is pibhenn eholch, includes the dyke of Trostref, Frut iguern, the spring of Guinid aruen, nant Gunos, and Tralucg Teudus. Glin mannou, Ros ireithin, and Cilcoit so far as the Acghiti and the boundary of Cil catan belong to Lannuedeui.

CAIR NONOV.

3. The last of this series is the charter whereby Bledruis, son of Guollguinn, being sick unto death, in return for honourable sepul-

ture (in the church precincts), bestowed CAIRNONUI, an unidentified site,¹ with its *uncia* and a half of land, the moiety of the whole of the site upon Llandaff Cathedral and Bishop Pater and his successors for ever, with all its liberty and its wears for fishery, without any charge except to the Church of Llandaff, its present and future inhabitants to have common in field and the other usual privileges by consent of King Nougui.

The witnesses are, of the clergy :—

Bishop Pater.

Guorgonui son of Guruetu, Abbot of the Guentonie urbs,
or City of Gwent.

Diuin, Priest.

Dissait, Lector.

Aircoit, Lector.

Marchi son of Catgen, Abbot of St. Michael's Church.

Loumarch and

Bruin sons of Duta.

Of the laity :—

King Nougui.

Bledruis, holding the Gospels in confirmation of the gift.

Bledcuurit and

Riderch sons of Enniaun.

And the usual *vota* terminate the text.

Bishop Pater, whose occupation of the See does not appear to have been very long, was succeeded by—

GULBRIT, GULFRIDUS, OR GULFRIT,

in whose day three charters are recorded, the first of which relates to—

TREMICARN PONT.

i. Loumarch, son of Catguocaun, plundered Aperguenfrut,² in the territory of the Saints of Llandaff, four miles from Abergavenny, and seized Eicolf, son of Cinhor, with all his property, furniture, and cattle. Thereupon Bishop Gulbrit convened a

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of all his diocesan clergy within the accustomed limits, at Lannoudocui,³ or LLan Dogo, co. Monmouth, whereat Loumarch

¹ But cf. Rees, *Cambro-British Saints*, p. 15 of *Supplementary Notes*, for suggestions of site.

² The Gwenfrut divided the counties of Monmouth and Brecon

³ See p. 110.

petitioned for pardon, kneeling and weeping before the Bishop and relics, crosses, and bells, promising to abide the canonical judgment on his misdeed. He was pardoned, and bestowed on the Church TREFICARN PONT, near Abercarn, in the parish of Mynyddyslwyn, with three *modii* of land, into the hand of the Bishop and all his successors for ever, with its liberty and commons, with assent of Catell, King of Guent, son of Arthmail.

The witnesses are, of the clergy :—

Bishop Gulfridus.

Diuin, Priest.

Diuunguallaun, Abbot of Lann Enniaun, or

Lannoudocui, *i.e.*, Lann Dogo.

Dissaith, Lector.

Heinif son of Catgen.

Aircoit, Doctor.

Loumarch son of Duta.

Of the laity :—

King Catell son of Arthuail.

Gulfre son of Elcu.

Loumarch.

Morceniu son of Dull.

Cinuelin son of Branud.

Edrith son of Citbresel.

Eugein son of Auod.

With the usual invocation at the end.

VILLA SEGAN.

2. In this charter notice is made to all Christians, and especially those of the right-hand part, or south of Britain, that Asser, son of Marchiud, by treachery slew Gulagguin, and to make amends to the family and his peace with God, he and his father Marchiud, in alms for the soul's health of the slain man, granted the Vill of SEGAN, an unidentified place, with nine *modii* of land to God and St. Peter, and the triad of LLandaff Saints, into the hand of Bishop Gulfridus and all his successors for ever, by order and consent of King Catellus, son of Arthuail, free and with the usual liberty and common right.

The witnesses are, of the clergy :—

Bishop Gulfrit.

Cingual.

Diuin, Priest.

Heinif.

Dissaith, Lector.

Tutnerth.

Of the laity :—

King Catell son of Arthuail.

Edrith.

Marchiud son of Bledgur and

Drim.

Asser his son, the murderer.

Conuin.

Merchiaun.

After the invocation the boundary, which touches the ford of the Dupleis ; along the highway to the great rock ; the broad way and across the road to the well of Dotei ; to the ditch ; through the midst of Gronna to the mound of Guian ; so along the ditch to the long stone ; to the black marsh, until it goes down into the Dupleis.

TREF RET, NEXT MERTHIR MIUOR IN MARCAN.

3. This charter is a simple grant by King Catguocaun, son of Ouein, for the soul's health, of himself, his father, and all his relatives, of the Vill of RET, situated on the bank of the Ogmore, with three *modii* of land, after the usual formula, to Bishop Gulfrid, and all his successors, at LLandaff, with the customary liberty and common right, for ever.

The witnesses are, of the clergy :—

Bishop Gulfrit.	Riuelgur.
Dissaith, the writer.	Aircol.
Enim.	Dunna.
Cingual.	Aidan, Priest. ¹
Diuin, Priest.	Draincun, Lector. ¹
Tutnerth.	

Of the laity :—

King Catgucaun.	Cutulf.
Riguallaun.	Etrit.
Elstan.	March.
Marchi.	

The boundary touches Merthir Gliuis to the rivulet Ocmur ; in breadth, from Tir icair to the Vill of Oufreu (on the Newton burrows, Glamorgan). Marcan is Margam, between Aberavan and Pyle, but at this time a larger district than it now is.

The next prelate in the list, as arranged by the compiler of the *Liber Landavensis*, is—

NUD, or NUTH,

in whose time nine charters were recorded. The first is entitled :—

DE MERTHIR IV'N AND AARON.

1. The opening narrative or preamble shows how Gulfert, Hegoi, and Arguistil, sons of Beli, and their kindred, quarrelled with and eventually fought the family of Bishop Nud, who at the

¹ These two names evidently belong to the list of the clergy, but the scribe has placed them after the layman March.

time was living at Lanngarth or LLanarth, in Monmouthshire, but peace was finally made between the parties, and the sons of Beli restored to the See all the territory of the Saints and Martyrs, JULIUS and AARON, which formerly belonged to St. Dubricius, free for ever from all taxation, and charged only with the duty of daily prayer, and to be the proper seat of the Bishop of Llandaff, with the customary privileges, and with its woodland and maritime wears for fisheries.

The witnesses are, of the clergy :—

Bishop Nud.	Iudguoret.
Tuted.	Sed.
Guerngen.	Elguoid.
Guretris.	

Of the laity :—

Mouric [King].	Caiaun.
Brochuail and	Emris.
Fernuail, his sons.	Breichiaul.
Heardur.	Clotuc.
Celetir.	Ruguallaun.

After the blessing and curse, as usual, the boundary, which touches the Usk ; the brook Merthir, that is, the Amir ; the nant Lechou, the source of the brook Bed iralltudion, or Strangers' Grave ; to Usk ; along the Usk, with its wears. Rees notes that there were chapels of Julius and Aaron on the east and west sides of Caerleon, and discusses the difficulties of fixing the site accurately. Evans identifies it with St. Julian's, Caerleon,¹—St. Julien's, near Chepstow.²

CAIR DVICIL.

2. The poem of this charter resembles in some respects the poems which are found in Anglo-Saxon charters of early date. Engistil, a rich but stony-hearted man, sick and burdened with his sins, turned to the Lord, obtained remission of them from Bishop Nud by intercession of the three Saints of Llandaff, and granted to them in alms the castellum of DINDUICIL, that is, CAIRDUICIL, a site not identified, with its church and three *modii* of land by the circuit of the stronghold on the mountain and below it, with all its boundary, and its liberty and common right as usual, with consent of King Hiuel, son of Ris.

¹ P. 412.

² P. 377.

The witnesses are, of the clergy :—

Bishop Nud.	Guinalau.
Bleinguid.	Gurgarheru.
Ruid.	

Of the laity :—

King Hiuel,	Birran.
Engist.	Auallguid.
Sauian.	

The usual imprecation follows. No boundary is mentioned.

VILLA ELIAV.

3. Eliav, son of Acheru, granted land of one *modius* in extent in return for the writing of his name in the *Liber Vitæ*, to God, the three Saints of Llandaff, Bishop Nud, and his successors for ever free of all service.

The witnesses are, of the clergy :—

Bishop Nud.	Blainrit.
Iudnerth.	Sciplan.
Guoidci.	

Of the laity :—

King Hiuel.	Lilli.
Eliau.	Ciuguerth.
Iudic.	Breichiaul.

The boundary comprises the valley of the Lepers ; the fount or spring of Cincarui ; to the torrent ; again to the same valley by a circuit as the land slopes. As usual in these *diplomata* a blessing and an anathema concludes the text. The site has not been identified.

CHURCH OF DINGCAT.

4. Tutmap the penitent, in exchange for a celestial realm, granted to God, St. Peter, the triad of Llandaff Saints and into the hand of Bishop Nud and all the pastors of Llandaff for ever, the Church of DINGCAT, now Dingestow, co. Monmouth, with its three *modii* of land, with all its liberty and common rights, for the soul's health of his father Poul, with assent of King Hiuel, son of Ris.

The witnesses are, of the clergy :—

Bishop Nud.	Iudnerth.
Tutet.	Eggoid.
Banugar, Priest.	

Of the laity :—

King Hiuguel.	Guidcimarch.
Tutmab.	Dunna.
Morci.	Guanar.

After the invocation, the boundary, which touches the fall of the Camfrut or winding brook into the Trodi ; the spring of Finnaun i cleuion to Nant ibuch ; the Trodi ; Rit iguein or Yewtree ford on the Trodi ; and so forth eventually to the influx of the Henglas ; along this upwards to the influx of the Camfrut again.

CHURCH OF GUEITHIRIN.

5. Cors and Moriud bestowed the Church of GUEITHIRIN (now Llanfetherin, in Monmouthshire, near the river Trothy about five miles from Abergavenny), with its three *modii* of land roundabout it, and after an interval Cors gave other three *modii* above the way with its woodland, claims and liberty, with assent of King Hiuel, under the usual formula to Bishop Nud and all his successors at Llandaff for ever, for the soul's health of the king, free in all respects.

The witnesses are, of the clergy :—

Bishop Nud.	Gurdoc.
Elised, Abbot of Ildutus.	Elguoid.
Iudnerth.	

Of the laity :—

King Hiuel.	Guinan son of
Merchiaun.	Moruiu.

After the usual clauses of retribution, the boundary. From the infall of Pull Lyfann on the Trodi ; along the Guuer of the Pull to its source ; straight over the cecin or ridge to the Cinluin ; to Tref Petir in the pant or hollow to the right ; along it to Carn litan to the right ; downwards to Rit ir euic, or Rhyd yr Ewig, the hinds' ford, on the Atguedauc, from this direct across the Cecin to the right to the spring of Coluin ; downwards to the grove¹ (*luin*) ; to the knoll ; to the Trodi ; to the ford ; down the Trodi to Pull Lifan where it began.

PENNCREIC IN ERCIG UPON GUI.

6. After a long time King Hiuel, son of Ris, gave for the soul's health of himself and of his relatives and friends PENNCREIC with

¹ Wood, Evans.

all its land and liberty, quit of all lay taxation to God, the three Saints, and Bishop Nud, and all the Bishops of LLandaff for ever.

The witnesses are, of the clergy :—

Bishop Nud.	Elguoid.
Heinif.	Iohiu.

Of the laity :—

King Hiuel.	Merchiaun.
Mouric.	

The usual invocation concludes the charter, and no boundaries are introduced. Penn Creic is to the north of Hereford, on the Monmouth road, near Ross, on the River Wye.

YSTRAT HAFREN.

7. After a while King Hiuel, son of Ris, gave back to the Church after the usual formula, into the hand of Bishop Nud and all the bishops of LLandaff for ever, the Church of STRAT HAFREN, with its boundary from the summit of the grove or *luin*, of Ili to the sea, and from Glasguern to Longuern¹, which he had unjustly invaded for some time. This had been given to the See in the days of Bishop Berthguinus² by King Morcant, son of Athruis, and this restitution is that the site shall be as free as in the time of its original grant by Morcant, which records a prior invasion and restitution by King Ithail.

The witnesses are, of the clergy :—

Bishop Nud.	Merchuiiu.
Elised, Abbot of Ildutus.	Bledcuurit.
Iudnerth.	

Of the laity :—

King Hiuel.	Gurci.
Merchiaun.	Talan, clerk and heir.
Gurbodu.	

Blessed be he who keeps this grant ; accursed, who breaks it.

CHURCH OF RIV.

8. Guorai, son of Iudic, restored to the Church after the usual formula the Church of RIU, with three *modii* of land about it, which had formerly belonged to the See in the time of St. Dubricius,

¹ Probably an error of reading for *Louguern*. The earlier charter reads *louern*. See p. 136.

² See p. 136.

Archbishop of South Britain, *dextralis Britannia*, into the hand of Bishop Nud for all the Bishops of Llandaff for ever, free of all taxation and with its common rights.

The witnesses are, of the clergy :—

Bishop Nud.	Iudnerth.
Elised, Abbot of Ildutus.	

Of the laity :—

King Hiuel.	Merchiaun.
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With a similar ending of invocation, and no boundaries. This site has not been ascertained ; perhaps it is the Cair Riou of an earlier grant.

VILLA BRANUC.

9. Abraham, of South Britain, in this charter notifies all the inhabitants of that region that he has granted after the usual terms into the hand of Bishop Nud and for all his successors in Llandaff for ever, the Vill of BRANUC, a site not identified by the often-mentioned authors, but probably in Herefordshire, with two *modii* of land and its liberty ; in addition he gave with it the Monks' field, near the harvest land at the influx of the Humir, and with its ploughs at the same place.

The witnesses are, of the clergy :—

Bishop Nud.	Lutinn of Hennlann titiuc.
Conan.	Concum of Lannsuluc.
Iudnerth, Equonimus or steward.	Mailseru of Lann timoi. Eithin of Garth benni.

Of the laity :—

King Hiuel son of Ris.	Idguallon.
Abraham (the grantor).	Guorhitir.
Ciuarheru.	Iudnerth son of Auagon.
Salomon.	Meic.
Cenpit.	
Cenbresel.	

The customary clause minatory concludes the document. There are no expressed limits.

CHAPTER XX.

BISHOPS CIUEILLIAUC, LIBIAU, AND GUCAUNUS.

THE stream of LLandaff Church history, which has hitherto been clouded over by reason of uncertain dates, is now beginning to run more clearly, as we get into the tenth century, which supplies, by its contemporary and trustworthy chroniclers, data that can be relied on more firmly. Nud was succeeded by—

CIUEILLIAUC,

whose name appears in many forms as Cimeliauc,¹ Ciueilliauc,² Cimeilliauc,³ Ciuelliauc,⁴ Chevelliauc,⁵ Cimilgeacum,⁶ Cyfeiliawg,⁶ Cimeiliauc,⁶ Camilec,⁶ Cimeilgeacum,⁶ and Cyfelach.⁶ Rees finds that he was consecrated by Ethelred, Archbishop of Canterbury, at his own house in 872, but Bishop Stubbs⁷ makes no mention of this ceremony. In 915 he was captured by the Danes when they invaded South Wales, but King Edward the Elder ransomed him soon after for forty pounds. He was slain, according to some authorities, in battle at Hereford, but the date of his death and the circumstances attending it are not to be relied on. Nine charters of the date of this prelate are contained in the *Liber Landavensis*.

LANN MEIRIPENN RO'S.

I. Brochmail, son of Mouric, gave for his soul's health the Church of St. Mary (at PENN ROS on the bank of the River Minwy), after the usual formula, with three *modii*⁸ of land round about it, which he had formerly dedicated to his virgin daughter on her taking the veil, that she should live thereon until her death. But she was deceived by temptation of the evil one, and led astray by Etgar, son of Leui, and died in giving birth to a son. Subse-

¹ Evans, p. xlix.

³ *Ib.*, pp. 232, 233, 235, 236.

⁵ Rees, *Lib. Land.*, p. 490, *n.*

⁷ *Reg. Sacr.*, new Edit., p. 22.

² *Ib.*, pp. 231, 233.

⁴ *Ib.*, pp. 234, 236.

⁶ *Ib.*, p. 491, *n.*

⁸ It is curious to observe how often the gift of a church has an area of this superficial measure of three *modii* about it.

quently a dispute arose about that church and land between Brochuail and Bishop Ciuelliauc, and the clergy and learned men who lived between the Tyui and the Guy came together to adjudicate on the matter in a

SYNOD,

wherein the judgment of the clergy was given in favour of the Bishop and Church of LLandaff for ever, and Brochuail on oath confirmed the church and land, after the usual formula, to the Saints and Bishops of that See for ever, free of taxation and with common rights.

The witnesses are, of the clergy :—

Bishop Cimeilliauc.	Guoreu.
Catger, Lector.	Nemeit.
Pascenn.	Auagon.

Of the laity :—

Brochuail.	Duinerth.
Caratguit.	Gualchen.
Maldun.	Eudius.

The final blessing and anathema follow, but no boundary is recorded.

TIR CYNIR.

2. Nud, son of Gurbinnif, for his soul's health, bestowed the arable land of CINIR, an unidentified site, in the usual manner, into the hand of Bishop Ciueilliauc and all the Bishops of LLandaff for ever, with its liberty and common right, with consent of Brochmail, son of Mouric.

The witnesses are, of the clergy :—

Bishop Cimeilliauc.	Guoreu.
Catgen.	Morcimris.
Gualuc.	Duagan.

Of the laity :—

Brochmail.	Eliuc.
Hegui.	Cinnenn.
Caratguinn.	Leui.

A blessing and a curse finish the text, but the boundary has been omitted.

TREF LILL.

3. Eiset Yr Simus dedicated TREF ILI, an unidentified site, with three *modii* of land, in the usual form, into the hand of Bishop

Cimelliauc and all the pastors of Llandaff, with consent of Brochmail, with all its liberty and common right.

The witnesses are, of the clergy :—

Bishop Ciueilliauc.	Auagon.
Catgen.	

Of the laity :—

Brochmail.	Caratguinn.
Hegui.	

No boundary is given. The usual invocation concludes the text.

TREF PEREN, THAT IS, LANN MIHACGEL MAUR.

4. Discord is declared to have arisen between the family of Bishop Ciueilliauc and Brochuail, son of Mouric, at Llandaff, and the Bishop convened all his clergy, even those of the lower orders, throughout the diocese, between the mouth of the Taratir in Gui and the mouth of the Tiui at a

SYNOD,

wherein he desired to excommunicate Brochuail, who had insulted him with all his kindred in presence of all the people, as the result of his fault. Brochuail thereupon petitioned for pardon and indulgence, and the Synod decreed to the Bishop the quantity of the length and breadth of his face in pure gold,¹ to be paid by the offenders and fitting emendations to the Bishop's kindred. This King Brochuail could not do, so he redeemed the fine by granting to the Church of Llandaff, after the usual formula, into the hand of the Bishop and his successors for ever, the Vill of TREF PEREN, with six *modii* of land, with all its liberty and common right.

The witnesses are, of the clergy :—

Bishop Ciueilliauc.	Pascenn.
Catgen.	Auaggon.
Galluc.	Morcimris.

Of the laity :—

King Brochuail.	Caratguin.
Conan.	Nud.
Gurcant.	

¹ Rees, p. 494, *n.*, mentions a case in the Welsh Laws where the penalty for insulting the King of Aberffraw consisted, in part, of a similar plate of gold as thick as a ploughman's nail who had served seven years, but I am unable to find any reference to this in Lewis's *Ancient Laws of Wales*.

The boundary of this gift includes or touches Riu Timuil ; the road leading to Merthirgerin (near Caerleon) ; the road to Carncu ; Riu Celli centur ; the valley of Cliduan ; the road from St. Ilien. The boundary of Perenn is on the sea, and goes from Poll icaith to the Severn ; and from the town of the twelve acres to Poll erbin ; the moiety of that land to Tref Perenn, two acres separating it (from the previous portion). Evans identifies the site with Llan Vihangel, co. Monmouth.

5. YSCUIT CYST.

Brochuail, son of Mouric, for the health of the souls of himself and his father, gave, under the usual formula, into the hand of Bishop Cimeilliauc and his successors YSCUIT CYST, with its fishing wears in the Severn and in Mouric, on both sides of the bank, with all its liberty and common right throughout the whole district of Guent ; with free approach of vessels to the mouth of Pull mouric ; and with shipwreck on the whole boundary of that land and sea and things so brought to the shore ; free for ever to the pastors of LLandaff.

The witnesses are, of the clergy :—

Bishop Cimeilliauc.	Tuteth.
Catgen.	Guinda.
Aceru.	

Of the laity :—

King Brochmail.	Cinuin.
Branud.	Nud.
Iliud.	Liugui.

With the usual characteristic conclusion. This site is at the mouth of Pool-Meyrick, now Portscuet or Portskewit, co. Monmouth, near Chepstow.

6. VILLA CYUIV.

March, son of Pepiau, for his soul's health, gave the Vill of CYUIV, being three *modii* of land, and a member of the cultivated land of Merthir Teudiric, with all its conventional liberty, to the Church of LLandaff and Bishop Cimeilliauc and all his successors, in obedience to a penance enjoined on him and pardon for homicide of his kinsman Bortulf.¹

The witnesses are, of the clergy :—

Bishop Cimeilliauc.	Congual.
Catgen son of Bleinguid.	Branud.
Guinda.	

¹ Hortwlf, Rees.

Castell Conscuit. Eccluis Santbreit. 197

Of the laity :—

King Brocmail.	Dull.
Caranguin.	Auguod.
Cuchein.	

The customary ending follows. The site is conjectured to be at or near Bishton, and not far from Mathern, possibly the ruined chapel of Runston.

7. CASTELL CONSCUIT AND ECCLUIS SANTBREIT
TOGETHER.

In this charter King Brochmail, son of Mouric, himself granted and restored two churches for the redemption of his soul, the Ecclesia CASTELL CONSCUIT, probably Caldicot, near Portscuet, and Ecclesia BRIGIDAE or St. Bride's, Netherwent, co. Monmouth, with their six *modii* of land, after the usual formula, into the hand of Bishop Cimeilliauc and his successors at LLandaff, for ever free, with their liberty and commonage ; free approach of vessels to the mouth of the Taroci or Troggy brook, which falls into the Severn a little below Portscuet, and its fishing wears.

The witnesses are, of the clergy :—

Bishop Ciuelliauc.	Tuteh.
Catgen.	Guinda.
Aceru.	

Of the laity :—

King Brochmail.	Nud.
Braniud.	Legui.
Iliud.	Hesmund.
Cinuin.	

The invocations are followed by the boundary from the influx of the Taroci along to the hollow ; so to its summit ; to the cairn in the boundary of Tref-peren¹ ; to the right to the other cairn ; to the Carnou in the said boundary ; so from cairn to cairn, down to the sea ; along the sea, with its fishing wears, rights of wreck, and free approach of vessels into the mouth of the Taroci, where it began. Mr. Evans suggests that, in the passage "*cum coretibus suis et anfractibus navium cum applicatione libera,*" the word *navium* is misplaced and should follow *applicatione* rather than *anfractibus*, but in the previous charter of Yscuit Cyst² the phrase *cum nauibus anfractis* seems to combat his conjecture. It may be that *Castell*

¹ See p. 196.

² See p. 196.

in this document has an ecclesiastical rather than a military signification, as in a former charter.¹ The words of the grant are *duas ecclesias . . . ecclesiam castell Conscuit*, etc., not *ecclesiam et castell*.

8. [THE GIFT OF KING HIUGEL.]

In this charter we have formal record of the royal grant by King Hiugel or Hywel, son of Ris, to Bishop Cimeilliauc and his successors at Llandaff of two serfs, ERMINT and CATHARUC, sons of Cremic, with all their property, rights, and offspring for ever, in perpetual servitude to the Church. This was made for the soul's health of the King's wife Leucu, and of his sons Yuein and Arthuail, and of the sons (*filiorum*) of Ermithridh and Nest. It is very likely that the word in the text is an error here for *filiarum*, which, if adopted, would make Ermithridh and Nest—apparently old forms of the later female names Ermentrude and Nesta—the King's daughters thus mentioned in order after his sons.

The witnesses are, of the clergy :—

Bishop Ciuelliauc.	Bleinguid.
Asser.	Iudnerth.
Tuthed.	

Of the laity :—

King Hiugel.	Gucaun.
Merchiaun.	

A blessing and a curse conclude the record.

9. VILLA BIRAN.

The last document recorded in the MS. as attested by this Bishop, is a grant by King Arthmail for his soul's health, of the Vill of CAIR BIRAN, with four *modii* of land in the formulæ to God, the three Saints of Llandaff, and Bishop Cemeilliaucus and all his successors in the Church, with common rights for its inhabitants free of all taxation for ever.

The boundary runs from Guorlurch Iudgual as far as Frut Elhaith, or Elhaith water ; and from Brenan Picet to —, a blank here in the MS. as in other examples, indicating that the copyist could not read the word, or that the original charter was defective.

Blessing and curse being given as usual, the witnesses names are, of the clergy :—

Bishop Cimeilliauc.	Tuteth.
Guinda.	Iudnerth.

¹ See p. 165.

Of the laity :—

King Arthmail.	Teodus.
Gour.	Branud.
Merchiaun.	Loudoc.

Here follows a paragraph to the effect that in the year 927 Bishop Cimeilliauc departed to the Lord. He was followed, according to the arrangement in the *Liber Landavensis*, by

LIBIAU, or LIBIAUCH,

who is stated to have been consecrated by Aethelred, Archbishop of Canterbury. In his short occupation of the See for two years two documents only are recorded.

VILLA TREF CERIAV, THAT IS, LANN MIHACHGEL
MEIBION GRATLAUN.

The passing of this property into possession of the See of LLandaff arose from an insult offered to Bishop Libiau by Teudur, King of Brecheniauc or Brecknock, the son of Elised, who had expelled him dishonourably from the monastery of Lan Cors, or Lann Gors, in Brecknockshire, in the middle of a banquet. On the morrow, the offended prelate cursed his assailant, and a

SYNOD

was assembled at LLandaff of the clergy belonging to the usual diocesan limits, wherein King Teudur was anathematized. The affair came to the ears of Lunberth,¹ Bishop of St. David's, and eventually the two prelates met at Lann Cors, with the result that it was adjudged that Bishop Libiau should have five times the value of the parties who were with him in the banquet at the time of the insult, and seven times the value of the bishop himself—for every man had his value in those days—namely, seven hundred mancuses or arm-rings of pure gold. King Teudur could not pay this sum, so he begged for pardon by the mediation of Lumberth, and offered the Vill of TREF CERIAU to Libiau and his successors for ever, which was accepted, with all its liberty and common rights, free of all taxation in the usual terms. The boundary runs from the highway on the south by the thorny bush; to the rivulet

¹ Rees, p. 499, states that Lumberth was also consecrated by Archbishop Aethelred, and was bishop in 872, but as Libiau's predecessor died in 927, Lumberth must have been Bishop of St. David's for fifty-five years at least, which seems improbable. Lunverd, 870-889, Stubbs' *Reg. Sacr.*, new Edit., p. 37; died 942 or 944, *ib.*, p. 217: still more improbable.

Taugeiel,¹ which is on the north ; then the rivulet on the east as far as the spring of Cheneian ; along the dry valley leading up to the aforesaid highway, which is on the south. The site is probably Llanfhangel or St. Michael's Cwmdu, in Brecknockshire, conjectured by Evans to be Llan Vihangel Tal y Llyn, in that county. This deed resembles, in some degree, a charter dealing with the same site in the earlier period² of Bishop Guruan.

The witnesses here, however, are, of the clergy :—

Bishop Libiau.	Reuelgur.
Bishop Lunberth.	Dissaith.
Eneuris, Priest.	Henip.
Diuin, Priest.	Redun.
Marchiud.	Canatan.
Cherenir.	Comic.

Of the laity :—

King Teudur.	Bran.
Mor.	Serus
Sulbrit.	Abel.
Elstan.	Dauin.

With the customary conclusion.

2. PENN IBEI IN ROSULGEN.

This is a notification that King Grifud, son of Yugein, granted, by way of alms, four *modii* of land called PENNIBEI, in eternal dedication to Bishop Libiauu and all the Bishops of Llandaff, after the usual formula, "frce as an island in the midst of the sea," without any taxation or payment except to the pastors and clergy of that Church ; in sign of the amendment of his life, and by way of recompense for three lapses which he had made against God and the saints ; by seizing Idmab, son of Idcant, in the monastery of St. Cingual or Llancynwalan, a church belonging to the See in Gower, and thereby violating the sanctuary right—by destroying Ciuarheru, son of Crashaiou, in the monastery of St. Cinuur, that is, Lannberu[g]all, otherwise called Llandeiloferwallt in Gower—and by selling Port-Dulon, or Bishopston, also in Gower, which had been the property of the See from the earliest time,³ without permission of the Bishop. In amends for these deeds he granted the said land in Rosulgen, which Evans conjectures to be Rhos Sili in Gower, having the sea on its boundary, rather than Resolven, co.

¹ Rees reads Tangeiel, and identifies it with the river Rhiangoll.

² See p. 127.

³ See p. 39.

Glamorgan, that is sometimes called Rosulgen but an inland parish, for his soul's health, as aforesaid. The boundary is taken from the summit of the mountain to the brook Mithri; in breadth, from the middle of the wood, which is on the east, to the land of Cingual, which is on the west, with the two lands of Meinporth, of which lands the boundary runs from the sea to jacinth rock in breadth, and from the eastern ditch to the land of the sons of Grucauc, with their heirs Boduc and Eimin. And the grant was augmented by one *modius* of land adjacent to Telich, whereof the boundary lies from the sea to the port of the Goat, and so between two ditches lengthwise to the jacinth rock.

The witnesses are, of the clergy:—

Bishop Libiau.	Marchi.
Cerennhir, equonimus or steward.	Guithrit.†
Dibin, Priest.	Loumarch.
Dissaith, Writer.	Guainint.
Enim.	Cnon.

Of the laity:—

Grifud son of Higueid.	Elci, Lector.
Bleinbiu.	Euilaun.
Beli.	Branud.
Grucinan.	Marchi.
Mailbrigit, Priest.	Conan.

With the customary ending.

Here follows in the MS. of the *Liber Landavensis* a paragraph to the effect that Bishop Libiau departed to the Lord in 929, the third year of his ordination. The date is important, as helping to give a precise period to the witnesses, some of whom would appear to have lived to a considerable age, unless they bear names similar to those of their forerunners. Libiau was followed, if the MS. is trustworthy in its chronology, by

GUCAUNUS,

to whose period four charters bear witness.

1. Morcant Hen, son of Yugein, King of Morcannuc, contemporary with Edgar, King of the English (who died in 975), restored, by his admonition and by exhortation and recommendatory letters of Dunstan, Archbishop of Canterbury (who died on 19 May, 988), to Gucaunus, Bishop of LLandaff, all the territories of that Church, with its liberty and privilege, as it was at its best state in the times

of Saints Dubricius, Teliaraus, and Oudoceus, his predecessors, free from all service throughout all Wales (*Gualia*), not only throughout the realm of King Morcant, who ruled over the seven districts between the mouths of the rivers Guy and Tyui, but also throughout the realm of Hiuel Dá, son of Cattell, who reigned over all Wales. These, namely, are the churches with all their territories :—

The Churches of MACHUMUR,¹ namely :—

- I. LANN LIUIT.²
- II. LANN UANNAR.³
- III. LANN GUORONUI.⁴
- IV. LANN TITUIL.⁵
- V. LANN MIHACGEL CRUC CORNOU.⁶
- VI. LAN MIHACGEL IPULL.⁷
- VII. LANN GUNNHOILL.⁸
- VIII. LANN NISSIEN.⁹
- IX. LANN GUERN TIUAUC,¹⁰ and many others.

This was done with assent of the King's sons Iguein, Idgullaun, Cattell, Cinuin, and all the notables of the realm of Morcannuc in presence of numerous clergy.

The boundaries of each of those nine church lands are given in detail :—

I. Lann liuit Machumur : the Lecha from the W. part along the pant downwards to the Liman or Lumon brook, a tributary of the Trothy near Monmouth ; to the pant ; across to His Guaissaf Liguallann, the Is Guraissaf of Llewellyn, son of Tutbulch ; the brook to the pant, to another brook ; to the Lecha ; down to the gorge of the pant, the water of which falls into the Liman where the boundary begins.

¹ Site of a district not identified.

² Llan LLiwyd or LLanllwyd, formerly a chapel under Llanfaenor.

³ Llanfaenor or Llan Vaenor, co. Monm., near Monmouth.

⁴ ? Rockfield, co. Monm., Evans : probably Garway, co. Heref., seven miles from Monmouth, Rees.

⁵ Llwyn Deri, Evans : Caluch or Cilwch, Rees.

⁶ Llanfihangel-crug-corney, co. Monm., near Abergavenny.

⁷ Perhaps Pwll Meyrick, co. Monm.

⁸ See p. 132, Llangynfyll, Merthir chinfall.

⁹ Llanishen, co. Monm., near Usk.

¹⁰ Probably Gwernesney, co. Monm., near Usk, Gwernesey, Rees, pp. 503, 516.

II. Lann uannar de Machumur : from the fall of the Distir, now Distil or Dishter, into the Liman ; upwards to the pant ; to a small brook ; downwards to the Liman or Liuan ; to the Distir, where it begins.

III. Lann Guoronoi : the Mingui or Monnow on the one side ; the pant in the ridge towards the W. on the N. side of the church ; the spring of Dioci ; the Nant Catlan ; the influx of Periron ; the Monnow ; the pant in the ridge where it began on the Monnow.

IV. Lann Tituill : the ditch on the right hand ; down to the Trodi ; along the ditch to the Allt ; along the ridge to the head of the Allt ; the ditch Nant Meneich, or the Monks' brook ; the Trothy or Trodi ; the head of the ditch where it begins.

V. Lann Mihacgel cruc cornou : a meadow on the S. to the Guer ; the Hodni or Honddu brook ; the influx of the small spring ; up the Guer to its source ; over the hill down to the meadow again.

VI. Lann Mihacgel i pull ; the ridge of the Allt in the rock or Creic on the W. side of the church to Mouric ; the top of the island above it ; the head of the allt below it.

VII. Lann Gunnhoill : boundary is not given.

VIII. Lann Nissien : the Ilgui, or Olway, brook ; the brook Cichman ; the Aghiti maur, or Anghidy Vawr ; the meadow on W. of the Mainti ; the little Acgiti ; the Allt of Hilguid ; through the wood to the acclivity ; the breast of the Allt below the Church of Nissien ; along by the Inis teireru, or Island of three acres ; the Ilgui where it begins.

IX. Lann Guern timauc¹ : the Dupleis or Dulais ; the mouth of the ditch Ciu ;² up to the Allt ; the boundary cairn of l'enn celli Guennuc ; along the ditch to the E. ; to its descent to Penn celli Guennuc ; the pant ; along the ditch to the S. ; the issue of the spring ; up to the E. ; along the Guer or rill to the Allt ; the breast of the Allt to the mountain ; along the Guer to a stone ; straight over the mountain to the moor ; to the Guliple or Gulible, "wet place" ; the middle of the moor ; along the Guliple to the N. part of the great ditch on the ridge of the mountain ; the high road ; across the way along the ditch ; Guenuin Meirch ; along it upwards ; through the wood to its source ; from the source to the W. ;

¹ Tunauc, Rees. Perhaps near Wolves-Newton, see Evans's note, p. 380.

² Cuin, Rees.

across through the wood to the Dupleis along Dupleis downwards to the head of the ditch where it began.

[GRANT OF GUSTIN AND EBBA.]

2. The next document which belongs to the period of this Bishop begins with a preamble in praise of our Lord, and continues, in the first person, to the effect that Merchiaun, son of Riderch, penitently desiring pardon for his misdeeds, and that he may thus merit eternal joy in blessed tranquillity, grants for the souls' health of his wife and of his parents Riderch and Acgarat, to the three confessors, Dubricius, Teliaus, and Oudoceus, and to Bishop Gucaunus—adorned with the two precious gems of the wisdom of Holy Writ, and the nobility of royal pedigree, together with the dignity of the pontifical throne and hereditary right to the Abbacy of St. Catocus at LANN CARUANIA—the two serf brethren GUSTIN and EBBA, with their paternal estate and fishing rights, free for ever of all taxation, and with the usual formula of common rights, to Llandaff and its pastors.

The witnesses are, of the clergy :—

Bishop Gucaunus.	Catgen.
Eidef, Lector of the City of Guent.	Gurci.
Bledgur.	Duna.
Gulbrit.	

Of the laity :—

King Arthmail son of Nougui, granting this alms for ever.	Gurci son of Gurcimanu.
Merchiaun, and	Malcant.
Gurcant his son.	Gunda.

With the customary conclusion of blessing and cursing.

3. LANN MIHACGEL LICHRIT, AND VILLA STIFILOT.

By this document Arthmail, King of Guent, who attests the previous grant, son of Nougui, having killed his brother Elised, and consequently incurred the penalty of excommunication at the hands of Bishop Gucaunus in obedience to the decision of all the clergy of every rank throughout the diocese of Llandaff in a

SYNOD,

and having implored pardon, penance, and reconciliation with the Church, grants, after the customary formulæ, to the triad of Saints, and to the Bishop and his successors, for ever, at Llandaff LANN MIHACGEL LICHRIT—or Llanfihangel Llechryd, perhaps Earlswood

Chapel, co. Monm., by conjecture of Mr. Evans—with the third part of a meadow.

The boundary is embraced by : the ford on the Taroci, or Troggi ; the pont meiniauc or stony bridge ; through the meadow to the mouth of the nant ; along the hollow up to the Allt ; along the Allt Northwards ; to the summit ; to opposite the mouth of the pant towards W. ; to the spring of the Guuer in the pant ; along the pant till its water falls into the Taroci ; along the Taroci, as far as the ford where it begins. With four *modii* of the town of Stifilat, from Poll hirguidhuc to Pull higuarac in length, and from the ashtree of Stifilat to Tref Guascar in breadth.

The witnesses are, of the clergy :—

Bishop Gucaunus.	Catgen son of
Eidef, Lector of the City of Guent.	Dissaith.
Bledgur, equonimus.	Gurci son of Marchi.
Eutigirn, Priest.	Gorui son of Breint.

Of the laity :—

Arthmail son of Nogui.	Gurci son of
Nogui son of Guriat.	Gurcimanu.
Merchiaun son of Riderch.	Sigeit, and
Brichmar.	Hiueid sons of Albrit.

4. VILLA SEVAN.

The last document of the series records that Lavr and his son Deheueint, in penitence for the murder of Merchi, granted, by way of penance, to the triple band of guardian saints and to Bishop Gucaunus and all the prelates of LLandaff, the Vill of SEUAN, with three *modii* of land, with assent of King Idguallaun, son of Morcant, with all its liberty and tax free for ever.

The witnesses are, of the clergy :—

Bishop Gucaunus.	Marchiud.
Dissaith, Lector.	Eutigirn, Priest.
Hergualt.	Run.
Sed, Writer.	Guenerbiu, Cook.
Hiueid.	

Of the laity :—

King Idguallaun.	Drich.
Aircol.	

With the invocations as usual at the end.

At this place the *Liber Landavensis* introduces paragraphs,

showing that in the year 982 Bishop Gucaunus [died. He] was consecrated by Dunstan, Archbishop of Canterbury, probably between 963 and 972,¹ the pastoral staff being given to him in the Royal Court by Eadgar, King of the English, in the presence of his Suffragan Bishops of England, Birlhelm, Bishop of Wells (956-973, May 17); Alfuold, Bishop of Sherborne (958-978); Aðelwuold, Bishop of Winchester (963-984, Aug. 1); Oswald, Bishop of Worcester (961-972), Ælfric, Abbot of St. Augustine's, Canterbury² (956-971); Æscwuig, Abbot of Bath³ (965-970); the *duces* Ælfhere, Ælfhea, and Æðestan, with many others, both clergy and laymen. He departed this life after the reception of the Apostolic dignity, and was succeeded by Marchluid.

¹ Stubbs, *Registrum Sacrum*, new Edit., 1897, p. 29.

² W. de Gray Birch, *Fasti Monastici Aevi Saxonici*, 1872, p. 20.

³ *Ibid.*, p. 30.

CHAPTER XXI.

BISHOPS MARCHLUID, BLEDRI, AND JOSEPH.

MARCHLUID, or Marchiliud, held the See in the time of Ouein, Idguallaun, Catell, and Cinmin, sons of Morcant. No charters have been recorded of the time of this prelate, who was succeeded by

BLEDRI, or BLETHERY,

in whose time three charters appear in the *Liber Landavensis*, with an intervening one, undated, and one attested by Bishop Joseph, who follows him in the sequence of the book. Rees, however, following good authorities, places Marchluid after Libiau and dates his death in 943, Bledri, according to the same authority, becoming Bishop in 983 on the death of Gucaunus.

1. The first charter of Bishop Bledri records the grant of LANN-GURONOI by four disciples of Ili, named Elmoin, Nud, Melguas, and Arguistil. This extended to a *modius* and a-half of land, which they gave for their souls' health to the three sainted confessors of LLandaff, with assent of Ris, King of Morcanhuc, son of Ouein, in perpetual gift, free of taxation, to the Bishops of LLandaff, into the hand of Bishop Bledri, with the usual common rights.

The witnesses are, of the clergy :—

Bishop Bledri.	Friauc.
Ioseb, Priest and Dean of LLandaff.	Auguinn.
Eli.	

Of the laity :—

King Ris son of Ouein.	Merchiaun son of
Gurcant son of Merchiaun.	Arthbleid.
Bledgur son of Ceretic.	Canan son of
Edilm son of Teudus.	Iacouan.

With a blessing and a curse at the end of the document, Amen.

The boundary of this property is: From Ryt ycerr to the Cecyn; to the spring of Guaidan; along the Cecgyn to the Targuus; through it to Dou Ceuiou, or two gullies, transversely to the spring of the hazel; transversely to Celli Rudanhint; along the

Euen to the Taruus ; to the Tref Gloyiud ; to the Euen ; to the Minugui or Mynwy, that is the three acres below Rit Deueit, or the Sheep's ford. These mears do not agree with the boundaries given at page 203.

2. At this place the MS. introduces two paragraphs to take the place of a written memorandum which had contained them, nearly perished by reason of its great age.

I. Let all Christian men know that there are seven cantrefs, or districts, in the lordship of Morgannuc, and likewise in its bishopric of the Church of LLandaff, viz. :—

- I. BICAN, identified by Evans with the ancient commote of Hirvryn, Perved, and Iscennen, now the hundreds of Perved and Iscennen, co. Carmarthen.
- II. GUYR, CAED WELI, and CARNWALIAUN, in Gower, co. Glamorgan. Kidwelly and Carnwallion, co. Carmarthen.
- III. WURHINIT, or Groneath, co. Glamorgan.
- IV. PENYCHEN, co. Glamorgan.
- V. GUNLYUCH and EDELYVON, Wentloog, and Edelygion, co. Monmouth.
- VI. WENYSCOYT, Gwent-is-coed, co. Monmouth.
- VII. WENTHUCCOYT, YSTRADYW, and EWYAS. Gwent-uch-coed, co. Monm., Ystradyw, co. Brecknock, and Ewyas, co. Hereford, which both are always called the two true sleeves of Went huc coyt, and of Went huc coyt there are also Ergyn and Anergyn, as in this Book of Teliau (Gref Teliau), through the whole boundary of Morgannuc by circuit.

II. Know ye also, moreover, that Huwel Da¹ and Morgan Hen were subject to Eadgar,² King of the whole of Britain. Morgan Hen at that time ruled the whole of Morgannuc in peace and quiet, but Huwel Da sought if possible to deprive him of Ystradiv and Ewyas. Thereupon, King Eadgar summoned Huwel Da, Morgan Hen, and his son Huweyn to his Court, and there in full council heard the matter between the parties, whereby it was found by just judgment of the King's Court that Huwel Da had acted wrongfully against Morgan Hen and Huweyn : and he was deprived of these

¹ Rees, to correct the anachronism of this statement, shows that it was not Huwel Da, but his son and successor Owain, who intruded into the dominion of Morgan Hen, in 958 or 959. Huwel Da died in 948.

² 959, *ob.* 975.

two districts, namely, Istradiu and Ewvias for ever without recovery. And afterwards King Eadgar bestowed upon Huwenus, son of Morgan Hen, those two districts called Istradiu and Ewias, comprised in the bishopric of LLandaff, for his own proper inheritance, and confirmed the said districts to him and his heirs by his charter free from claim by anyone. This was done by common assent and attestation of all the Archbishops, Bishops, and Abbots, nobles and barons of all England and Wales ; with a blessing and a malediction as usual. Amen.

The charter, which was made and written on that day before the King in full council, was deposited in the Church of LLandaff.

3. [VILLA ELCU.]

The charter relating to this grant is attested by Bishop Ioseph, who is placed after Bledri, but it is not easy to account for the position, because it is clear that the arrangement of the text is faulty at this place. It shows that Mouric, King of Gulat-morcant, or Glamorgan, son of Hiuel, restored to the Saints of LLandaff, and to Bishop Joseph and his successors, the Vill of ELCU, an unidentified site, which had been alienated from the See by lay usurpation, with its liberty and common right, and with it a *modius* and a-half of land, after the customary formula.

The boundary is from the roadway to Crucglas, the green hill, and from Tref Marchan to the Guern or swamp of alder trees.

The witnesses are, of the clergy :—

Bishop Joseph.	Tecguaret, Priest of
Ruid, Priest.	Docunni.
Bleinguid.	

Of the laity :—

King Mouric.	Dissaith.
Teudur.	Etrit.

An anathema on those who wrest this from the See concludes the document.

4. [VILLA IUNUHC.]

The document relating to this site is the record of a SYNOD which met in consequence of a litigious feud between the kinsmen of Etguinus, King of Guent, son of Guriat, and those of Bishop Bledri, which was carried on with fury and bloodshed on both sides. The Bishop, in his endeavour to quell the fight, interposed himself between the parties, and was wounded to the shedding of

his blood by one of the King's men. On the close of the quarrel the Bishop came to Llandaff, convened a full

SYNOD,

and caused the King and all his kin to be excommunicated, placing the country of Guent under a curse, withholding baptism and depriving it of all Christian communion. When King Etguin heard of the commotion and excommunication, he sought pardon at Llandaff, and in full

SYNOD

he obtained remission and forgiveness for his sins after bringing the offenders to the feet of the Bishop and delivering them up to judgment with pardon. After penance and forgiveness, King Etguin, believing that fasting, prayer, and almsgiving were necessary to his restoration, granted, after the usual formula, to Llandaff and to Bishop Bledri, for shedding his blood; the Vill of IUNUHC, with three *modii* of land, and with liberty and common right, free of all taxation, to the Church of Llandaff and its Bishops for ever.

The boundary is from Pill Cinguid to Nant Louhelic, and along to the Pill.

The witnesses are, of the clergy:—

Bishop Bledri. ¹	Cimelliauc.
Gurcant.	Iouann.

Of the laity:—

King Etguin.	Gurhi.
Ellgualt.	Etern.

The customary invocationis followed by a second boundary: Nant i Gof on the one side; on the other, Nant i Guolchetua; to the pill; to the ash tree towards E.; to the source of the Nant i Guolchetua; following it to the pill; from the ash tree on the other side to the source of the Guer or rill; following it downwards to Nant i Gob to the pill. Rees reads Iunabic; Evans considers Iunuhic possibly a mistake for Junnhic, older Junntic, or Gunntic, apparently now Undy, co. Monmouth.

2. PENN CELLI GUENNHVCC, NEXT LISGUERN.

Rotri and Grifud, Kings of Guent, sons of Elised, dedicated to Bishop Bledri and all his successors, after the accustomed formula,

¹ Bedri, Evans. This Bishop is also called Blethery, *Lib. Land.*, ed. Evans, pp. 303, 312.

for the souls' health of his parents, the land of PENN CELLI GUENHUC, a place already mentioned in the boundary of Lannguern timauc,¹ conjectured by Rees to be Pengelli Gynog, either a parish called Wolves-Newton, co. Monmouth, five miles E. of Usk, or the adjoining parish of Llangwm ucha, with all its liberty and common right, free of all taxation.

The boundary is from the water of the pill through the middle line of the valley as far as the willows; to the grove or *luin*; following the valley to the Carnguenn.

The witnesses are, of the clergy:—

Bishop Bledri.	Riuguallaun.
Dinguallaun.	

Of the laity:—

Rotri and	Gurcinnif.
Grifud sons of Elised.	Gurci.
Morbiu.	

The date is imperfectly entered. "And it was done in the time of F"

The boundary of Henlenic cinauc arpill, which does not appear to be very closely connected with this grant, is given at this place: From the influx of the Guinnuc to the pill; following the Gunnuc upwards to the Prid pull or clay-pit; to the ridge of the height; which is the boundary of the land of Llangunnhoill; the ridge of the height to the W., along the pill; down to the Gunnuc again. Rees finds ruins of an adjacent church called Llangynog, which may be the Cinauc of this paragraph, and conjectures that Lisguern in the title of the charter—which he reads Linguern—is probably Gwernesey,² co. Monm., and Llangunnhoill, Llanfihangel-tor-y-mynydd, a parish adjoining Llangynog and Wolves-Newton. Lisguern is not identified by Evans. Evans equates "Henlenic Cinauc on the pill" with Llan Gunnock, now in ruins, co. Monm., and thinks that W. is an error for E. in the perambulation.

An interesting entry is given here in the MS. to the effect that in the year 983, election having been made by the Kings of Morcannuc, namely, Ouein and Idguallaun, Catell, and Cinuin, sons of Morcant Hen, Rotri and Grifud, sons of Elised, and by all the clergy and people of Morcannuc dwelling between the mouth of the Taratir in Gui and of the Tiui, Bledri was consecrated Bishop

¹ See p. 203.

² See p. 202, *n.*; Rees, p. 516, Gwernesey, for Gwernesney.

of Llandaff, receiving the pastoral staff in the Royal Court from Adelredus, or Æthelred, supreme King of the English, and Archbishop Albricus, the Metropolitan. There is some anachronism in this, because Albric, or Elfric, Bishop of Ramsbury, did not succeed to Canterbury until 995, and Dunstan was Archbishop in 983. Rees, who understands the paragraph to record the election of, not, by the six Kings, somewhat naively says that "the *Brut y Tywysogion* does not mention anything respecting this election of Kings of Glamorgan."

The paragraph continues to record that Bishop Bledri departed to the Lord in 1022, the thirty-ninth year of his ordination. Dr. Stubbs does not give this consecration a place in his *Registrum Sacrum*. Bledri, the best scholar in Wales, who caused the priests to educate the people, was succeeded by

JOSEPH,

whose consecration is the subject of a paragraph in the *Liber Landavensis*, wherein it is shown that, on the Kalends of October, in the year 1022, in the first year of the "Ciclus decennovenalis," this was solemnised at Canterbury by Archbishop Ælnod, or Æthelnoth, the Bishop receiving the pastoral staff in the Court of King Cnut, or Canute, who assented thereto, in accordance with the election of the people and clergy of Llandaff and the Kings of Britain, namely, Riderch, son of Iestyn,¹ sole King of all Wales, and Hiuel,² subregulus of Morcannuc, within the above said bounds of the diocese: and the Bishop departed to the Lord in the twenty-fourth year of his ordination at Agustan, or Aosta, on his journey to St. Peter's at Rome; or in the street of St. Peter the Apostle at Aosta.³

The date of the Consecration of Bishop Joseph is erroneously given by Canon Holmes in his New Edition of Bishop Stubbs's *Registrum*⁴ as 1027, and the authorities given for the date include Rees's edition of the *Liber Landavensis*. I am quite unable to explain this. The "cycle of nineteen years" is the Lunar cycle, commonly called the Golden Number, and marks a recurrent period of nineteen years, at the end of which time the various

¹ King in 1021: killed ten years later. Rees from *Myv. Arch.*, ii, 501-6.

² Howel died 1043, aged 110.

³ "In via Sancti Petri apostoli apud Agustan."

⁴ P. 34.

aspects of the Moon are, within an hour, the same as they were on the same days of the month nineteen years previously. Sir Harris Nicolas, in his *Chronology of History*, 1833, p. 24, says: "To find the Golden Number, or Number of the Year in the Cycle of the Moon, . . . add 1 to the year of Our Lord and divide the sum by 19; the quotient will be the number of Cycles of the Moon which have elapsed since the birth of Christ, and the remainder will be the Golden Number," etc. By this calculation¹ the Golden Number of 1022 would be 16; and of 1027, it would be 2. The Golden Number 1, therefore, does not favour either year.

Bishop Joseph, like his predecessor, was eminent for his piety and learning. He restored the celebration of Saints' days by prayer and almsgivings; forbade secular work on Sabbaths and Holidays, and the intervention of the clergy in disputes; and encouraged them to read and learn the Scriptures. Eleven documents are contained in this MS. as belonging to his period, the first of which relates the declaration of "Riderch, son of Iestin, King of Morcannuc, yea of all Wales, except only the island of Euonia," or Anglesea, held by Iacob, son of Idgual. Riderch was a man of peace, and confirmed the possessions of the clergy and laity. In his time Wales flourished without desolation in all but three solitary vills. To Llandaff and its triad of tutelary Saints and to Bishop Joseph he confirmed its churches and lands, with all their dignities and privileges, liberties, and common rights, in veneration for the faith, taking oath on the Gospels—probably like the "book of St. Chad," already described—in the presence of the holy relics, that he would never deprive the See of a single clod of its earth, or of its privileges, that is, freedom of all tax except only prayer and divine service, freedom from governor, *consul*, or deputy, *proconsul*, from meetings, from watchings, from expeditions; with full dignity of its Court as a Royal Court; disclaiming rule or interference in its matters or possessions; preserving its right of refuge or sanctuary, and this was not only to extend to Llandaff, but also to St. David's, throughout the Demetic, or South Wales regions: Cantref Maur,² Brecheniauc, and Eluail or South Radnorshire. In regard to the foregoing, the Church of Llandaff and Bishop Joseph held the following possessions during the King's reign by the admonition of Archbishop Ælnoð and the express approbation of King Cnut, viz. :—

¹ Nicolas, *l. c.*, p. 46.

² See p. 214.

Memorials of Llandaff.

In Cantref Maur (N. Carmarthenshire, Caio and
Catheiniog hundreds).

- I. LANN TELIAU MAUR, with its two territories: or Llandeilo fawr.
- II. LANN TELIAU NANT SERU: In Caio parish.
- III. LANN TELIAV GARTHTEUIR; or Brondeilo in Caio parish.
- IV. LANN TELIAU MAINAUR BRUNUS; or Llandeilo Rwnws.
- V. LANN TELIAU BECHAN IN DIFRIN TEUI.

In Cantref Guartha (W. Carmarthenshire and
part of Pembrokeshire).

- VI. LANN TELIAU LANNDIBRGUIR MAINAUR; or Llanddowror.
- VII. LANN TELIAV TREFICERNU; or perhaps Trelech.
- VIII. LANNTOULIDAUIC ICAIR; or Llandeulydog, co. Pembroke.
- IX. LANN TELIAU APER COGUIN; or Llandeilo Abercywyn.
- X. LANN TELIAU PENN TIUINN; or perhaps Henllan, near Llandewi Felfre, co. Pembroke, according to Rees. Evans and Phillimore identify this place with Pendine, co. Carmarthen.
- XI. LANN TELIAU LUIN GUAIDAN, a vill only in Euelfre: or LLwyngwaddau, near Llandewi Felfre or Velfre, co. Pembroke.

In Penbro.

- XII. LANN RATH: or Amroth.
- XIII. LANN CRONNGUERN, with the three territories of Amrath; or Cronware. Their boundary is from Frut Gurcant to Glan rath.
- XIV. TREF CARN, a vill only, without a church; perhaps St. Florence, near Tenby.
- XV. LAITH TI TELIAU, on the bank of the Ritec, a vill only near Penn alunn: or Penally. Site not identified by Evans.
- XVI. MENECHI, on the bank of the Ritec, near Penn alunn; perhaps near Gumfreston, or Monachdy.
- XVII. PULL ARDA, near mainaur pir, a vill only: or Maenor byr, Manorbeer, near Tenby.
- XVIII. LUIN TELIAU, a vill only; or Tre-llwyn, Tenby.
- XIX. ECCLUSIUS GUINIAU, the birthplace of St. Teliaraus; perhaps Penally Church. But Rees suggests Gumfreston.
- XX. PORTH MEDGEN, a vill only; perhaps Cheriton.

- XXI. PORTH MANACH MAINAUR, in amithieil, or Mouncton, Monkton, near Pembroke. Rees reads Manuthiel for the last two words of this title.
- XXII. DIN GUENNHAFF in Ionion, a vill only; perhaps Lanion, near Pembroke.
- XXIIJ. LANN TELIAU LITGARTH in fin doucledif ha chemeis . mainaur: or Llandeilo LLwydgarth, near Maenclochog, co. Pembr., on the borders of the hundreds of Dungleddy and Kemmaes.
- XXIIIJ. LANN TELIAU CIL RETIN in emlinn; or Cil rhedin, co. Carmarthen.

In Rós.

- XXV. LANN ISSAN . mainaur; or perhaps St. Ishmael's in Rhos, co. Pembroke.
- XXVI. BRONNLANN: an unidentified site.
— [*bis*]. LANNGURFRIT (LLangurfrit, Rees), an unidentified site.
- XXVIJ. TELICH CLOUAN¹; or Tachloian, near Llan-Deilo vawr, co. Carmarthen.

In Penbro.

- XXVJII. CILTUTUC: between Tenby and Pembroke.
- XXVIIIJ. PENN CLECIR: near Tenby.

In Pepitiauc; Pebidiog, N.W. Pembrokeshire.

- MAINAUR MATHRU: or Mathry.
- XXX. CENARTH MAUR, co. Carmarthen.

In Bredua (for Brecheniauc, Brecknockshire).

- XXXI. LANN GURUAET MAINAUR: or Llandeilo'r fan, but not identified by Mr. Evans.

In Cantref Selim; or Selyf, an ancient division of co. Brecknock.

- XXXII. LANN COIT: or LLangoed, an extinct chapel in the parish of LLyswen.

In Cantref Talacharn (or Talgarth, co. Breckn.).

- XXXIII. LANNCORS: or Llan Gors.
- XXXIIIJ. LANN MIHACGEL MEIBION GRATLAUN: perhaps Llan-fhangel Cwmdu.
- XXXV. LANN IDOUDEC SEITH: near Llan Gors.

¹ Omitted by Rees.

In elmail (Elfael, rural deanery, co. Radnor).

XXXVI. LANN MEILIC HALYGUESS : or LLowes Church, dedicated to St. Meilig, or Maelog, co. Radnor.¹

XXXVII. LANN TELIAU iciliou idrifrinn machagui : or LLandeilo y Ciliau, in the valley of the Bachawy, a stream falling into the R. Wye near Erwood : LLandeilo Graban, co. Radnor.

2. PENN IPRISC TREF ELIAU IN SEGENID.
LANNTIUAUC IN PENNICHEN.

This second record, the first grant proper made to the Church, during Bishop Joseph's episcopate, relates in its preamble that Mouric, King of Gulatmorcant or Glamorgan, son of Hiuel, had made and sworn peace with Etguinus, son of Guriat, King of Gueniscoit, upon the relics of the Saints and the Gospel Book,² to unite against the men of Brecon and all their enemies, the English and the southern transmontane Britons, in the presence of Bishop Joseph and many notables of the realm. But after a time King Mouricus broke his oath, captured Etguinus, took his kingdom, and put out his eyes. The Bishop heard of the crime, and cursed the wicked King and his abettors, at a general assembly of all the diocesan clergy at LLandaff, which confirmed the canonical sentence. The King, recognising his unsupportable condition, and unable to bear the excommunication put on him, besought pardon at LLandaff and at God's hand by intercession of the triad of Saints and of the Bishop, which he obtained by penance and the grant in alms to the Bishops of LLandaff for ever : I. Of the Vill of PENN IPRISC, that is, difrinn anouid, with its liberty and common right, free of taxation, except to the Church and Bishops of LLandaff, for ever ; also II. The Vill of TREF ELIAU in Seghenid or Senghenydd, co. Glamorgan, that is, the vill of the sons of Quichtrit, or Uchtrit, in area three *modii* ; and III. LANN TIUAUC, also embracing land of three *modii*, with liberty and common right.

The witnesses are, of the clergy :—

Bishop Ioseph.
Ruid, Priest.

Cimeilliauc, equonimus or
steward, son of Bledgur.
Ioseph, Priest of Ildutus.

¹ There is a place in Llowes parish called Croes Feilig, or St. Meilig's Cross.—Rev. R. Rees, *Welsh Saints*, p. 231.

² See p. 177.

Of the laity :—

King Mouricus.

Cincenn son of Guebric.

Hiugel his father.

Breint luguim.¹

The boundary of Difrin Annouid comprehends the spring of Derguist; the Allt; Riu Tiuuil; Pull ir Iulenn; Carn Iuit; Cruc ri dir, or rid ir, Cair; Annouid; to Budinn.

The boundary of Tref Eliau is from the guoun or Weun, meadow, to the sea in length; from Tref Licotuc to Tref Tecan in width.

That of Lanntiauc in breadth between Corricou, or perhaps Corrwg Vowr and Corrwg Vach, co. Glamorgan; in length as far as the long stone, or? Langston, co. Monm.

The deed ends with the usual solemn wishes.

3. RIV BREIN.

The preamble of this charter relates that Riuguallaun, son of Run, fought with Bishop Joseph and his kinsfolk and wounded one of them, a friend of the Bishop, with a lance. He was, therefore, expelled from the district and excommunicated for his crime. Eventually he made up his contention with the Bishop and his relations, and a penance was set on him for his misdeeds, whereby he obtained absolution, and, upon renewing his peace with the kindred of the wounded man, he granted, by permission of King Hiugel and his son Mouricus, his hereditary land of RIUBREIN with its liberty, and a third part of the woodland of Ynis peithan (unidentified sites somewhere between Castell Coch and Castell Morgraig, co. Glamorgan), to the triple band of tutelary Saints of LLandaff and to Bishop Joseph and all his successors for ever, with common rights and free of all charges.

The boundary (of Riubrein) is: the broad ford on Annouid; to the Istleidiauc; to the pull of tin Cincenn; to Cruc glas; to the broad way; to the foss; along it to the meadow (*guoun guenn*); to the grove (*luin*) of Ina.

The witnesses are, of the clergy :—

Bishop Ioseph.

Tecguaret, Priest of St.

Ruid, Priest of St. Teliau.

Docunni.

Sed, Priest of St. Catoc.

¹ This may represent one or two persons. Rees transforms the words into "Breint. LLywineu."

Of the laity :—

King Hiugel, and
His son Mouric.

Run son of Ceitimor.
Cincenn son of Huefric.

After the invocations, the boundary of the woodland (of Ynis peithan) is with the woodland of Inis bratguenn or Ynis Bradwen, from the influx of the Gungleis, or Ton Guynles, on the river Tâv, as it leads upwards to its source ; across to the source of the Nant-du ; along it downwards till it falls into the earth before reaching the Tâv ; to the Tâv ; along it, with right of fishing therein, down as far as the influx of the Gungleis where it began.

4. TREF GYNNHILL.

Gurcant, son of Ithail, dedicated for his soul's health the Vill of TREF GINHILL, after the usual formulæ, to Bishop Joseph and his successors for ever. The boundary is from the R. Elei, or Ely, near Cardiff, keeping to the road as far as the Abrenan, then rising upwards and transversely until it descends into Elei.

The witnesses are, of the clergy :—

Bishop Ioseph.
Ruid, Priest.

Cimeilliauc.
Benedictus.

Of the laity :—

Gurcant son of Ithail.
Cincenn son of Caratauc.

Atrit son of Elfin.

Blessed be he who keeps this ; accursed he who violates it.

5. TREF GULYCH.

Mouric, King of Gulatmorcant, son of Hiugel, was incensed against a certain wealthy subject named Seisill, and came to Llandaff, where he violated the sanctuary of the three saints and took away from the church door the said man's wife, by force and violence, in the presence of the Bishop, wounding one of the Bishop's family. Thereupon the prelate assembled at a full

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all his diocesan clergy and anathematised the King, or rather the wicked transgressor of God's commandments. The sentence having been given and published throughout the diocese, the King petitioned at Llandaff for pardon, offering to restore the captive wife, to pay the Bishop's wounded man, and fully restore the sanctuary. And penance being enjoined on him with pardon granted accord-

ing to the measure of the crime, the King restored to the Llandaff Saints the Vill of TREF GULICH, or St. Lythan's, co. Glamorgan which had formerly belonged to them¹ from the time of Iudhail, King of Morcannuc, son of Athruis, with its liberty and common right.

The witnesses are, of the clergy :—

Bishop Ioseph.	Ioseph, Priest.
Ruid, Priest.	

Of the laity :—

King Mouricus.	Seisill son of Gistlerth.
Caratauc son of Gulbrit.	Teudur son of Idguin.

The boundary is not the same, in all respects, as that mentioned in the previous charter of this place : from the Poguisma, powisva or resting-place to the Cruc ; to the stone ; along the ditch to Carn Gistlerth ; to Carn Guocof (near Wenvo Castle) ; to the nant ; to the Gwrimmi or Little Rumney ; to the Gulich ; to Carn teireru ; to the island opposite Pouisma deui.

With the customary phrases at the end.

6. VILLA FRATRUS UPON NADAUAN.

King Mouricus also, in expiation of the already-mentioned excess, dedicated after the usual formula, to the Church of LLandaff and its Bishops for ever, the Vill of FRATRUS, with all its liberty and common right, the grant being attested by the above-said clergy and laity. He gave also four pounds of silver to Bishop Ioseph, many gifts to the Canons, and promised perpetual obedience to the Church, and that he would be a trustworthy helper and faithful defender of all its lands. And he blessed Catguocaun and Ris, his sons, and all his posterity, that they should keep this grant, and cursed all his survivors who should ever sever the same from the Church of LLandaff.

The boundary touches Ebirthun or Aberthyn, N.E. of Cowbridge, in Glamorgan ; the Carn ; the dyke or wall ; the rise of the hill ; the slope above the grove ; to the top ; downwards towards the W. to the high road ; across the road to the head of the dyke ; along it to the nant as far as Nadauan ; along it to the influx of the Epyrthun ; the high road ; to the ford where it began.

¹ See p. 111.

7. HENNRIU IN LEBINID.¹

This charter, which is of the narrative form, supplies another chapter in the history of the abduction of Seisill's wife. It relates that Caratauc (the primary form of the later and common name of Caradoc), son of Riullaun, one of the nobles of Mouricus, King of Morcanhuc, had violated the sanctuary of the three tutelary Saints of Llandaff, by abetting that King in his forcibly taking her away from the church door, as described in the charter² of Tref Gulych. When he had reflected on his evil conduct, and saw that he could not free himself from the consequences ensuing from the Bishop's anger and the excommunication he had brought on himself, except by fasting, prayer, and almsgiving, with tears he besought the Bishop's pardon, who appointed him a penance befitting such a sacrilege, and thus, with assent of Catgucaun (an early form of the later name Cadogan), King of Guent, he granted, after the usual formulæ, to Bishop Ioseph and all his successors for ever, LANNPETYR¹ in HENNRIU, with its liberty, freedom from tax, and common right.

The witnesses are, of the clergy :—

Bishop Ioseph.	Gueiluirth, son of Albrit.
Bleinguid.	

Of the laity :—

King Catgucaun.	Caratauc, and
Grifud son of Eli.	Riuguallaun sons of Gulfrit.
Nir son of Iudguallaun.	Iouaf son of Riullaun.
Abraham son of Enniaun.	

The boundary touches the Dubleis ; Nant i Gall ; its source ; the head of the Allt of Coit guent or Went wood ; the ridge of the Allt upwards to opposite Lannmihacgel, or St. Michael's Church [of Kemeis Inferior] ; the ford maur or high road ; up through the Coit along the ridge of the Allt ; down to the eye or spring of Nant march ; along it to the Dyfleis or Dubleis where it begins.

The blessing and the curse usually found at the end are omitted in this text.

¹ Lebund in Gwent, Rees. Evans identifies Hennriu as to the N.E. of Lann Devaud, co. Monm., and Lebinid as a commote in Guent-is-Coet ; but Rees considers it to be probably Llanbeder, now in ruins, about three miles to the E. of Caerleon, and this is confirmed by Evans, p. 383.

² See p. 218.

8. VILLA CARNOU, THAT IS, VILLA CRUCOU LEUIRN,
AND VILLA CRUCOU MORCAN.

Merchiaun, son of Riderch, and Gurcant, his son, by this charter granted, in exchange for a heavenly realm, to Bishop Ioseph and his successors at LLandaff for ever, with the assent of the King, the Vill of CARNOU, with two *modii* of land, and the Vill of CRUCOU LEUGIRN, with three *modii*, after the accustomed formulæ, with liberty and common right.

The witnesses are, of the clergy :—

Bishop Ioseb.	Gurcant son of Dunna.
Nobis, Priest.	

Of the laity :—

Merchiaun, and	Gurcinnif son of Gurci.
Gurcant his son.	Gistrerth son of Gallcun.

After the usual blessing and cursing, the boundary of Crucou Morcant, which impinges upon the following points :—the ford of the Aruaitn on the Mouric ; the road to above the Allt to the right : to a grove ; a great grove ; across the road to a ditch ; along it up to Garth Bacat ; the grove on the other side of Garth Bacat ; the outlook of Nant Hela ; the Pant of the same Nant ; the stone ; the the road ; the ditch ; along it to Pull Mouric ; a space downwards along it to Brinn icasseg or Bryn y Gasseg ; Penn i Guern ; the Manor (*iuainaur*) ; a ditch ; along it downwards to Pull Mouric ; along the Aruaitn where it began.

9. LANN SANT BREIT IN MAINAUR CRUCMARĈ.

This charter is of narrative form, and sets forth that Catgullaun, son of Guriat, in an altercation with Riderch, son of Beli, struck him in the Court, and in the presence of Bishop Ioseph at LLandaff, with his fist and caused blood to flow from his nostrils, whereupon the Bishop consigned him to prison before his kinsfolk, to wit his father Guriat, Gurcanus, son of Ithail, his cousin, and others. In prison the culprit confessed his wickedness, and caused intercession for pardon to be made to the Bishop, offering to the tutelary saints and the Bishop the church of ST. BRIGIDA, or Llansanffread, *i.e.*, St. Bride's super Ely, in Glamorgan, with three *modii* of land, and a fitting compensation to the injured man. The Bishop took counsel with the Canons and law-worthy (or *lage-men*) men of Llandaff, and accepted that church, with its land and its liberty and common right, with assent of Guriat, the grantor's father, and consent of

Mouricus, King of Morcanhuc, confirmed by perpetual gift, and set (no doubt by some form of seisin) upon the altar of the tutelary saints. *Cruc Marċ* in the title of this charter appears to connect it with *Crucou Morcan* of the preceding deed.

The witnesses are, of the clergy :—

Bishop Ioseph.	Cimeilliauc, equonimus.
Ruid, Priest.	

Of the laity :—

Gurcant son of Ithail.	Dissaith.
Guriat and his son Catgualaun.	Teudur.

The boundary is in width from *Nant Brachan* as far as *Glesius*, or *Glasswg*; in length from the spring of the *Liss* to the junction of the two *Nants* of *Brachan*. With the usual termination of blessing and anathema.

10. CECIN PENN ROS ARGUY.

In this short charter it is recorded that *Seisill*, son of *Gistlerth* (whose wife had been carried off by King *Mouric*¹), dedicated, after the usual formula, to Bishop *Ioseph* and (the Church of) *Llandaff*, and to the church of *Cinfall* for ever, *CECIN PENN ROS* on the bank of the *Mingui* or *Mynwy*, on the other side of *Lanncinfall*, or *Llangynfall*, near *Monmouth*, with the assent of *Grifud*, son of *Riderch*.

Its boundary touches from opposite the influx of the spring of *Emrdil* across the *Mingui* river; along the ridge of *Pennros* to the right, making for the head of the meadow of *Audi*; along it downwards to the *Mingui*; to the influx of the spring where it began. Mr. *Evans* conjectures this site to be *Perthyr*, co. *Monm.*

The witnesses are, of the clergy :—

Bishop Ioseph.	Clemens, Priest of
Ruid, Priest of Landaff.	Lann Cinfall.
Cimeilliauc, equonimus.	

Of the laity :—

Grifud, King of *Morcanhuc*, son of *Riderch*.
Seisill son of *Gistlerth*.
Audi, and *Guilstan* sons and heirs of *Sigilm*.
Branud Guof, and *Gunguas* his son.²
Idmab of *Lan Cinnfall*, the Bishop's *Provost*.
Riderch, and *Seisill* sons of *Eiuid* of *Lann mocha*.

¹ See p. 218.

² Rees reads "Branud, Gwor and his son Gwnwar."

II. CECIN PENNICELLI NEAR LANNBOCHA.

The last charter of the period of Bishop Ioseph is, like its predecessors for the most part, of a narrative character, and relates that Riuguallaun son of Tutbulch, accompanied by his kinsfolk, came one day to LANN MOCHA, or St. Maughan, co. Monmouth, excited by anger and fury, and pillaged the people of that place; and coming with his spoil, the plundered church relics following in his train, he fell down with a great cry and groan into the Fount of Oir, or Cold-Well, being overmuch terrified at the sight of a large fish in the fount, at which his horse started and threw him to the ground so that his arm was broken. Half dead, he called to his kinsmen and surrendered¹ his spoils, and in that very spot dedicated to the triad of Llandaff Saints, and to Bishop Ioseph and all the Bishops of LLandaff, his hereditary land of CECIN PENN ICGELLI free of all tax for ever.

The boundary thereof is: the spring of Finnaun Oir; downwards along the Guer as far as the Pridpull or Clay pit; down to the gorge of the pant on the N. side; along the pant upwards to the highroad; along it on the W. side as far as Finnaun Oir where it began.

The witnesses are, of the clergy:—

Bishop Ioseph.	Elcu, Priest of
Ruid, Priest, and	Lannmocha.
Cimeilliauc, Canons of LLandaff.	

Of the laity:—

King Riderch son of Gistin.	Euud son of Gloiu.
Riuguallaun.	Brechial son of
Bynus son of Merchbiu.	Guallauc.
Marchiud son of Ioude, the heir.	Nud son of Morgen.
Gucaun.	Tutleu.
Seisill son of Elcu of Lannmocha.	Bledgur Burr.
Gloiu son of Fermarch.	

With the customary blessing and anathema at the end.

¹ *Quietam clamavit*, see pp. 130, 158.

CHAPTER XXII.

BISHOP HERWALD.

TO Bishop Joseph, or Ioseb, Herwald succeeded in the Episcopal See. He was also called Hergualdus, and Herwallt, and flourished contemporaneously with Edward Confessor and the successive Kings of England to the time of Henry I. Though a native of Wales, he is reputed to have spent the earlier years of his life among the English. The actual date of his consecration is put by Rees¹ at about 1056, which was afterwards confirmed by Cynisi, or Kinsige, Archbishop of York [1051-1060], in a Synod at London in 1059, during the week of Pentecost; but Canon Holmes, in his edition of Dr. Stubbs's *Registrum Sacrum*,² gives the date of 26 May, 1056, for his consecration, and 6 March, 1104, for his death. In the same work the historian Ralph de Diceto, is quoted as the authority for the consecration of Herewald of Llandaff by Lanfranc, Archbishop of Canterbury, but Lanfranc's consecration did not take place until 29 August, 1070. At his death, on II. Non. Mart., 6 March, Bishop Herwald had sat for forty-eight years in the Episcopal chair, and was in his hundredth year of age.³ Herewald had been ordained to the priesthood by Bishop Ioseph. Grifidus, King of the Britons, and Mouricus, Son of Houel, with the prelates, priests, doctors, chiefs, and nobles, unanimously elected him to be Bishop, and his consecration was made in the presence of King Edward Confessor. Six documents are contained in the *Liber Landavensis* as having been attested by this Bishop, of which the first relates to

HENN RIV GUNNUA.

The narrative preamble of this charter relates that the kinsmen of Catgucanus, King of Morcannuc, the son of Mouricus, upon a certain Christmas day, visited Llandaff with good intent, but the

¹ P. 535.

² P. 36. Godwin states that Stigand, Archbishop of Canterbury, consecrated him, but this is improbable.

³ Evans, *Lib. Land.*, p. 313.

festivities in which he took part began to be riotous, and Berthutis, a kinsman and grandson or nephew (*nepos*) of the Bishop, was killed. He was a just man, and the physician of the whole district. As this crime had been committed under the wings, so to speak, of the three Saints of LLandaff, the Bishop convened a full

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of all the diocesan clergy at LLandaff, where the crosses and holy relics were placed on the ground, the bells inverted, the church doors closed and barricaded with thorn bushes, and so they remained, without service or pastor, for days and nights, while the anathema and separation from the faith rested on the King's family. When the King became aware of the murmuring and commotion this brought about, he began to weep for this condemnation, desiring rather to be at peace with his pastor than to be a participator in the infliction of the injury. He called, therefore, all his nobles together, and besought pardon at LLandaff, with devotion and tears for the separation of his family from the company of Christians. His prayer was heard, and pardon granted after canonical penance performed by the King, who placed his hands on the altar of the Saints and, before all the clergy and laity, declared the confirmation of his almsgiving of HENRIUGUNUA (the site of which is not identified) to Landaff and the Bishop and his successors for ever, free of all taxation and with its common right.

The witnesses are, of the clergy :—

Bishop Hergualdus.	Selif.
Moruarch and	Ioseph, reader of [St.] Catoc.
Merchuiu, Canons.	Aidan, Priest of [St.] Catoc.
Gulbrit.	Catguaret, Priest of St.
Tutnerth.	Docunni.

Of the laity :—

King Catgucaun.	Cinnhor son of Richrit.
Ris his brother.	Eithin son of Elfin.
Rotri son of Iaco.	Guabeith son of Elcu.
Caratauc son of Gulbrit.	Teudur son of Laur.

After the usual invocation comes the boundary, which touches the following points :—the head of the Weun or meadow ; the head

of the ditch ; to the road ; to the ridge of the Allt ; in the Celli ; along it down to the pull near the edge of a meadow to the E. ; along the dyke in the pant across the road upwards, along the pant to the mouth of the Riu on the ridge of the Allt as far as Henn tref Gucaun ; down through the nant and along it as far as Willow-grove ; on the N. to the Cruc ; to the other Cruc ; straight across the road ; to Penn celli Gulible ; to Guorlurch Iudgual ; along it to the Carn ; to the Cruc ; to the Carn ; to the highroad ; from the plain of the meadow to the head thereof where it began.

2. A GENERAL PRIVILEGE

forms the subject of the next document, granted, with a religious proem, by Grifudus or Gruffydd, son of Llewelyn and Prince of Gwynedd, King of Britain "and, as I may say, of all Wales from one end to the other," who reigned over Wales from 1032 to 1061, when he was opposed by Caradoc ap Rhydderch ab Iestyn and treacherously killed. This King—the subject of a somewhat extravagant panegyric—who penitently promising amendment for what he had perpetrated contrary to divine precepts, by fasting, prayer, and almsgiving to God, and to widows and orphans, bearing himself bravely against the barbarous English, who always fled before him, the Western Irish, the bellicose natives, the seamen of Denmark, and the men of the Orkneys ; he it was who quit-claimed¹ all the territories of the Church of Llandaff, of St. Peter, the apostle, and saintly confessors, Dubricius, Teliauus, and Oudoceus, within the whole of its diocese, from the mouth of Taratir on the bank of the Gui to the bank of the Tiugui, or Towy, and moreover its lands of Lann Teliaumaur, or Lanndeilo fawr, and Pen Alun, or Penally, with many other churches and all their lands, with many in Brecheniauc, or Brecknock, which are held without the diocese, in that of St. David's and with all their privileges as best enjoyed by their predecessors, quit and free from all taxation and charged only with the duty of daily prayer for the souls' health of the kings and princes of Britain. The grant was ratified by his placing the hands upon the four gospels (probably some such book as the "Book of St. Chad") and into the hand of Bishop Heruualdus before all his people on Christmas day at Ystum guy, or Stuntaf (? Whitchurch), with the offering of the Vill of PENNROS in the hand of the Bishop and all his successors at LLandaff for ever.

¹ See pp. 130, 158, etc.

The witnesses are, of the clergy :—

Bishop Heruualdus.	Iouanaul	} Priests.
Mormarch	Nouis	
Merchbiu	Elinui	
Tutnerth	Cinon	
Benedict, reader.	Iudhail	
	Tathiu.	
	Abraham, Arch-	
	deacon of Guent.	

Of the laity :—

King Grifud.	Eidniuet.
Margetud his son.	Fuedlid.
Caratauc son of Riguallaun.	Berdiçguent.
Byrguith.	Caratauc son of Gulbrit.
Iudhail son of Teudus.	

With common right to all the inhabitants of Church lands throughout his realm in field and in woods, in water and in meadows.

VILLA MILUC.

3. The course of the Memorials of Llandaff carries the history down now to a more precise chronology, and in this charter the grantor Gistinus, son of Gurcant, or Jestyn ap Gwrgan—a prominent figure in the mediæval annals of Glamorgan—first comes upon the scene of our inquiries. The preamble relates how this prince—a man declared to be of a most untractable and turbulent disposition, who had succeeded to the kingdom of Glamorgan about 1043, and about forty-five years later was contending with his rival Rhys ap Tewdwr in a strife which eventually led to the winning of his realm by the Normans in 1091—sent his kinsmen or retinue to Llandaff in a spirit of aggression. In this company was a certain Turguert, and a youth named Enniaun, the *nepos*, grandson or nephew, of Gistinus. The sanctity of the *refugium* of the Saints Dubricius, Teliauus, and Oudoceus, the sanctuary presided over by Bishop Heruuald, was violated by the aggressors, and a virgin named Ourdilat, daughter of Cingual, who had fled to the church when the attack begun, was seized and assaulted between the yew tree (a general object in a churchyard, probably, and one to which especial sanctity was attached and particular veneration accorded) and the church. In that same hour the aforesaid youth became deranged in his mind, and the whole of his life was rendered useless and disgraceful. In consequence of

this deed the Bishop cursed Gistinus and the criminals, completely excommunicating them from Christian fellowship. Afterwards Gistinus acknowledged his wickedness towards God and his pastors, and begged for pardon with tearful devotion at the hand of the Bishop, who accorded it to him on condition of his performing a penance; and having restored the girl whom he had abducted, and with concord thus effected, Gistin granted the Vill of MILUC—thought by Evans to be probably Garth Mailwg, on the River Ely—to the three Saints of Llandaff and Bishop Heruualdus and all his successors for ever, with its liberty and freedom from taxation.

The witnesses are, of the clergy:—

Bishop Heruualdus.	Ionas, Priest.
Mormarch, Priest.	Aidan, Priest of St. Catoc.
Merchuiu, Priest.	Gurci, Priest of St. Catoc.
Tutnerth.	Gurcinnif, Priest of St. Ildutus.
Lifris son of the Bishop, Archdeacon and Master of St. Catoc.	John, Priest of St. Docunni.

Of the laity:—

Gistinus son of Gurcant.	Mouric son of Guronui.
Caratauc son of Gulbrit.	Ris son of Brochmail.
Selif son of Cinnor.	Cydrich son of Edrit.
Elfin son of Dissaith.	Mei son of the Bishop.

With a blessing and perpetual anathema at the end as usual.
Amen.

The boundary reaches from the Cecyn of the Allt; to the head of the dyke towards the end; along the breast of the hill; towards the right¹ to the cruc; to Penn i celli; to the dyke; down to the road; across the road to the stone; to the centre of Lin i gleiniou, on the Elei; up as far as below the Rit i main melin, or the ford of the Yellow Stone; from the Elei upwards to the Riu; along it through the wood above the Allt to the shoulder of the wood; to the head of the dyke to the Elei; across it to the dyke; to the road; along the dyke up to the breast of the Allt where it began.

TREF RITA.

4. Caratocus, King of Morcannuc, son of Rhydderch ab Iestyn, who obtained the sovereignty of South Wales, 1069, and only held

¹ *ad. iiij. dexteram*, MS.

it until the following year, took his kinsmen to Lann Mocha,¹ a site belonging to the tutelary saints and Heruualdus, Bishop of LLandaff, where they partook, without consent of the Bishop, of a banquet which the latter had prepared in honour of Riderch, son of Eguid, and the intruders became intoxicated and remained all night. The Bishop was offended and demanded reparation for the insult, and the King, acknowledging his fault and desiring pardon with penitence and a fitting penance, granted, after the usual formulæ, to the Saints and Bishops of LLandaff for ever, the Vill of TREF RITA in the commote of Edelicion—a district in the S.W. parts of Monmouthshire comprising parts of the hundreds of Usk and Wentloog—near Merthirtecmad, or Llan Degved, with its liberty and common right.

The witnesses are, of the clergy :—

Bishop Heruualdus,	Gurci, Priest of St.
Lifricus his son.	Catoc,
Mormarch, Priest of St. Teliauus.	Benedictus, Priest of
Merchbiu, Priest.	Bassalec (near New-
Aidan, Priest of St. Catoc.	port, in co. Monm.).
Joseph, Doctor of St. Catoc.	

Of the laity :—

King Caratauc.	Berdicguent.
Caratauc son of Gulbrit.	Ibirrfuith.
Caratauc son of Riuguallaun.	Iudhail son of Teudus.
Mouric son of Guronui.	Caratauc son of Gistlerth.
Iouan and	Elinui son of Idnerth.
Seisill sons of Arthan.	Iestin son of Gurcant.
Mei son of the Bishop.	Selif son of Cinnor.

A blessing and a curse conclude the deed. Amen.

5. VILLA GUNNHUCC IN GUARTHA CŪM.

This charter partakes also of the narrative form, and owes its grant to a crime, as, it will have been observed, in the case with several others of these ancient documents. The author of the *Gesta Stephani*,² describing Walonia, that is, Wales, and its people, writes that it is "*hominum nutrix bestialium, naturâ velocium, consuetudine bellantium, fide semper et locis instabilium.*" This severity of censure, borne out to some extent by several of the charters in the *Liber Landavensis*, may be compared with what is

¹ See p. 223.

² Ed. Sewell, 1846, p. 9.

said by Giraldus Cambrensis in his *Cambriæ Descriptio*, cap. viii. Caratauc, son of Riuguallaun, a witness in the previous record, in this figures as the grantor, and it is shown that having fallen in sickness of body he became mindful of the health of his soul, and becoming filled with remorse for the murder of Cinon, his brother, by one of his companions, in his presence and in a great degree on his account, for which he had already visited the Church of St. Peter—the Church of Llandaff was dedicated to this apostle, and it is more probable that this church is intended than that of St. Peter's at Rome—knowing that he could not be saved except by fasting, prayer, and almsgiving, dedicated to God and the three Llandaff Saints, and to the four Saints of Lanncum—Mirgint,¹ Cinficc,² Huui,³ and Eruen²—and to Bishop Heruualdus and all his successors, the Vill of GUNNUC⁴ of his own proper inheritance in Guarthafcum⁵ with its liberty and common right for ever after the usual formulæ, with assent of the Earl of Herford (Hereford) and Lord of Guent, Roger, son of William Fitz Osbern, during the reign of William the father, *i.e.*, the first, King of the English⁶ and of Wales.

The witnesses are, of the clergy :—

Heruualdus, Bishop of Llandaff.

Abraham, Archdeacon of Guent.

Lifricus son of the Bishop, Archdeacon of Gulat morcant
and Master of St. Catoc's at Lanncaruan.

Elinui, Monk of Lanncum.

Iouan, Priest of Merthirteudiric.

Edulf, Priest of Lannuedeui.

Iouan, Priest, son of Run of Cairguent.

¹ Mirgint is not mentioned by the Rev. Rice Rees, *Welsh Saints*, but that author gives particulars of St. Meugan or Meigant, who may be the same. He was a son of Gwyndaf Hen ab Emyr Llydaw and Gwenonwy, daughter of Meurig, Prince of Glamorgan.

² Not mentioned in R. Rees's *Welsh Saints*.

³ Perhaps the same as Hywgi or Bugi, father of St. Beuno. He gave all his lands for the endowment of his brother's college at Lancarfan, where he spent the latter part of his life. But Hywyn, who may be the Saint designated, was a son of Gwyndaf Hen. See above.

⁴ Gunnuc is identified by Evans as possibly Beiliè, Llan Gwm, Monmouthshire, p. 384; and Beilieu, p. 402.

⁵ Identified by Rees as The Village of Cynog, probably in Llangwm. The Prebendary of Gwarthaf Cwm is supported in part by the tithes of Llangwm. Evans considers this site to be the same as Llan Gwm Isa.

⁶ William, father of the King of England, Rees.

Of the laity :—

Caratauc son of Riguallaun.	Berdicguent.
Mouricus son of Enniaun.	Nouis son of Laur.
Elinui son of Idnerth.	Hueil and Iouann sons
Ithail son of Teudus.	of Eidniuet.
Guasfuith.	

The boundary is : from Nant Broeni as far as the pant on the E. to the ditch which, near the road, leads to Nant March (a brook which runs through the parish of Llangwm); along this nant to Nant Broeni where it began. The usual clauses of blessing and anathema are expressed at the end of this, the last land charter contained in the *Liber Landavensis*. It is immediately followed by an enumeration of the churches (many of which have already been located and described) and their priests in the

LAND OF ERCYCG,

- LANN TYDIUC, or Henllann Titiuc, co. Monm.
 LANN MEIR CASTELL MINGUI, or St. Mary's, Monmouth.
 LANN TIUINAUC, perhaps Whitchurch, co. Heref.
 LANN MARTIN, or Marstow, co. Heref.
 LANN CUSTENHIN; or Llan Gystennyn Garthbenni; or
 Welsh Bicknor, co. Monm. and Heref.
 LANN SANFREIT, or Bridstow, co. Heref.
 LANN TIUOI, or Foy, co. Heref.
 LANN BUDGUAL, or perhaps Ballingham, co. Heref.
 LANN SULUC, or Sellack, co. Heref.
 HENNLANN DIBRIC, or Henllan Dyfrig, Hentland, co.
 Heref., near Ross, with LANN TELIAU in the same
 churchyard.
 LANN MIHACGEL CIL LUCH, or LLanfihangel Caluch,
 St. Michael's Church, near Hereford.
 LANN PETYR, or Llanbedr, Peterstow, co. Heref.
 LANN HUNAPUI, or Llan Junabui, Landinabo, co. Heref.
 LANN GUERN TELIAU HA DIBRIC, or Llanwarne, Llan
 Warn, near Hereford.
 LANN DEUI ROS CERION, or Much Dewchurch, co. Heref.
 LANN DEGUI CILPEDEC, or Kilpeck, co. Heref.
 LANN CRUC, or Kender-church.
 LAN CEIN, or Kent-church, co. Heref.
 CUM MOURUC, or Morraston, Little Dew-church, co. Heref.
 LANN SANTGUAINERTH, or St. Weonards, co. Heref.

LANN CINAUC, or Llan Gunnock, co. Heref.

LANN MIHACGEL SUPRA MINGUI, or Garway, co. Heref.

LANN RIDOL, or Llanrothal, co. Heref.

LANN CINUIL, or Llangynfyll, near Monmouth.

LANN LOUDEU, or Llanloundy, co. Heref.

LANN CELINNI, an unidentified site.

LANN TISAUUC, also unidentified.

In the time of Etguardus, or Edward Confessor, King of England, and of Grifud, King of Wales, Bishop Hergualdus consecrated Hennlann dibric and Lannteliau with one churchyard, and ordained Enniaun, son of Cincenn, to be priest, the heirs of the church lands continuing to hold them under the Bishop were Moridic, son of Cini; Morbran, son of Audi, and his brother Cinhi; Marcguein, son of Elcu; and Potin, who all of them rendered to the Bishop the farm thereof with the episcopal dues. After the death of the priest Enniaun, he ordained his son¹ Ioseph to be the priest.

In the days of King Etguardus this Bishop also consecrated Lanntiuoi, and ordained Ioseph, son of Brein, to be priest there and at Lann suluc.

In the time of Harald the King he likewise consecrated Lannsanbregit or Lann sanfreit, and ordained Guollguinn to be priest there, and after him his son Iouann.

In the time of the same he consecrated Lannpetir under the heir of Cidrich, son of Gunncu, and Catgen, and his sons Gunna and Eutut, and his sons Merchiaun and Custennhin, and committed the ecclesiastical cure to the aforesaid priest Guolguinn.

In the time of King William, Earl William, Uualter de Laci, and Raul de Bernai, Sheriff of Her[e]ford, before the building of the Castle of Mingui or Monmouth, he consecrated Lanntidiuc, and ordained Ris to be priest there, and on his death his sons Guriul and Duinerth.

In the time of the same he likewise consecrated Lannsguainerth, and ordained successively Cinon, son of Gucaun, Guassauc, and Ris, to be priests there. In the time of the same

¹ "The fault which Giraldus most largely dwells on, and which he was most anxious to correct, was the marriage of the clergy. . . . Roman canon law required that priests should not marry. The Welsh and English clergy alike utterly ignored that law." Rev. E. J. Newell, *Hist. of the Welsh Church*, 1895, p. 265.

Ordinations by Bishop Hergualdus. 233

he consecrated Lannguern, and ordained successively Gulcet, son of Asser, and Simeon, priests there.

In the same period he consecrated Cilpedec, and successively ordained Morcenoui and his son Enniaun in the time of Catgen Du, and Ris, son of Moridic, priests there.

In Garthbenni Lanncuthennin, and successive priests, Arguistil, son of Sigrit, Cinon his son, and Merchiaun in the time of Teudus, son of Marchi, Greir, son of Sigrit, Guabeith, Glesni, and Cinbran, and previously he consecrated Lann idoudecsent in the same churchyard in the time of King Harald.

In the same period he consecrated Lann deugui ros cerion, and ordained Ciuán, son of Gritiau, under the heirs Eli Fluch, Glesni son of Iouan, son of Guolicet.

Also Lannmihacgel cil luch under the heirs Ceheic and Melguas, and successively ordained Selif and Hodliu priests there.

Also Lannguern, and successively ordained Audi, son of Achess, and Gulcet, son of Asser, and Semion, under the heirs Custennhinn, son of Catgen, Jouan, son of Hecgni, son of Asser, son of Assennan.

Also Lanncinitir, Lann icruc, and successively ordained Aircol and his son Enniaun priests.

Also Cúm Mouruc, and there ordained Pater Turch and Cinmin priests there under the heir Helias, son of Morbrann.

Also Lan garann, and Bishop Joseph ordained Idmab to be priest, and afterwards Bishop Hergualdus ordained Tecguaret, son of Gueir, and after him Cynhi his son, to be priest; on another occasion a wooden church was consecrated there under the heirs Ceheic, son of Elcu; Cinon, son of Iduab; Selim Coitgar, son of Drich, Teudus, Guidir, in the time of King Etguardus.

In Lannsuluc he ordained Iacob, son of Amhyr; in Lann marthin, Morbiu, and after him Gunna his son.

Also he consecrated Lann guenn aper humur, or Llan warne, at the mouth of the brook Humir, or Gamber, under the heirs Teudus, son of Marchci, and Catgucaun, son of Drutguas, and ordained for its priests Iacob, and after him Elgar.

In the time of King William, Earl William, Uualter de Laci¹ and Raul de Bernhai, Sheriff of Hereford, the Castle of Monmouth, was built, and Earl William gave the moiety thereof to his three barons, Hunfrai, Osbernus, and William the scribe. After the

¹ *Ob.* 1084.

Earl's death Earl Rogierius¹ succeeded him, who was by treachery taken prisoner by the King, and the three barons were cast out with many others. At a later time the Castle of Gweithenau (founder of Monmouth Priory) was granted, and in that period Bishop Hergualdus consecrated the church of Mingui, or Monmouth, Castle, at which ceremony King Caratocus was present (who afterwards became a monk, and was succeeded by Randulf de Coliuil), and on the death of Randulf, William, son of Batrun,² succeeded.

The land of Ercycg, which contains all these above-mentioned churches, has always been subject to the Church of Llandaff in respect of all episcopal subjection, and in the time of the saints who first established bishoprics throughout Britain, until the time of Bishop Hergualdus, that Bishop stood seized of that diocese in all episcopal subjection in the matters of Synod, Chrism, Consecration, and Ordination, during the reigns of Etguardus, or Edward Confessor, Haraldus, and William, Kings of England, Grifudus son of Liuelin, Grifudus son of Riderch, Caratocus his brother, and Ris, likewise, Kings of Wales, and also of Kings Caratocus son of Grifud, and Riderch son of Caratauc, who reigned during the time of King William, and so without any claim until by reason of the Bishop's infirmity, and on account of a discord, he was deprived of the land, and so it remains from that day to the present, notwithstanding claim, and unjustly it was retained by the Cathedral Church of Hereford.

When King William conquered England, Bishop Hergualdus held the bishopric or diocese of the Church of Llandaff, extending from the mouth of the River Guy, or Wye, as far as the River Tygui, or Towy, with all episcopal dignity and authority. In his day, Catgucaun, son of King Mouricus, reigned in Glatmorcant as far as the ford of the Truncus, or Trunk, on the R. Tyuui; King Caratocus reigned in Ystratyu, Guent uch coit, and Gunnlyuic; and Riderch in Euyas and Guent iscoit. These three Kings were vassals of King William, and died during his reign. Their lands, together with the district of Ercycg, were held by Bishop Hergualdus in episcopal jurisdiction.

In this Bishop's time, Sandef the priest officiated in the church of Lan hardneu or Llanarthney, near Carmarthen, co. Carm.; after him his son Daniel:

¹ Roger, son and heir of Milo de Gloucestria, Earl of Hereford, *ob.* 1154.

² William Fitz-Baderon, Baron of Monmouth, *temp.* Will. I.

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Sulurit the priest in Lanncadauc, or Llangadock, co. Carm. ; after him, Elud.

In Pennbre, or Pembrey, near Kidwelly, co. Carm., Catmor, son of Mor ; after him, Gurhi son of Silli the doctor of Lanniltut, or Llantwit ; and afterwards, Sed.

In Lann elli, or LLanelly, co. Carm., Umel the priest, then successively Uchtrit, Ionas, Guasduiu, and Aidan.

In Lann Cinith, or Llangennydd, in Gower, co. Glam., the successive priests were Byuci, son of Idguinn, Cuelinn, Iaco coch, Albrit. Here Bishop Heruualdus ordained Caratocus (perhaps the King already referred to as having turned monk), a holy and religious man, to be a monk.

In Lanngeuelach, or Llangyfelach, co. Glam., there were Aggeru the priest, then Clidno.

In Lann ethrim, on the Clydach, co. Glam., Guidir the priest.

In Lann diuailauc, or Llandyfaelog, co. Carm., Auassei.

These aforesaid churches were consecrated, and priests ordained, by Bishop Heruualdus ; and in the district of Guhir, or Gower, and Cetgueli, or Kidwelly, and Cantref bichan, King Catgucaun reigned for many years until his death, holding as hostages therefor Cetimor torrauc, Asser mab Riderch, Garui, Selim mab Uuel, Guollguinn mab Limarch mab Athrem, Auel mab Tristan, Gulbrit mab Marchan, Mor mab Ceretic.

In Istratyu [Heruualdus] consecrated the churches of St. Michael, or Llanfihangel Cwmdu, co. Breckn., Lann cetguinn, Lannpetyr, or Llanbedr Ystradyw, Merthir issiu, or Patricio, in the same, both near Crickhowel, and committed the ecclesiastical cure of them to Matgueith and Isaac after him, and then to Beatus the priest, all of whom the Bishop had ordained to the priesthood and held fully under his episcopal authority during the time of King William, Earl William, and Uualter de Laci.

Diceto places Bishop Herewald in 1030: The Chronicle called *Brut y Tywysogion* (Ed. Master of the Rolls Series), p. 80, places this Bishop's death in 1104, and states that he was succeeded by Worgan (Urban), who was consecrated in Kent by Archbishop Ancellin (Anselm).

CHAPTER XXIII.

BISHOP URBAN.

THE text of the *Liber Landavensis* goes on to record the death of Herewald, the energetic prelate, in these words:— “Herwaldus, Bishop of Llandaff, departed to the Lord, Prid. Non. Mart., *i.e.*, 6 March (110 $\frac{3}{4}$), in the year of our Lord’s incarnation, one thousand one hundred and four; the forty-eighth year of his consecration, in the time of Henry I, King of England (5 Aug., 1100–1 Dec., 1135), and of Anselm, Archbishop of Canterbury (4 Dec. 1093–21 Apr., 1109), and the bishopric was vacant for four years five months and seven days. And on III Id. Aug., *i.e.*, 11 August, in the year of our Lord one thousand one hundred and seven,¹ during the time of the same rulers and by the same metropolitan, and in the thirty-second year of his age, Vrbanus, Archdeacon of Llandaff,² was consecrated Bishop at Canterbury in the presence of these English Bishops:—

Girardus, Archbishop of York, metropolitan (1101–21 May, 1108).

Mauritius, of London (? 5 Apr., 1086–26 Sept., 1107).

Windulf, of Rochester (or Gundulf, 19 Mar., 1077–7 Mar., 1108).

Ralph, of Chichester (Luffa, 1091–24 Dec., 1123).

Robert, of Lincoln (Bloett, 12 Feb., 1094–10 Jan., 1123).

Robert, of Chester (Robert of Limesy, Bishop of Lichfield and Chester, 1086–1 Sept., 1117).

Herbert, of Norwich (Losinga, Bishop of Thetford, 1091–22 July, 1119).

Ralph, of Durham (Ranulph Flambard, 5 June, 1099–5 Sept., 1128).

John, of Bath (John of Tours, July, 1088–29 Dec., 1122).

¹ R. de Diceto. Browne Willis, *Survey*, p. 45, gives 10 Aug., 1108, as the date of his consecration.

² Not so styled in the document described lower down. Can it be that in this there is a confusion with Archdeacon Urban of a later date?

The profession of canonical obedience to the Archbishop of Canterbury made by Urban at his consecration (and believed to be hitherto unpublished) is contained in a Canterbury Manuscript among the Cottonian Collections in the British Museum, Cleopatra, E. i. folio 30, as follows:—

PROFESSIO URBANI CLAMORGATENSIS EPISCOPI.

Ego URBANUS electus et a te consecrandus Clamorgatensis æcclesiæ antistes quæ in Uualis sita est . canonicam obœdientiam tibi promitto et omnibus successoribus tuis tibi canonicè succedentibus o ANSELME sanctæ Dorobernensis æcclesiæ archiepiscopo et totius Britanniæ primas.

And on the same day, at the same time,¹ [and most probably by the same prelates, William Giffard, Bishop of Winchester ; Roger of Salisbury ; William Warelwast of Exeter, and Reinelm of Hereford were consecrated.]

Bishop Urban is the central figure, or so to say, the principal actor in the drama of the Early Memorials of Llandaff. All that has gone before has led up to the efforts of the Bishop to revive, to maintain, to extend the claims of his diocese. Indeed, some have gone so far as to endeavour to show that the whole compilation of the MS. is a fraudulent attempt to bolster up the claims of Llandaff against the adjacent dioceses of Hereford and St. David's. Mr. Evans, on the other hand, shows² the "unreasonableness of much of the old criticisms by which the trustworthiness of the *Liber Llandavensis* was impugned." . . . "The charters,³ pure and simple are, on the face of them, genuine ; while the Synodical accounts, though based on facts, are clothed in the words of the compiler and decorated by certain touches calculated to impress rebellious subjects with a salutary fear of Church discipline." . . . "The writer was a divine who took an ecclesiastical, not to say a Llandavian, view of history. . . . It is not without a purpose that Dubricius, Teilo, and Oudoceus are styled Archbishops rather than Bishops." The same writer finds confirmation of the "palæographical evidence⁴ that the composition is later than the time of Urban," which effectually disposes of the criticism that the work was prepared to

¹ Here the text concludes abruptly at the end of the book, one or more pages being lost. The sentence thus cut short appears pretty clearly to have been continued in the way in which I restore it, the authorities for which are given by Eadmer, Florence of Worcester, and Simeon of Durham, as noted in the new Edition of Dr. Stubbs's *Registrum Sacrum*, p. 41.

² P. xxiii.

³ P. xxiv.

⁴ P. xxvi.

push forward the position which Urban had taken up against the neighbouring Sees. Mr. Evans further remarks¹ that if none of these documents in their present form can claim earlier date than the tenth, or, possibly in some cases, the ninth century, still the bare facts alleged by them may probably be admitted upon their evidence and are likely in themselves. But, apart from probability and internal evidence, the entries in the Book of St. Chad² prove conclusively that some kind of record was kept at Llandaff at least as early as the ninth century. It also corroborates the episcopacy of Nobis there, and thus establishes that the compiler was satisfied to record the names³ of the Bishops when contemporary documents were not ready to his hand. This is by the way of refuting the statements given in Haddan and Stubbs's *Councils*, vol. ii, that the internal evidence of this MS. is sufficient to prove that all the earlier charters which it contains were not contemporary with their professed dates; the closely parallel charters of the Abbey of Llancarvan in the *Vita S. Cadoci*, are of a similar character. The same lands indeed are in some cases granted by the same persons and for the same expressed reasons to Llandaff and to Llancarvan. . . . Its details are wholly untrustworthy. . . . Geoffrey of Monmouth and Giraldus Cambrensis are the first writers that systematically invent British and Welsh Archbishoprics respectively.

Be this as it may, Urban, who had spent much of his time in contentions with the neighbouring Bishops of Hereford and St. David's, and in long, laborious, and expensive journeys to Rome with appeals to Popes for justice, was the very man whom one would naturally expect to be searching into the origin of his temporalities, to be collecting ancient deeds and charters, and drawing up for himself a kind of portfolio of *pièces justificatives* on which to rest his case when the time came for him to lay it before the Papal Court. That he, or any one, invented these deeds is impossible to believe; and they, indeed, carry with them the stamp of truth, although they are for a great part transformed into a kind of *précis* rather than reproduced in the actual words of their texts.

The original petition or request made by the clergy and laity of the diocese of Glamorgan, that is Llandaff, announcing the election of Urban by popular voice, is preserved among the Harley Collection of Rolls in the British Museum (No. A. 3. VII). It is addressed to Archbishop Anselm, and sets out that

¹ P. xxvii.

² See p. 177.

³ See p. 178.

“ the *Ecclesia Clamorgatensis* has long been without a pastor, and that they have elected Urban a priest of the diocese of Worcester” (Browne Willis, following Le Neve, calls him Archdeacon of LLandaff), who is “ noble¹ by birth and manners, imbued with apostolic and ecclesiastical discipline, catholic in the faith, by nature prudent, docile, patient, temperate in his manners, chaste in his living, sober, humble, affable, tender-hearted, literary, learned in God’s law, cautious in his interpretation of the Scriptures, expert in ecclesiastical dogma, and gifted with sound understanding of ecclesiastical rules according to the path of the Scriptures, the traditions of the orthodox and the constitutions of the canons and of the decretals of the prelates of the apostolic See, one who both teaches by sound discourse and practices them, embracing that discourse which is faithful in accordance with doctrine, modestly checking those who resist, and prevailing in resistance of, and argument against, those who are opposed to sound doctrine ; hospitable, modest, a good head of his own household, no neophyte, possessing a good record in his several grades, ministering in accordance with ecclesiastical tradition, and prepared to undertake every good work to the satisfaction of every one requiring the reason of that hope which is in him,” and so forth.

The Rev. E. J. Newell, in his *History of the Welsh Church*, probably was unaware of the existence of this original document in the British Museum, when he writes²:—“ The Church in South Wales had now finally lost its independence, for Urban of LLandaff, although not imposed so violently upon his diocese as was Bernard, was apparently equally a nominee of the Normans, and was consecrated by Archbishop Anselm in 1107, when he professed canonical obedience to the See of Canterbury.” This profession has been already noticed.

Mr. G. T. Clark says of Urban that he was thirty-two years old when consecrated, and his conduct well justified the appointment. He found the Church of LLandaff a ruin, the See neglected, the revenues impoverished by the wars and ill-administered. The result of his appeal to the Popes, of which more will be mentioned hereafter, was the restoration and enlargement of the Cathedral, increase in the revenues of the See, and the establishing of an advantageous convention with his great and close neighbour Robert, Earl of Gloucester. Much of his energy was directed to

¹ Printed in Clark’s *Cartæ*, new Edit., p. 41. It is somewhat remarkable that Urban is not called Archdeacon of LLandaff in this document. But see p. 236 of this present work.

² P. 168.

the recovery of certain western districts, including Gower and parts of Carmarthenshire, which, in the centuries preceding the Conquest, and probably down to that event, appear to have been within the spiritual jurisdiction of the Bishops of Llandaff. By some means, however, they had become included within the diocese of St. David's, and, although the Popes took Urban's view and supported it strongly, St. David's gained the day, and has ever since extended over Gower and into Kilvay.

Urban, or, as he is called in the *Welsh Chronicles*, Gwrfan, and in a charter¹ in the British Museum, Gurganus, was universally celebrated for his wisdom and liberality, and his munificence towards the Cathedral of Llandaff and the monasteries which had suffered during the wars of Iestyn ap Gwrgan and Robert Fitz-Hamon. He was an active suppressor of vicious customs, and a conciliatory arbitrator in all contentions, which resulted in his diocese becoming more peaceful than any other part of Wales. His not unnatural desire to regain possession of those lands in the adjacent dioceses, which he believed, and probably with solid reason, to belong to Llandaff, was not realised, being cut short by his death when travelling abroad on his fourth journey to Rome on these matters in the fifty-seventh year of his age, A.D. 1133, but he succeeded in raising the impoverished revenues of his See, brought about by the negligence and inability of his predecessors, to a prosperous condition, and he was thereby enabled to rebuild his Cathedral, which had become little better than a heap of ruins during the troubled times of the Norman "winning" of Glamorgan. The old Cathedral Church was only twenty-eight feet long, fifteen feet broad, and twenty feet high, whereas in Willis's day (1718), he found the dimensions to be two hundred and sixty-three feet six inches from E. to W., and sixty-five feet broad.

The documents which are comprised in the next chapter relate to the disputes with Hereford and St. David's, which were brought to the notice of the Papal Court. Their actual chronological position is in some cases difficult to be determined, but in the main they have been properly placed in the *Liber Landavensis*.

The Rev. E. J. Newell, in his *History of the Welsh Church*,² writing of this great dispute, says that "St. David's claimed the country between Towy and Tawe with the Brecon district, and Hereford claimed Archenfield. Those who take a sceptical view of the older charters in the Book of Llandaff, say there can be

¹ *Harley Charter* 111, B. 4.

² P. 163.

little doubt that we owe these to a desire on the part of the LLandaff clergy to support their claim by written evidence. . . . But, on the other hand, some of these early documents are couched in an archaic Welsh which, it is averred, could not have been written in the twelfth century, and this is an argument of considerable force. . . . The document, which purports to record the decision of Edgar¹ in favour of Morgan Hên, whether it be genuine or not, shows clearly that the diocesan boundaries were considered the same as the civil boundaries, and the limits of the different dioceses probably varied very much from time to time, and thus the dispute arose. It is certainly probable that matters had been maturing for a long period before the final great cause of the twelfth century."

¹ See p. 208.

CHAPTER XXIV.

THE DISPUTE BETWEEN BISHOP URBAN AND THE BISHOP OF HEREFORD AND ST. DAVID'S.

THE *Liber Landavensis*, in addition to containing the texts already taken under consideration, has preserved to us no less than forty-eight communications which passed with the Papal Court and the Bishops of LLandaff, Hereford, and St. David's, in the historical suit relating to the boundaries of their several dioceses, and records or memoranda touching the same matter, and the Bishop of LLandaff's agreements with the Earl of Gloucester. I have arranged them as nearly as can be in chronological order, and given a summary of the contents of each. The places mentioned in Nos. 1, 13, and 26, have been referred to in earlier parts of this book.

I. Letter of Pope Calixtus II [1119-1124] to Bishop Urban, granting immunity to the Church of LLandaff from secular service, and the preservation to its uses of whatsoever by the gift of Bishops, Princes, and the faithful, or by any other just means, is known to belong to it: among which are especially mentioned the following:--

Llandaff, with its land—The churches of Elidon, St. Ylarius, St. Nisien, St. Teiliauus of Merthir myuor, and St. Teiliauus of Lann mergualt—Lann Ildut—Lann Petyr—Cula lann—Lann Cyngualan—Lann Teiliau portulon—Lann Teiliau talypont—Lann Gemei—Lann Dodei—Cilcyuhinn—Cruch guernen.

The Vills, with their churches, of Lann Catgualatyr with St. Cyuiu's Church, St. Tyuauc, Henriu, Merthir Teudiric, St. Oudoceus, St. Nuuien, Tynysan, Lann Cúm with its churches, Lannguern Cynuc, and Merthirdincat.

Lanngarth.	Lan helicon.
St. Teiliauus of Porth halauc.	Lann Mihacgel maur.
St. Teiliauus of Cressinic.	The Vill of Cairduicil, with
The churches of St. Cletaucus, and St. Sulbiu.	its church.
The Vill of Penuei, with its church.	The church of St. Catoc.
	Lann Coit.
	Talpontescop.

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Languonhoill.	Ourdeuein.
Riubrein.	Tref main.
Caircastell.	Tref mebion quichtrit.
Penniprisc.	Tref rita.
Trefmeibion.	Lann diniuil with its church.

With the tithes, oblations, sepultures, lands sanctuaries, and free commons of each of them : and with a minatory injunction against any persons who disturb this, and a blessing on those who maintain it. Amen. This is dated at Soissons by the hand of Grisogonus, Cardinal Deacon and Librarian of the Holy Roman Church, xvii kal. Nov., 16 October, Indiction XIII, A.D. 1119. 1st year of the Pontificate.

II. Letter of Pope Calixtus II to Ralph d'Escures, Archbishop of Canterbury, enjoining him to render justice to the Church of Llandaff, with respect to those who detain its property, and especially in regard to [Bernard] Bishop of St. David's (19 Sept., 1115-1147) and [Geoffrey de Clive] Bishop of Hereford (26 Dec., 1115-3 Feb., 1119/1120), who are alleged to have unjustly taken the lands and parishes of the said Church. Dated at Soissons, xvii kal. Nov., 16 Oct. [1119].

III. Letter of the Pope to Walter Fitz-Richard, who had become possessed of Nether Gwent, under Henry I's permission; Brian, son of Earl Robert of Gloucester; William, son of Badrun; Robert de Candos, or Chandos; Gefridus de Broi, Paganus Fitz-John, Bernard de Novo-mercato, Guinbaldus de Badalon, Roger de Berkele, William, sheriff of Cairti, or Cardiff; William, son of Roger de Renni; Robert Fitz-Roger, Robert "cum tortis manibus," and several other nobles in the diocese of Llandaff, warning them against the consequences of despoiling the Church of Llandaff. Dated at Soissons, xvii kal. Nov., 16 Oct. [1119].

IV. Letter of the Pope to the clergy, monks, and laity of the diocese of Llandaff, notifying his kind reception of Bishop Urban and desiring them to give him proper reverence and obedience, to recover the lost property of the See, and to contribute towards the support of the churches of the diocese. Dated at Soissons, xvii kal. Nov., 16 Oct. [1119].

V. Letter of Bishop Urban to Pope Calixtus II, showing that the Church of Llandaff, founded in honour of St. Peter the Apostle, as is shown by the Cyrograph of St. Teilo, the patron of the Church, had always been of supreme dignity until the time of Bishop Herwold, his predecessor, and in obedience to the Metropolitan Church of Canterbury and the King of the English. But recently, during the reign of King William [II],¹ having lost the greater part of its clergy, the Church was provided with twenty-four Canons, of whom at the present time not more than two remain. It has also suffered from spoliation and loss of tithes and clergy, and by the invasions of the Bishops of Hereford and St. David's: wherefore he petitions for succour.

There is no date given to this document in the *Liber Landavensis*, but Browne Willis,² quoting from the *Anglia Sacra*,³ dates it at Rheims in 1119, and Rees gives the title "apud Remos" in his edition.

VI. Letters of Ralph d'Escures, Archbishop of Canterbury, (26 April, 1114–20 Oct., 1122), to all the sons of the Church, requesting them, of their charity, to regard with the eyes of pity the indigence of the Church of Llandaff, which is proposed to be rebuilt; and to subscribe something of his possessions, in return for which a fourth part of the burden of penance imposed by his confessors shall be remitted to each contributor. There is no date to this document, but it is probably a little later than the preceding letter of Bishop Urban.

VII. Letter of Pope Calixtus II to Henry I, King of England, recommended Bishop Urban to him for assistance in defending his Church. Dated at Rheims, xi kal. Nov., 22 Oct., 1119.

VIII. Memorandum, that the Council of Rheims, which was convened by Pope Calixtus II, and at which King Lodguinus, or Louis VI, of France, and five hundred Archbishops, Bishops, and Abbots, as well as a large number of clergy and laymen, were present, began on the 20th and finished on the 29th October, 1119. Bishop Urban was also present, and the privileges of his Church,

¹ Rees reads: Willelmo Rufo rege regnante.

² *Survey of the Cathedral Church of Landaff*, 1718, p. 110.

³ Vol. ii, p. 673.

with all its dignity, were renewed, and a sealed charter granted with letters of greeting, to the Archbishop, King, and people. Rees points out that another record puts the date at 19-30 October.

IX. Confirmation by the Pope of the decrees made in the Council of Rheims, not especially affecting Llandaff, but directed to the general reformation of the clergy.

X. A.D. 1126: At this period we find in the *Liber Landavensis* the terms of the important agreement made between Bishop Urban and Robert, Consul, or Earl of Gloucester, one of the natural sons of King Henry I. His mother was Nesta, daughter of Rhys ap Tewdwr. He married Mabilia, daughter of Robert Fitz-Hamon, and thereby succeeded to the Honour of Gloucester, and was, by the King, created Earl of Gloucester. This agreement was made in settlement of all the claims which Urban advanced against the Consul and his dependants in Wales, and in regard to the lands which they would not admit holding from the Bishop.

1. The Earl grants to the Bishop a mill built by William de Kardi, or Cardiff, and its land, and a fishery in the river Eley, across the river, and a hundred acres of marsh-land between the Taf and the Eley, for arable or pasture; the head thereof to begin at the Bishop's demesne land and continue along; and common of pasture with the Consul's men, and in the Consul's woods, and with exception of Kybor (a hundred of co. Glamorgan, comprising Llandaff), timber for the use of Landaff Church, its Bishops and clergy and tenants, and pannage.¹ The Welshmen of the Bishop, to take with the Welshmen of the Consul,² and the Normans and English of the Bishop with the Normans and English of the Consul,² except Kybor, and Stuntaf Chapel, or Whitchurch, and the tithe of that town, and the land which the Earl gives to the said chapel for support of a priest by means of the tithe, provided that the parishioners visit the Mother Church of Llandaff at Christmas, Easter, and Pentecost, and burials be made at the said Mother Church.

2. In consideration of these concessions by the Consul to the Bishop, the said Bishop remits and quitclaims to the Consul all the

¹ Paisso, a liberty for hogs to run in forests or woods to feed on mast. E. Phillips, *New World of Words*, 1706. *Pastio porcorum*, Glandes, *Ducange*.

² Evans erroneously extends the contracted Latin here into *Consulibus*, instead of *Consulis*.

claims that he had upon him and his men, about all the lands which they alleged to be subject to the Consul's feudality.

3. And if any one of his own accord desired to admit that he holds Church land and wishes to restore it to the Church and the Bishop, and will have admitted it in the presence of the Consul or his Sheriff, or the Provost of Kardi, the Consul agrees that he may restore that land to the Church and the Bishop.

4. The Bishop will so construct the wear of his mill below his bridge that the road may be passable, unless prevented by rise of the river or tide of the sea.

5. The Earl will cause the wear of his mill on the Eley to be abolished.

6. The Earl's men, and any others, may buy and sell food and drink at LLandaff, and eat and drink there, but carry nothing away in time of war.

7. The men of the Bishop's feudality to exercise all kinds of commerce at LLandaff in time of peace.

8. The judgment by ordeal of red-hot iron shall be carried out at LLandaff; and the trench of the judicial water (for trial by casting persons accused of special crimes into it) shall be made in the Bishop's land which lies nearest to Kardi Castle.

9. If any Bishop's man accuse an Earl's man, or a man of one of his barons, with respect to any matter concerning which there may be a duel or wager of battle in their courts, sureties shall be given and judgments declared, and the duel shall take place in Kardi Castle.

10. If any Earl's man challenge any Bishop's man concerning any matter wherefore a duel should lawfully be made, sureties shall be given in the Bishop's court, judgments shall be pronounced, and the duel take place, in Kardi Castle; and the Bishop shall have the same right there in respect of that duel which he would have if it were carried out at LLandaff.

11. If a duel be demanded between two of the Bishop's men, it shall be tried and performed in his court of LLandaff.

12. The Bishop is to have his own Welshmen written in his register by view and testimony of the Consul's sheriff, and they shall be similarly discharged. The sheriff is to have his counterpart of his own Welshmen. The Bishop shall, in like manner, have a counterpart of the register of the Consul's Welshmen.

13. The Consul quitclaims to the Bishop and the men of his fee the money and all the customs which he claimed against them.

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This agreement, or concord, was made at Woodstock in the presence of King Henry I, these being the witnesses:—

William [of Corbeuil], Archbishop of Canterbury.
Geoffrey, Archbishop of Rouen.
William [Giffard], Bishop of Winchester.
Roger, Bishop of Salisbury.
Rannulf [Flambard], Bishop of Durham.
John, Bishop of Lisieux.¹
Oinus [de Condé], Bishop of Evreux.
Gaufridus, Chancellor.
David, King of Scotland.
Rotrochus, Count of Perche.²
Roger [de Newburgh], Earl of Warwick.³
Brientius Fitz-Count.⁴ Ysaac, Chaplain of the
Robert Doilli.⁵ Bishop.
Milo of Gloucester.⁶ Ralph, Sheriff of Kardi.
Edward of Salisbury. Pagan de Turbertiville.
Walter Fitz-Richard. Robert Fitz-Roger.
Pagan Fitz-John. Richard de St. Quintin.
Richer de Aquila.⁷ Maurice de Londres.
Robert de Sigillo. Odo Sorus.
Vchtred, Archdeacon of Geoffrey de Maisi.
Llandaff.

And the Sheriff R[alph] has the counterpart of this document.

Mr. G. T. Clark, in the *Cartæ . . . quæ ad Dominium de Glamorgan-
cia pertinent*,⁸ states that this remarkable document, witnessed in the King's presence by the King of Scotland and the principal English nobles, records an attempt by Robert, the wisest and most moderate of the Earls of Gloucester, to settle disputes of some standing between the Bishop of the diocese and the chief temporal Lord herein styled the Consul. Concessions are made and agreed to between the parties, and these, it is to be hoped, produced a better feeling between the temporal and the spiritual chiefs. The ordeal by hot

¹ Luxoniensi, for Luxouiensi, Evans ; Riconiensi, Richmond, Rees.

² Pembroke, Rees.

³ Died in 1153.

⁴ Flourished in 1141. He took to a religious life, and the King re-occupied his Barony.

⁵ Or D'Oyley, third Baron in 1140.

⁶ Created Earl of Hereford in 1140.

⁷ *Ob.* 1176.

⁸ New Edit., p. 56.

iron is to take place at Llandaff, and that by water on the low land near Cardiff Castle, and many points which sufficiently explain themselves are determined. The hundred acres of marsh, referred to as lying between the Taff and the Ely, are evidently a part of Canton Moor, which remained a marsh until recently, and is now occupied with houses, river and railway embankments. Among the witnesses are many who flit through the pages of early Glamorgan history. Kibor, or Kybor, now a hundred, was formerly Cantref Brenhinol, or the Princely Mansion, because it included the Royal residence and the borough of Cardiff, and consequently enjoyed certain *jura regalia*, continued to it by Fitz-Hamon. It lay between the lower waters of the Taff and Rhymney rivers, and extended from the crest of the high lands southward to the sea. Stuntau, or Ystum Taf, is Whitchurch, a parish attached to Llandaff, whose inhabitants had a right of burial there. The Bishop's bridge was probably on the site of the present bridge, and the wear that of Cabalva, penning back the river water for working the Lord's mill at Cardiff. The mill on the Ely herein agreed to be removed, probably kept back the water and flooded the marsh between the two said rivers.

XI. Letter or Bull of Pope Honorius II to Bishop Urban, following pretty nearly the same lines as that of Pope Calixtus of 16 Oct., 1119, and especially mentioning the following:—

Llandaff with its land. The churches of Elidon, St. Hilarius, St. Nisien, St. Teliauus de Merthirmimor, St. Teliauus of Lanngerruall, St. Peter, St. Ildutus. The Vills of Lann Gatgualatir with the church of St. Ciuiu, St. Tauauc with its church, Henriu with its church, Mertyr teudiric with its churches, St. Oudoceus with its church, St. Nuuien with its church, Tanasan with its church, Lann Cum with its churches, Lannguern cinuc with its church, Merthir dincat with its church, Lanngarth, St. Teliauus of Porth halauc, St. Teliauus of Crisinic, St. Cletaucus, The church of St. Sulbiu, The Vills of Penn iuei with its church, St. Teliauus of Talipont, Lann helicon, Lann mihaggel maur, The Vill of Cair-duicil, with its church, The church of St. Catocus, Lann Coit, Talponescop, Lann gunhoill, Riu brein, Cair castell, Penn i prisc, Tref meibion Ourdeuein, Tref main, Tref meibion guichtrit, Tref rita, Lann dineul with its church, Istrat elei, Tref

ginhill, Tref laur, Tref crintorth, Tref miluc,
Carn elfn, Merthir onbrit, Inis marchan with its mill
and maritime rights or borders within Taf and Elei, Inis
bratguen, Tref gillic, Inis peithan, Lann dilull,
Penn onn, Lann sanfreit, Tref meibion ambrus,
The church of Penntirch, Merthir cimliuer, Merthir
buceil, Twelve acres, which William de Cantolo unjustly
seized, and finally restored them to the Church, Lann gemei,
Lann cingualan, Cilciuhin, Porth tulon, Penn
iuei, Lanndotei, Culalan, Crucguernen, Guocof,
Nant baraen, Gulich, Luin elidon, Tref bledgur
mab aches, Tref bledgint, Henriugunma, Merthir
ilan, Lann meir penn ros, Lann dipallai, Porth
isceuin, Lann mihagel liclit, Tref iridiouen, Tnou
mur, The Vill of Lann cinmarch, with its meadow and fishing
wears on the Guai, and land beneath Castellguent, Penn celli
guenuc, Cestill dinan, with wood, meadow, and maritime
rights or borders, and Guorinid penichen, Guonliuiuc, Diu
guent, Euias, Istratour.

With their several tithes, oblations, sepultures, territories, sanc-
tuaries, and free commons. All the above to be free, with anathe-
ma expressed against those who go against this, and blessing of
those who uphold it. Amen.

The Pope's mark and a text in a circle are added at the foot.

Dated xiii kal. Mai., 19 April,¹ Indiction VI, 1128, fourth year
of the pontificate of Pope Honorius II.

XII. Letter of Pope Honorius II to William of Corbeuil, Archbishop of Canterbury, apostolic legate, and the English Bishops, showing that Bishop Urban had appealed against the detention of part of his diocese by Bernard, Bishop of St. David's, and Richard, Bishop of Hereford, but the said Bishops had not put in an appearance as defendants, he therefore has invested Urban with the districts of Ergin, Istratiu, Guhir, Cetgueli, and Cantref bichan, saving the rights of the defendant Bishops, and appoints the date of mid-lent for the hearing; Urban to hold the parts in dispute during the meantime, and the Archbishop to prevent the entry of the said defendants. Dated at the Lateran Palace, xiii kal. Mai., 19 April [1128].

¹ 9th April, Rees.

XIII. Letter of the same Pope to Henry I, King of England, notifying his investment of Bishop Urban in the above terms, and desiring the King to support him out of veneration to St. Peter and the Papal dignity. The date is the same as that of the previous document.

XIV. Letter of the same Pope to the clergy and laity of the parishes of Ergic, Istrat iv, Guhir, Cetgueli, and Cantre bichan, notifying the above proceedings and enjoining their obedience and reverence to Bishop Urban. The date is as above.

XV. Letter of Pope Honorius II, warning Walter Fitz-Richard, Brianus Fitz-Count, Paganus Fitz-John, Milo de Gloucestria, Batrun Fitz-William, Winbaldus de Badlon, Rotbert de Candos, Richard Fitz-Puntius, Robert Fitz-Martin, Robert Fitz-Rogier, Mouritius son of William de Lundriis, and other nobles of the diocese of Llandaff, against their plundering the Church of Llandaff, and threatening that he will confirm the punishment which Bishop Urban will inflict on them if they do not desist and obey him. The date is the same as that of the preceding letter.

XVI. Letter of the same Pope to the clergy and people of Llandaff, sending Bishop Urban back to them with letters, and commanding them to receive him with obedience, and to endeavour to recover the lost grants and possessions of the See. Dated at the Lateran Palace, xiiij (for xiii) kal. Mai., 19 April [1128].

XVII. Letter from Pope Honorius II (21 Dec., 1124–14 Feb., 1130) to Bishop Urban, commanding him to restore to William, Archdeacon of St. David's, a certain church not named, which, though granted and confirmed to him by the Bishop, he had unjustly taken away. Dated at the Lateran Palace, iiiij kal. Mai., 28 Apr. (? 1128 or 1129).

XVIII. Letter of Pope Honorius II to Bishop Urban, notifying that Winebald de Baeluna—the second Baron, by tenure of the barony of Baalun, or Baeluna, living in 1126—had granted, for his soul's health, the land of Cairlion to the monks of Monte Acuto, or Montacute, co. Somerset, and desiring him to concede the same. Dated at the Lateran Palace. kal. Jul., 1 July¹; or xvi kal. Jul.,

¹ 16 June, Rees.

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16 June (? 1128 or 1129). This text is found in two places in the *Liber Landavensis*.¹

XIX. Letter of Pope Honorius II to Archbishop William, notifying that he has appointed mid-lent to be the term for hearing the parties to the above-mentioned dispute, and desiring him to help forward the journey of Bishop Urban to Rome on this behalf. Dated at the Lateran Palace, Non. Oct., 7 Oct. [1128].

XX. A similar letter to King Henry I, with the same date.

XXI. *Concerning the first journey of Bishop Urban after making his appeal.*—Record that Bishop Urban, having journeyed to Rome with the appeal made by him in full Council at London, in presence of Archbishop William, against the above-mentioned Bishop, and the complaint having been heard by the Pope and Roman assembly, he returned seized of the districts of Guhir, Cetgueli, Cantre bican, and Ercycg, invested by the apostolic hand with a staff given to him in token of his investiture, and also with a charter of privilege, and letters for the Archbishop, the King, and the inhabitants of the said diocese, 1128.

XXII. Decree of the Pope, setting out the course of the preceding events as narrated above, the non-appearance of the defendant Bishops, the depositions on oath to the effect that the districts in dispute had been held quietly for forty years by Bishop Ervaldus, Urban's predecessor, made at the hearing by Sapiens, a priest; Maius, a layman; Robert and John, priests; Gulfredus and Adam, deacons, and adjudging with common deliberation of the Bishops and Cardinals that the aforesaid districts shall be held and possessed by Urban and his successors for ever, without any interruption by the churches of Hereford and St. David's. With the Pope's sign manual at the foot. Dated at the Lateran Palace, ii Non. Apr., 4 April, Indiction VII, 1129, in the fifth year of the pontificate of Pope Honorius II.

XXIII. Letter of the same Pope to Archbishop William, announcing the decision above mentioned, and desiring him to observe it. Same date.

XXIV. Letter of the same to King Henry I, in the same behalf. Date as before.

¹ Evans, pp. 30, 53.

XXV. Letter of the same to the clergy and people of the above-mentioned districts, commanding their obedience to Bishop Urban. Date as before.

XXVI. Letter of Pope Honorius II to Bishop Urban, taking the Church of Llandaff under protection of the Apostolic See, confirming its possessions, namely, Cantrebachan, Chedueli, Guoher, Estrateu, Ercincg, Guoronid, Penn echenn, Gunliuic, Diuent, Euias, and Estrateur, specifying its boundaries, as already given, but not quite so fully detailed, in the "Life of St. Oudoceus";¹ also confirming the churches, vills, and sites, as detailed in the Letter of 19 April, 1128, but with variations of spelling, probably owing to the inability of the papal scribes to grapple with Welsh orthography, much in the same way as is found in the Domesday Book names which passed through the hands of the foreign² compilers of that record;³ and threatening those who will injure the Church, and blessing its helpers. Amen. Amen. Amen.

Dated at the Lateran Palace, by the hand of Aimericus, Cardinal⁴ Deacon, and Chancellor, Non. Apr., 5 April, Indiction VII, 1129. In the fifth year of the Pontificate of Honorius II.

XXVII. The Exhortation of John [de Crema],⁵ Presbyter Cardinal and Legate of the Roman Church, with a pardon granted by him to all those who aid the Church of Llandaff, though without an expressed date, belongs to this period. It is addressed to all the faithful throughout England and Wales, and notifies that Bishop Urban has begun to rebuild the church from its foundation, and is in need of alms for that purpose. Fourteen days of enjoined penance are remitted to those who comply with this request.

XXVIII. The Summons of Archbishop William to Bishop Urban, notifying that the above Cardinal has appointed a Council to be held in London on the Feast of the Nativity of the Blessed Virgin, 8th September, must probably be placed in the year 1129,

¹ See pp. 89, 91.

² Birch, *Domesday Book*, S. P. C. K., 1908, pp. 22, 125.

³ Rees gives a footnote relating to the identification of the position of the Taratyr river or brook, which he finds in the rivulet that divides the parishes of Hom Lacy and Aconbury from Dynedor, and falls into the Wye four miles below Hereford. Caer Rein, or Caer Rhun (p. 91), may be the Roman camp at Aconbury.

⁴ *Cardinales for Cardinals*, Evans, p. 45.

⁵ Crena, Rees, p. 589.

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although it would seem that 1125 is the year attached to it by Sir Harris Nicolas.¹

XXIX. At this place the *Liber Landavensis* gives the Chapters of the Council of London held by the above-mentioned Cardinal John. It is not necessary in this place to deal with these decisions. The title of the documents, however, declares that the Council was held in the presence of Archbishop William and all the Bishops of his province, and in their presence. Bishop Urban, deeply oppressed by the conduct of the Bishops of Hereford and St. David's, appealed against them to the Audience of the Council of Rome.

XXX. *Concerning the second journey of V. Bishop of LLandaff.*—Here follows a memorandum that Bishop Urban journeyed to Rome a second time to be present there at the appointed term of mid-lent with his charters, documents, and witnesses, to prosecute his appeal; that the defendant Bishops did not put in any appearances; and that he gained his cause, and returned to his church safely and joyfully, bringing with him confirmatory documents in his favour, in 1129. Easter-day in this year fell on 14 April, mid-lent would therefore occur twenty days earlier, or about 25 March.

XXXI. Letter of Pope Honorius II to Bishop Urban, informing him that after his departure from Rome, Bernard, Bishop of St. David's, arrived with letters from Archbishop William, other Bishops, the King, and certain barons, and with evidence in support of his cause; appointing the next Feast of St. Luke (18 October), for a hearing of the matter; and commanding him to come prepared to answer concerning the district of Ewyas and land of Talabont, which had been the subject of a previous dispute between the parties. Dated at the Lateran Palace, v kal. Mai, 27 April [1129].

XXXII. Letter of Pope Innocent II (15 Feb., 1130–24 Sept., 1143) to the clergy and people of the five restored districts, enjoining on them obedience to Urban as to their father and Bishop.

¹ Nicolas lists a Council of London, 8 or 9 Sept., 1125; another in 1127; and a third on 1 August, 1129. None of these agree with that mentioned in this document.

Dated at the Palladium,¹ or Palace, v kal. Mart., 25 February [1129-1130]. Although the date of this document preceded the following, it is quite possible that there is some error, and that it should really follow it.

XXXIII. Letter of Pope Innocent II to the Prelates of the Church and all the faithful of God in England, announcing his election to the Papal Throne, and his excommunication of Petrus Leonis, or Cardinal Peter de Leon, who had caused himself to be elected Antipope. Dated at the Palladium, v Non. Mart., 3 March [1129-1130].

XXXIV. To this period also must be assigned the letter of Pope Innocent II to Bernard, Bishop of St. David's which has been entered in two places in the *Liber Landavensis*, showing that Bishop Urban had twice visited Rome on the matter of his dispute; that Pope Honorius II had appointed St. Luke's day for hearing the cause; that Urban had been prevented from attending at that date owing to ill-health, old age, and poverty, on which account the case is postponed for three years from this mid-lent; and desiring Bernard to come prepared to answer respecting Lannteliau maur, with its appurtenances, Lanteliau pimpseint, or Pymstent, co. Carmarthen; Kaircaiau, in Caio, co. Carmarthen; Penntiwin, or Pendine, co. Carmarthen; Lannteliau penllitgart, or Llan Deilo Llwydardh, co. Pembroke; Lannteliau Kilredin en emelinn, or Kiltrhedin, cos. Carmarthen and Pembroke; Lanyssan, with its appurtenances, or ? St. Ishmael's in Rhos, co. Pembroke; Brodlan, or Bronlan, a site not identified; and Lanworfrit, or Lann Gurfrit, also not identified; all of which appear to belong, as Urban asserts, to the diocese of Llandaff. In the second copy this passage reads "de Lanteliau maur cum pertinentiis suis . et de Lanteliau pimpseint Kaircaiau . et de Lanteliau mainaur brunuis cum pertinentiis suis . et de Lanteuledauc in ggair uyrdin . et de Lanteliau penn tiwin," etc.

XXXV. The next document in this series is a letter of the same Pope to Henry I, King of England, which has also been entered in two places, requiring him to support Bishop Urban and protect him and his Church. Dated at Ianua, or Genoa, ii Id. Aug., 12 August [1130].

¹ The Palatine, Rees.

XXXVI. On the same day the Pope wrote from the same place to Archbishop William—who appears to have administered the affairs of the diocese of Hereford during the period from the death of Bishop Richard, 15 Aug., 1127 to the consecration of his successor, Robert of Bethune, 28 June, 1131—informing him of the complaint made by Bishop Urban that he had permitted certain of his parishoners of Urceneuelde, or Archenfield, to communicate in the church of Hereford—against whom he (Urban) had pronounced sentence of excommunication—and was endeavouring to ordain (consecrate) a certain one of his priors—Robert of Bethune—to be Bishop of Hereford, commanding therefore that he is to desist from these doings. There are two copies of this in the MS.

XXXVII. An undated letter follows in this collection, addressed by Cardinal John to Bishop Urban, advising him of the delays which were taking place at Rome in regard to his case, and recommending him to postpone his (third) journey thither until more certain news should reach him regarding the Pope and the King. This document evidently appertains to the year 1130. Two copies.

XXXVIII. Letter, also without date, from Gregory, Cardinal Deacon of the Roman Church, to Bishop Urban, desiring his assistance when he visits Urban's diocese, as he on his part has strenuously supported Urban's cause and will continue to do so.

XXXIX. Letter of Pope Innocent II to Bishop Urban, announcing the election of Robert de Bethune, Prior of LLantony, to the See of Hereford,¹ on the death of Bishop Richard, commanding him to restore to that See the districts in dispute, as held during the lifetime of Bishop Richard, and promising that the dispute shall be settled according to law, "for it is not reasonable that if a Bishop, being summoned to obtain justice, is prevented by death, the Church on that account should sustain any injury." Dated at Carnotum, or Chartres, xvi kal. Feb., 17 January [1130/1].

XL. Letter of Pope Innocent II to Archbishop William, and his suffragan Bishops, twice entered in this series of documents, in favour of Bishop Urban, who lately came to the Papal presence (for the third time), commanding that he is to hold his diocese, respecting which Bishop Bernard complains against him, in peace

¹ Consecrated at Oxford, 28 June, 1131.

and quietness, and desiring that Uchtryd, the Archdeacon of Llandaff, and Isaac, another member of the chapter, be treated with good will and favour. Dated at St. Quentin's, or St. Quentin, in France, ii Id. Mart., 14 March [1130/1].

XLI. Letter of Pope Innocent II to Bishop Bernard, notifying that the hearing of the cause brought against him by Bishop Urban is to be taken on the next Feast-day of St. Luke; that Urban has also complained of violent proceedings by the Archdeacon of Hereford in ejecting him from the parishes in dispute; and commanding their restoration to Urban, who is to answer for them at the trial. Dated at Compendium, or Compiègne in France, vii Id. Apr., 7 April [1131].

XLII. Letter of Pope Innocent II to Bishop Urban, also entered twice in this series, appointing the next Feast-day of St. Luke, 18 October, to hear him in his cause against Bishop Bernard, in respect of the claim to the five previously-mentioned districts, as also in respect to Talebont. Dated at Pinerium, or Periers, v Id. Mai., 11 May [1131].

XLIII. Letter of the same Pope, on the same day, to Bishop Urban, reminding him of the date appointed for the hearing of the cause between him and Bishop Bernard; that the conduct of Rabel, Chamberlain of Tancarville, in ejecting the Bishop of Llandaff from the Vill of St. Teliawus of Lanmerwalt, or Llan Deilo Verwallt, otherwise Bishopston, in Gower, is to be brought by him (Urban) to the notice of King Henry I, who is not to permit any injury to the Church of Llandaff, but to restore its rights. Dated at Compendium, or Compiègne, in France, vii kal. Jun., 26 May¹ [1131].

XLIV. Letter of the same Pope to Bishop Urban, summoning him to come to the next Council, to be held on St. Luke's-day, 18 October, to answer Bishop Bernard respecting the boundaries of the diocese, as it is "better that this dispute should be determined in the Council at Rheims without much fatigue than in Rome with great labour and outlay." (This would be Urban's fourth journey on this matter.) Dated at Altisiodorum, or Auxerre, ii Id. Aug., 12 August [1131].

¹ 11 May, Rees.

XLV. Letter of the same Pope to Bishop Urban, pointing out that the festival of St. Luke had been appointed for the hearing of his case, and Bishop Bernard, accompanied by a large body of clergy and laymen, had put in an appearance, being prepared to proceed, but Urban's illness, deposed to by three persons on oath, had prevented it. The Pope thereupon now appoints Archbishop William, Thurstan, Archbishop of York, and Hugo, Archbishop of Rouen, to take charge of the case, and bring it to a peaceful conclusion; and Urban is commanded to attend before them, on pain of losing his case, on the Sunday, when the Gospel, "I am the Good Shepherd," is read; that is, the second Sunday after Easter (which fell on 19 April, in 1131), with his documents and his witnesses. Dated at Trecae, or Troyes, xi kal. Dec., 21 November¹ [1131].

XLVI. Letter of Pope Innocent II to Bishop Urban, commanding him to lay his case before Archbishop William, Thurstan, Archbishop of York (19 Oct., 1119–5 Feb., 1140), and H., Archbishop of Rouen, for their discussion. Dated at Heliocum, for Beliocum, or Beaujeu, Mâcon, in the Beaujolias. Id. Feb., 13 February [? 1131/2].

XLVII. Letter of the same Pope to Archbishop William, commanding him to dismiss in peace Bishop Urban's clergy and friends, and not to compel them to proceed to judgment until the case shall be certainly settled. Dated at Valentia, or Valence, Non. Mart., 7 March [1131/2].

XLVIII. An imperfect letter of the same Pope to Bishop Urban, consisting of the first four lines only, closes this collection of documents. The leaf on which the remainder was written is wanting. The death of Urban, in 1133, on his way to Rome, whither he appears to have journeyed for the fourth time, notwithstanding the Papal commands that his cause should be heard in Rheims² or in England,³ resulted, as has been shown, in the failure of the endeavour to secure the restoration of the districts in dispute to the Church of Llandaff in spite of the Papal mandates to that effect.

¹ December, Rees, p. 611.

² P. 256.

³ See Nos. xlv, xlvi.

CHAPTER XXV

BISHOP UCHTRYD.

AFTER a vacancy in the See, during which the temporalities were held¹ by Robert, Earl of Gloucester, Uchtryd, the Archdeacon of LLandaff mentioned in the papal letter No. XL of the preceding chapters, succeeded to Urban in 1140. He is also called Hutredus, Uttryd, Uhtred, Hustrid, Hustrud, Hicthredus, and Veredus.

Bishop Uchtryd is spoken of in the *Brut y Tywysogion* or *Chronicle of the Princes of Wales*² as a man worthy of great praise, the defender of the Church and the opposer of its enemies. He died, we are told, in the fulness of his age, in 1147, 1148, or 1149³. Rees gives a note⁴ concerning him to the effect that "he had a daughter married to Iorwerth ap Owen ap Caradocke, lord of Caerleon-upon-Uske, a great and mighty man in those parts."

Among the documents which belong to the period of this Bishop are the following:—

1. Profession of Bishop Vctredus to Theobald, Archbishop of Canterbury, who, with Robert, Bishop of Hereford, and Robert, Bishop of Exeter, were his consecrators.

PROFESSIO VCTREDI LANDAVENSIS EPISCOPI.

Ego UCTREDUS ad regimen ecclesie Landauensis electus, et a te reuerende pater Theobalde sanctæ Cantuariensis ecclesiæ archiepiscopo et totius Britannie primás per gratiam Dei antistes consecrandus: tibi et omnibus successoribus tuis tibi canonicè succedentibus debitam subjectionem et canonicam obedientiam per omnia me exhibiturum fore promitto.

(British Museum, Cotton MS., Cleopatra E. i, fol. 35.)

2. Letter of Robert, the Consul of Gloucester, to Bishop Wthred, and Robert Norreis his Sheriff of Glamorgan, notifying that he has granted, for the health of his soul and the souls of his

¹ Evans, *Lib. Land.*, p. 314.

² P. 177.

³ Hardy's *Le Neve's Fasti*.

⁴ Rees, *Lib. Land.*, p. 604.

Countess Mabilia and his ancestors and successors, in perpetual almoign, to the church (or abbey) of St. Peter, Gloucester, the Vill of Treigof with the land of Pennune, the church of Lankarvan, and other matters.

Witness: the Countess Mabel.

The date is about 1141.

(*Chartulary of St. Peter's, Gloucester*, Rolls Scr., II, 10;
Clark, *Cartæ*, new Edit., p. 99.)

3. Letter of Henry, Bishop of Winchester and Apostolic Legate, to Bishop Uthred, stating that Gilbert, Abbot of St. Peter's, Gloucester, is complaining to him of new chapels built in the parish of his church of Lankarvan; he therefore forbids Divine services to be celebrated therein, for he has taken all the Gloucester churches in the diocese of Llandaff, viz., Lankarvan, and others given by Maurice de Londonia, that is St. Michael's and St. Brigida's, under his protection, and they are to be in subjection to Gloucester Abbey. The date is about 1141.

(*Chartulary of St. Peter's, Gloucester*, Rolls Series, II, 14;
Clark, *Cartæ de Glamorgan*, new Edit., p. 98.)

4. Letter of Theobald, Archbishop of Canterbury, to Bishop Uthred, on the matter of the chapels at Lankarvan. This was probably the result, according to Mr. G. T. Clark,¹ of an appeal by the Abbot of Gloucester, the patron of Lankarvan, whose permission should have been requested before the chapels were recognised as places of worship.

The date is about 1141.

(*Chartulary of St. Peter's, Gloucester*, Rolls Series, II, 14;
Clark, *Cartæ*, new Edit., p. 98.)

5. The Grant by Maurice de Londoniis, with consent of his wife Adelais and his heirs, to his Ewenny Priory and his Prior of Hoggemora of the church of St. Brigida, common of pasture there, lands and tithes belonging thereto, and among other valuable gifts the churches of St. Michael of Colewineston, Haneduna, Esegarestun, all the churches of Carwathlan, or Carnwyllion Hundred, co. Carmarthen, Penbrei, St. Ismael's, Landivailoc, and the chapel in the wood of Hoggemora, for the support of at least thirteen monks

¹ *Cartæ*, new Edit., p. 99.

of the Order of Gloucester, is witnessed by Bishop Utrodus, Archdeacon Urbanus, and others.

(Margam Charter ; Clark, *Cartæ*, new Edit., p. 2265.)

6. Maurice de Londoniis notified to Bishop Veredus (for Uhtredus) his grants and confirmations to Ewenny Priory. This charter is remarkable because, although addressed to the Bishop, the Bishop is also a witness to it. It is also attested by Archdeacon Urbanus, and others.

(Margam Charter ; Clark, *Cartæ*, new Edit., p. 2266.)

7. Charter of Maurice de Londoniis granting and confirming to Ewenny Priory the foregoing possessions. Attested by :— Bishop Veredus, Urban and Iuor the canons, Hernaldus, priest, and others.

(Margam Charter ; Clark, *Cartæ*, new Edit., p. 2268.)

These charters, Nos. 5, 6, and 7, are recited at length in an inspeximus by King Henry VIII, under seal of his Duchy of Lancaster, 5th May, 8 Hen. VIII, 1516.

(Margam Charter ; Clark, *Cartæ*, new Edit., p. 2387.)

8. Charter of Bishop Hucredus made to Roger, Abbot of Tewkesbury, in the year 1146, whereby the controversy between the Bishop and the Abbot is terminated. The Bishop concedes all tithes, alms, and benefits within the diocese, which have been, or shall be, given to his monastery, and the Abbot quitclaims the tithes which he holds of the demesne arables of the Earl of Gloucester between the Taf and the Ely, two parts (of three) of the tithes of Malthelemaur, and the tithe of the land belonging to the chapel of St. John, which the Abbot had claimed to belong to St. Leonard's. The Bishop also adds a concession that persons within his diocese desiring sepulture at Tewkesbury may be buried there, regard being first had to the rights of Llandaff. Mr. Clark finds that each religious house was anxious to make its church a burial place for persons of importance. Funeral offerings were valuable, and it was not unusual to found an "obit" or a chantry at which masses for the soul of the departed were undertaken and paid for. Fine tombs also, or those of celebrated persons, attracted visitors, and their descendants often were laid beside them.

(Brit. Mus., Cotton MS., Cleopatra A. vii, fol. 68b ;
Clark, *Cartæ*, new Edit., p. 101.)

9. There was a convention or agreement between the Abbot and convent of St. Peter's, Gloucester, and Dom Robert Harding (of

whom nothing is known in Glamorgan history beyond this temporary connection with the Lordship), whereby the latter receives the manor of Tregof in Glamorgan with the land of Penum, and the Church of Lancarvan with its houses, curtilages and tithes on a five years' lease, mortgaged to him for four-score pounds of silver, by the Abbot. It is attested by William, Earl of Gloucester, and the whole county of Kairdif. Mr. Clark finds that after the specified term, Abbot Hameline transferred LLancarvan Church at a rent of sixty shillings to Urban, Archdeacon of LLandaff, and Urban surrendered it soon afterwards in presence of Bishop Nicholas. Still later the lease was surrendered by Archdeacon William to the Abbot who took seizin thereof. Shortly afterwards Archdeacon Ralph (occurs in 1171), in presence of the Bishop, holds the church on condition that if the sixty shillings rent be not punctually paid the lessor shall have power to take possession, and the incumbent is to deliver up the key to the Abbot. The date is Michaelmas, 1146.

(*Chartulary of St. Peter's, Gloucester*, Rolls Ser., II, 139 ;
Clark, *Cartæ*, new Edit., p. 100.)

10. At this time, or before 1147, Robert, the natural son of King Henry I, and Consul of Gloucester, notified formally to Bishop Uthred and Robert Norres, Sheriff of Glamorgan, his confirmation to Ewenny Priory of the gifts of Maurice de Londonia and Gilbert de Turbevilla, adding of his own accord twenty-one acres of arable land near the Vill of Kenfec, with a burgage in West Street as far as the black water without the gate of Kenefeke Vill, with sundry benefits and liberties, and with penalties for molestation. All this was done for love of St. Michael the Archangel. The document is attested by Bishop Uthredus, and others.

(*Chartulary of St. Peter's, Gloucester*, Rolls Ser., II, 135 ;
Clark, *Cartæ*, new Edit., p. 103.)

11. William, Earl of Gloucester, notified to the Bishop of LLandaff and his Sheriff of Glamorgan his confirmation to Margam Abbey of lands granted by William Scurlag at Langewi ; by William Scurlag the younger also at Langewi ; by Geoffrey Sturmy and Roger his son and heir ; of the agreement made between the abbey and Roger Sturmy ; and of the gift of Odo Sorus of houses of Canterel in the bailey of Bristol. The witness is : the Countess Hawisia. The date is between 1147 and 1183.

(Margam Charter Roll 544 ; Clark, *Cartæ*, new Edit.,
p. 109.)

CHAPTER XXVI.

THE ALLEGED BISHOP GODEFRIDUS, OR GEOFFREY. BISHOP NICHOLAS AP GURGANT.

SOME uncertainty and confusion arises as to the immediate successor of Bishop Uchtryd. Browne Willis,¹ following Godwin, finds that Geoffrey "dy'd possess'd of this See anno 1153, but this I conceive to be a Mistake for according to Mr. Wharton's Account of the Bishops of St. Asaph this Geoffrey was Bishop of that See and never of this, which being written *Lanelvensis*, I suppose occasion'd this Error." The *Brut y Tywysogion*² says that Geoffrey, Bishop of LLandaff, died when celebrating divine service in 1154. Bishōp Stubbs's³ *Registrum* places Bishop Uhtred's death in 1148, and the consecration of Bishop Nicholas ap Gurgant on 14 March in the same year, taking no notice of Geoffrey as Bishop of LLandaff, but recording the consecration⁴ of Geoffrey of Monmouth as Bishop of St. Asaph on 24 February, 1152. The actual terms of his profession are of interest, as they have never before been printed. The date of the death of Bishop Godefridus in 1154, as stated above, agrees with that of Bishop Geoffrey of Monmouth, Bishop of St. Asaph. In view of these facts, it is abundantly clear that we must discard this Bishop as having occupied the See of LLandaff. But in spite of this weight of evidence Rees⁵ states that "Galfrid, nephew of Uchtryd, was appointed to the See, but died at LLandaff in 1153, before he could enter on his charge. He was the celebrated Welsh Historian called Geoffrey of Monmouth and Galffrai and Gruffydd ab Arthur."

PROFESSIO GODEFRIDI LANELUENSIS⁶ EPISCOPI.

Ego GODEFRIDUS Laneluuensis æcclesiæ electus et a te uenerande pater Theodbalde Cantuariensis archiepiscopo antistes consecrandus tibi tuisque successoribus canonicè substituendis . canonicam obedientiam me per omnia seruaturum promitto.

(Brit. Mus., Cotton MS., Cleopatra E. i, fol. 37.)

¹ *Survey*, p. 47.

² P. 185 (Hardy's Edit.)

³ New Edit., p. 45. ⁴ New Edit., p. 47. ⁵ *Lib. Land.*, p. 628.

⁶ Lhan Elwy was the first name of the city of St. Asaph.

There is scarcely any evidence of weight that Geoffrey of Monmouth ever became Bishop of LLandaff. On leaving Monmouth he became Archdeacon of LLandaff, and was consecrated to St. Asaph—according to Le Neve's authorities cited in his *Fasti* in February 1151/2. It does not appear that the author identified the supposed Geoffrey, Bishop of LLandaff, with Geoffrey of Monmouth. Similarly, there is no evidence that Geoffrey of Monmouth was the son of an Arthur.¹ The historian Wendover calls him Gaufridus Arthurus. "Eodem anno (1151) Gaufridus Arthurus factus est episcopus sancti Asaph in Norwallia, qui historiam Britonum de lingua Britannica transtulit in Latinam." But Mr. James G. Wood of Lincoln's Inn, to whom I am indebted for valuable notes on this point of history, writing in 1902, says that William Parvus declares "Gaufridus hic dictus et agnomen habens Arturi, pro eo quod fabulas de Arturo honesto historiæ nomine palliavit," and considered it to be a nickname. Mr. Wood considers there is a strong suspicion that Geoffrey of Monmouth was so called because, until he became Archdeacon of LLandaff, he was Prior of Monmouth. Uhtred was Archdeacon of LLandaff before he became Bishop, and Geoffrey of Monmouth succeeded him in the Archidiaconate: this may be the solution of the difficulty. Mr. Wood continues to say that there are three charters to Monmouth Priory in the Record Office, hitherto incorrectly printed in Dugdale and Madox, bearing names of persons which enable him to fix their dates as exactly fitting in with that of Geoffrey succeeding Uhtred as Archdeacon. One may be dated as not earlier than 1138 nor later than 1139: Another, practically contemporary, mentions "Gofredus Monumetensis Prior": a third, possibly a little earlier, speaks of "Goffredus Prior."

BISHOP NICHOLAS, OR NICOLAS AP GURGANT,

was consecrated at Canterbury, according to the new Edition of Dr. Stubbs's *Registrum Sacrum*,² by Archbishop Theobald, Nigel, Bishop of Ely, Robert of Chichester, Bishop of Exeter, and Maurice, Bishop of Bangor, on 14 March, 1148, and died 6th July, 1183. This Bishop was the immediate successor³ to

¹ *Chronica*, Ed. H. O. Coxe, 1841, vol. ii, p. 250.

² P. 46.

³ *Lib. Land.*, Ed. Evans, p. 314. "Derechef voyda la Eglyse de landaf par la mort le Eueske Hustrud dont le conte Willame de Gloucestre fiz e heir le auant dit Robert auait la garde de la Temporaute de landaf. vacant le See. iekes a la venue Nichole son *proscheyn successour*."

Urban, for, says Browne Willis,¹ "there never was any Geoffrey Bishop of Llandaff." His death has been placed by Le Neve² as occurring either on 4th June or 6th July; Willis dates the Bishop's death II Non. Jun, or 4th June. He was the first Bishop³ of pure Welsh blood since the Conquest, a fact probably due to the policy of conciliation adopted by Robert Earl of Gloucester and continued by his son. Among the more important documents which research among the records of Glamorgan has brought to light are the following:—

1. The Profession which Nicholas, Bishop elect of the church of Clammorgan, made at his consecration to Archbishop Theobald in these words:—

PROFESSIO NICHOLAI CLAMORGANENSIS EPISCOPI.

(sive Landauensis.)

Ego NICHOLAUS CLAMMORGANENSIS ecclesie ad regimen electus, et a te uenerande pater . ó THEOB[ALDE] sancte CANTUARIENSIS ecclesie archiepiscopo et totius Britannie primas antistes consecrandus: tibi et omnibus successoribus tuis tibi canonicè succedentibus canonicam subjectionem et obedientiam me per omnia exhibiturum fore promitto.

(Brit. Mus., Cotton MS., Cleopatra E. i, fol. 35*b*.)

2. This Nicholas was admitted by the Chapter of Llandaff as Bishop to the Cathedral, installed and appointed diocesan and canon by authority of the Archdeacon of Canterbury, according to a memorandum contained in the *Liber Landavensis*, the translation of which, the names of the commissioners having been omitted in the MS., is to the effect that—We, by the authority of the Archdeacon of Canterbury, committed on this behalf to us, admit you, reverend father Dom Nicholas, into the present Church of Llandaff as Bishop. And you also, aforesaid father, we by the same authority install, and assign to you a place in the choir. You also, before-named father, we enthrone as diocesan of the present Church. And you also, aforesaid father, we admit into our Chapter house as brother and canon, and we assign to you the principal place.

3. This is followed in the MS. with the form of the oath to be taken by the Bishop of Llandaff on the day of enthronisation at

¹ *Survey*, p. 48.

² Hardy's Edit.

³ Clark, *Cartæ*, new Edit., p. 125.

his first entry before he goes into the cemetery, that is, at the end (*ora*) of the western stair. Herein he promises to maintain and defend all the rights and liberties of the Cathedral, and to observe the laudable customs and statutes thereof.

4. Then follows the form of the Bishop's oath, which is to be taken in the Chapter house, when he is admitted as canon and brother, wherein he promises as canon to observe all the laudable customs of the Bishop and Chapter, as well as the statutes of the Church; not to reveal the special counsels and secrets of the Church and Chapter, and to give faithful counsel and assistance to the maintaining of the liberties of the Church and all its temporal and spiritual possessions.

5. After this is given the text of the oath of obedience to be made to the Bishop by a canon when he is so admitted to be a canon; and the oath to be made by a canon in Chapter.

6. Note also that every canon is held to give, or to relinquish after death, out of his goods, a choral cope¹ according to the Church custom, worth five marks, or five marks towards the ornaments or fabric of the Cathedral, at the choice of the Bishop and Chapter; that is, if he has not given such a cope during his lifetime, he must be held to give five marks, as aforesaid, at his death.

The foregoing oaths and note belong probably to the time of Bishop Nicholas. They occur between the memoranda of his admission by the Chapter and the statutes made by Bishop William de Brewys in 1275, which will be noticed further on.

The following charters and deeds relate to matters arising in regard to the See and Diocese during the time of this Bishop.

7. Notification by Bishop Nicholas, that Urban, Archdeacon of Llandaff, has received from Hameline, Abbot of Gloucester, the custody of the church of Lancarvan, with all its appurtenances saving the tithes of Traygof, and sworn fidelity to the Monastery of Gloucester.

Date between 1149 and 1179.

(*Chartulary of St. Peter's, Gloucester*, Roll's Series, II, 12;
Clark, *Cartæ*, new Edit., p. 119.)

8. William de Lundoniis grants and confirms to the church of St. Michael [Ewenny] land under the rock of Caradoc Mailtor, just as Goda formerly held it, and the hill which Paganus Grossus held,

¹ Or hood, *capa choralis*, p. 308.

and land belonging to Vetus Castellum, or Oldcastle, adjacent to the stream running down from the land of Decacius, and within the district belonging to Gillibertus de Turbervilla—in this are twelve acres, which he grants in the presence of Bishop Nicholas and of Hamelinus, Abbot of Gloucester. The prior is to supply the chapel of St. James at Wica, or Wick, thrice a week. All this by way of an exchange for mountain land. The deed is attested by numerous notables of Glamorgan.

The date is between 1149 and 1179.

This is inspected by Henry VIII in a charter of 5 May, 1516.

(Margam Charter; Clark, *l. c.*, p. 2269.)

9. Notification by Bishop Nicholas that Urban, his Archdeacon, has renounced, in favour of the monks of Gloucester, his rights in the church of St. Cadocus of Lankarvan, which is known to belong justly to the same monks.

(*Chartulary of St. Peter's, Gloucester*, Rolls Ser., II, 13; Clark, *l. c.*, p. 121.)

10. Mandate of Bishop Nicholas, addressed to J. (Rural) Dean of Pennune, and others, commanding them to come on the next Thursday after Easter to Lankarvan, for Archdeacon William has surrendered the church of St. Cadocus of Lankarvan into the hands of the Bishop and the Abbot of Gloucester, and they are to give seizin thereof in the Bishop's name to the messenger of the Abbot.

(*Chartulary of St. Peter's, Gloucester*, Rolls Ser., II, 13; Clark, *l. c.*, p. 121.)

11. Notification by William de Londonia to Bishop Nicholas and others of his confirmation of the gift made by Mauricius de Londonia, his father, of the church of St. Michael, Ewenny, and the church of St. Brigida, land along the Ewni stream, wood on the south of the river Alun, and other property, with sixty-six acres of the fee of Colwinestone and the church of St. Michael there, etc.,

(*Chartulary of St. Peter's, Gloucester*, Rolls Ser., II, 229; Clark, *l. c.*, p. 120.)

12. The charter of Keneithur, son or Herbert, son of Godwinet, and his brethren, whereby they quitclaim the land of Raneth, which their father held at a yearly rent of two pence per acre during the will of the Abbot of Margam, and abjure their holding, is attested and sealed by Bishop Nicholas;—Eiglin de Purbica, or Purbeck, Sheriff of Glamorgan; Robert de Westbiria, Prior of Cardiff;

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Roger, Prior of Eweni; John, son of Kennor; Urban, Canon of Llandaff; Abraham Gubio; William Traversus; Rodbert, the Bishop's chaplain; Isaac the Dean, and others being witnesses.

The date is about 1151.

(Margam Charter; Birch, *History of Margam Abbey*, p. 26; Clark, *l. c.*, p. 128.)

13. William, Earl of Gloucester, notified to Bishop Nicholas and to his Sheriff of Glamorgan, his gift to Margam Abbey of land in the mountains bounded from the lower to the upper brow of the mountains; to the source of the Kenfig river; to the source of the Frudel stream; to the ford of Kewelthi on the River Avan; and so to the sea.

Among the witnesses are:—

The Countess Hawisia.	Ralph, Abbot of Neath.
Conan, Abbot of Whitland.	William de Bosco, Sheriff.
Richard, Abbot of St. Augustine's, Bristol.	Robert, Chaplain.
	Herveus, Clerk.

This deed is inspected by Hugh Le Despenser, Lord of Glamorgan and Morgan, on 9 October, 12 Edw. III, 1338.

(Margam Charter; Clark, *l. c.*, pp. 1214, 2273.)

14. Earl William notified to Bishop Nicholas and to his Sheriff of Glamorgan his grant and confirmation of the gift which his father, Earl Robert, and his mother, the Countess Mabel, made to the monks of Clairvaux, of all the land between the River Kenefeg and the further River Avan, which lies to the west of the hermitage of Theodoricus, with numerous other gifts and privileges, confirming them to Margam Abbey for ever.

The witnesses include:—

The Countess Hawisia.
Brother Hostus, of St. Omer.
Hamo de Valoniis, and many others.

It is inspected by Hugh Le Despenser on 9 October, 12 Edw. III, 1338.

(Margam Charter; Clark, *l. c.*, p. 1219.)

15. Bishop Nicholas sealed a charter made by Leuuar, son of Meruit, granting specified lands to Margam Abbey, because the granter had no seal. The Bishop's seal is still attached to this document.

(Margam Charter; Clark, *l. c.*, p. 122.)

16. Bishop Nicholas confirmed the grant of the church of Colwinestuna, or Colwinston, which Maurice de Lundoniis made to the church of St. Michael [of Huggomora] and the monks thereof, in the presence of the Bishop especially called to witness it. This church was thus given with all its appurtenances free and quit in tithes and customs, namely, land enclosed by two roads and a water which had been abstracted from the church. Thereupon the monks presented to the Bishop two persons of good fame, William the Priest and Philip, son of Master Ralph, whom, at the requests of the monks and Maurice aforesaid, he instituted to the cure (*impersonavi*) under condition that they pay yearly one silver mark to the church of St. Michael of Huggomora and the monks therein, viz., half a mark at the Annunciation of the Virgin and half a mark at Michaelmas, and on the death of one the other on paying the full mark is to hold the said church, and after decease of both the said church is to remain to the church aforesaid of Huggomora and the monks thereof. The witnesses are: Ralph and Master John, canons of Llandaff.

On the same day Maurice de Lundoniis and the monks of St. Michael formally abandoned their claim (*disratiocinati sunt*) to tithes of land which Richard Latimarius held of William de Lundoniis and Maurice his son, and so that Dom Lefricus and William and John, his sons, quitclaimed the same land to the church of St. Brigida and the monks therein.

The witnesses hereto are: Master John, and Ralph de Lancarban, Isaac the priest, Harnald the priest, Richard de Marcos. Gillebert the priest, Oen the knight, Ris Walensis, Edward the provost, William Travers and William de Lancarban, clerks. No seal remains. There is no date expressed.

(Brit. Mus., Cotton Charter xi, 24; Clark, *l. c.*, p. 124.)

17. Record of a charter whereby Bishop Nicholas confirms to Tewkesbury Abbey and Roger, the Abbot, all the tithes, benefices, and churches given, or about to be given, to that Abbey that lie within his diocese, and permission to give sepulture in that Abbey subject to the right of the Mother Church of Llandaff; confirming also the agreement made by Bishop Huctredus, his predecessor, and Llandaff Cathedral, with Abbot Roger and Tewkesbury Abbeys, in accordance with the terms of Bishop Huctred's charter.

No date is expressed.

(Brit. Mus., Cotton MS. Cleopatra A. vii, fol. 69; Clark, *l. c.*, p. 129.)

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18. Grant and general confirmation by Bishop Nicholas to Margam Abbey of all the gifts made to it by Rodbert, Earl of Gloucester, Earl William, his son, and Rodbert, son of the said William—(who died during his father's lifetime, in 1166)—set out in detail in the document. It is attested by :—

Roger, Prior of Eweni.	Hugh, the Bishop's monk.
Edwin	Rodbert, Chaplain.
Adam	Germanus, clerk.
Benedict	

Monks of Gloucester.

The date appears to be between 1153 and 1166.
(Margam Charter ; Clark, *l. c.*, p. 131.)

19. Grant and general confirmation by Bishop Nicholas to Margam Abbey of all the gifts made to it by Rodbert, Earl of Gloucester, for founding an abbey of monks of the Order of Clairvaux ; by William, Earl of Gloucester, his son, and by Roger de Haubertunia. The deed is attested by :—

Bertramnus, Prior of Eweni.
Peter
Hugh
Adam
Edwin

Monks of Gloucester.

Herewald and
William, canons of LLandaff, and others.

(Margam Charter ; Clark, *l. c.*, p. 132.)

20. Record of a charter of Bishop Nicholas, confirming to Tewkesbury Abbey all the churches and benefices which it holds within his diocese, herein set out in detail ; power, on vacancy of rectories, to supply vicars ; tithes and portions of tithes, and other lands, etc. Mr. Clark considers this to be an exceedingly important charter, since it not only enumerates the possessions of Tewkesbury Abbey in Glamorgan, but gives the names of many places, and especially of chapels, the remembrance of which would otherwise be lost, and which indeed are not now easily to be identified. Some of these names appear to be incorrectly written. No date is expressed, and no witnesses are mentioned.

(Brit. Mus., Cotton MS., Cleopatra A. vii, fol. 68 ; Clark, *l. c.*, p. 133.)

21. Testimonial letter of Bishop Nicholas, certifying the settlement of a dispute or controversy which had arisen between the Abbot of Margam and Richard of Kardif, concerning the land of

Blakescerre, now Sker, a parish between Newton Nottage and Kenfig, on the coast of Glamorgan. Neither date nor witnesses are expressed. Mr. T. Gray of Port Talbot, in his recent work on the buried city of Kenfig, gives a view of Sker.

(Brit. Mus., Harley Charter 75 A. 15 ; Clark, *l. c.*, p. 135.)

22. Chirograph deed of arbitration, addressed by Theobald, Archbishop of Canterbury, to Bishop Nicholas, adjudicating in the cause between Job, the Priest, parson of the Church of St. Leonart of Newcastle, and Master Henry Tusard, of St. James's Church, Chenefeg, or Kenfig, in respect of parishioners and tithes.

It is attested by :—

Roger [of Pont l'evêque], Archbishop-elect of York.

John, Treasurer of York.

Thomas [? Treasurer] of London.

J[ordan, Treasurer] of Salisbury.

Richard Castel.

Dated at Canterbury (before 10 October), A.D. 1154.

(Margam Charter, Clark, *l. c.*, p. 138.)

23. Testimonial letter of Bishop Nicholas, certifying that Ralph, Archdeacon of Llandaff, has undertaken in his presence the charge of the church of St. Cadoc of Lankarvan, to be held of the Abbot and Convent of Gloucester as long as he pays the stipulated rent of sixty shillings yearly to the Abbey, and observes certain conditions ; ratified by the Archdeacon on his oath, in presence of the Archbishop of Canterbury and Gilbert [Foliot], Bishop of London.

The date is between 1163 and 1183.

Mr. Clark states that evidently great jealousy existed between the Bishop of Llandaff and the Abbot of Gloucester, for the Archbishop and the Bishop of London were called in to pacify the parties. Archdeacon Ralph retired, and Bishop Nicholas acknowledged the right of Gloucester Abbey to their general ecclesiastical property in Glamorgan, and the property so remains.

(*Chartulary of St. Peter's, Gloucester*, Rolls Ser., II, 11 ;

Clark, *l. c.*, p. 143.)

24. The preceding matter forms the subject of a notification or testimonial letter under seal by G[ilbert Foliot], Bishop of London, setting out the state of the case, and ratifying the full assent and agreement of the two parties, Archdeacon Ralph having, in this

behalf, given an undertaking on oath, which is confirmed by the authority of the Bishop of the diocese.

(*Chartulary of St. Peter's, Gloucester*, Rolls Ser., II, 11 ;
Clark, *l. c.*, p. 145.)

25. William de Londoniis granted, for the souls' health of his father and his ancestors, the chapel of Saint Kehinwehir (Llan-geinor or Egleskeinur), with adjacent lands, to Clement, a deacon, in perpetual alms, in the presence of Bishop Nicholas. This is attested by :—

William, Dean of Grunuhd, or Gronoeth.
Richard, Priest of Marcros, and others.

No date is expressed.

(Brit. Mus., Harley Charter 75 C. 30 ; Clark, *l. c.*, p. 160.)

26. The charter of the sons of Herebert, whereby they grant to Margam Abbey the land they hold under the Earl of Gloucester at Killecullum, on condition of a yearly payment of ten shillings to them, and they will render the service due to the Earl from the tenant, is sealed by Bishop Nicholas, Walter, Abbot of Neath, and John, Abbot of Margam, because the grantors have no seal. For this concession the Abbey paid five marks to the grantors.

(Margam Charter ; Clark, *l. c.*, p. 243.)

27. The composition between the Abbey of Margam and Helias, clerk of Newcastle, respecting the tithes of the land of Sturmi, appears to have been settled by means of the testimonial letters of Bishop Nicholas of good memory, and others, in a maner agreeable to both parties. It would seem that this was effected after his death.

(Brit. Mus., Harley Charter 75 A. 34 ; Clark, *l. c.*, p. 196.)

CHAPTER XXVII.

BISHOP WILLIAM OF SALT-MARSH.

ON the death of Bishop Nicholas ap Gurgant, which occurred on 6th July, 1183, the See remained vacant until the consecration of William, his successor, on 10th August, 1186, at Lambeth, by Archbishop Baldwine. Canon Holmes's edition of Dr. Stubbs's *Registrum*¹ calls this Bishop William Saltmarsh, Willis² calls him "William de Salso Marisco, a person of Great Discretion and Probitiy." He was probably called "of Salt Marsh," as having come originally from a place of that name in Gloucestershire, where Margam Abbey³ had property leased in 1338, and exchanged it with Tewkesbury Abbey for Glamorgan property in 1484-1486. The *Liber Landavensis* has a memorandum or record to the effect that:—"Derechef voyda la Eglise de landaf par la mort le Eueske Nicole lan del Incarnacion . M . C . lxxxiiij . dont le Conte Willame auoyt la garde de la Temporaute de landaf . e morust le Conte Willame mesme cel an . E le proscheyn successour Nichole : fust le Eueske Willame de sauz Marreys."

Hardy, in his edition of Le Neve's *Fasti*, states that he was previously Prior of St. Augustine's, Bristol. This Bishop died in 1191, after occupying the Bishopric for about five years.

Several documents belonging to the period of Bishop William are still extant. The more important among them are the following:—

1. About the year 1190, Matildis de Soor, or La Sore—a member of a prominent Glamorgan family—notified by charter, addressed to Bishop William, that she has granted and confirmed to Margam Abbey four acres of land of her dower, on the middle of the slope of the hill of Karuesdune, or Caruenesdune, by concession of her superior lady of the land and granddaughter, or niece, Milisant, for the souls' health of herself, her husband, her son William, and her ancestors and successors, to be free from all service and taxation. The charter is declared to be sealed with the seal of the said

¹ P. 50.

² P. 48.

³ Clark, *Carte*, pp. 1227, 1725, 1728 ; Birch, *Hist. of Marg. Abbey*.

Milisant, because the said Matildis has no seal, and also in proof of Milisant's concession.

Among the witnesses are:—

Godefridus, Monk of Margam.
William de Bedintune,
Brother Jordan, and } *Conversi* of Margam.
Brother Wittfare,
Richard, Priest of Bonevill.
Augustine, Chaplain of St. John's, Kaerdif.
Osbern, Cellarer of Neth Abbey.
Walter son of the Priest Richard.

(Brit. Mus., Harley Charter 75 D. 25 ; Clark, *Cartæ*, new Edit., p. 204.)

2. Hugh, son of Rodbert of Lantcarvan, notifies by charter, addressed to Bishop William, his grant and confirmation to Margam Abbey, with consent of his friends, his wife, and Henry de Humfranvill, his lord, of an acre of land for building a chapel in honour of St. Meuthinus at the Monks' Grange of Lantmeuthin, for the souls' health of himself, his wife, his lord, his ancestors, and his successors.

Among the witnesses are:—

Roger, Cellarer of Margam.
Godfrey, Monk of Margam.
Auel, Priest of St. Hilary.
Walter, Chaplain of Lantcarvan.
Brother Witfare,
Richard Terri, } *Conversi* of Margam.
And Walter Rufus,
Margeria, wife of the grantor.

(Margam Charter ; Clark, *l. c.*, p. 182.)

3. Notification by the above Hugh to Bishop W[illiam] of his grant to Margam Abbey of land at Landmeuthin, with assent of his lord Henry de Umframville and others. This was ratified in the Cardiff County Court.

Among the witnesses are:—J., Prior of Margam ; R, the cellarer ; Vincentius and W. de Bedintona, Monks ; Jordan and Ralph Picard, *Conversi* ; William, Prior of Goldcliuë, afterwards Bishop of Llandaff 1219-1229. No date is expressed.

(Margam Charter ; Clark, *l. c.*, p. 2274.)

4. The same Hugh notified to Bishop William, in a charter, his grant and confirmation to Margam Abbey of thirty acres of land in Lantmeuthin, with assent of his lord Henry de Humfranvill, etc. This resembles in some respects the previous document, but the witnesses are not quite the same, but among them is William, Prior of Goldclue, afterwards Bishop of Llandaff.

(Margam Charter ; Clark, *l. c.*, p. 387.)

5. Milisant, daughter and heiress of William Mitdehorguill, notifies by charter, addressed to Bishop William, her gift and grant to Margam Abbey of land at Turburnesdune on the west thereof as far as the high road from Fennebrigge towards Wigetune, and so forth.

(Margam Charter ; Clark, *l. c.*, p. 389.)

6. The same grantor notifies to Bishop William other gifts to Margam Abbey, and confirms the grant by her mother Milisant to the same abbey of land at St. Nicholas, etc.

(Margam Charter ; Clark, *l. c.*, p. 390.)

7. Bishop William attests a grant and confirmation by Adam, son of Roger de Sumeri, a member of a powerful Glamorgan family, of gifts made by Milisant his wife to Margam Abbey of a lease of meadow at St. Nicholas.

Among the witnesses are :—

Bishop William.

Hamo de Valuniis, Sheriff of Kardif.

Canon Richard.

Wilkinnus de Cantuaria.

(Brit. Mus., Harley Charter 75 D. 10 ; Clark, *l. c.*, p. 177.)

8. William Doggeuel notified by charter, addressed to Bishop William (probably William of Saltmarsh), his grant to Margam Abbey, out of his freehold, of all his meadow land below Rahat, or Roath, near Cardiff, in the marsh towards the south, not only that of his own demesne, but that also which his mother holds in dower, after her death ; land outside the eastern gate of Kardif, towards the N., with a croft ; and one acre where the monks choose to select it in his land of Lisbonit, or Listallapont : all to be free of royal or other service, for which the grantor or his heirs will be answerable. For all this the monks excused the grantor from a debt of ten shillings.

(Margam Charter ; Clark, *l. c.*, p. 181.)



SEAL OF ISABELLA, COUNTESS OF GLOUCESTER.



SEAL OF MILISANT, DAUGHTER OF WILLIAM MITDEHORGUILL.

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9. Memorandum or docket of a charter of Bishop William, confirming to the church of St. Mary, Tewkesbury, and to the church of St. Mary, Cardiff, all the churches, tithes, and alms which they hold within his diocese, with their universal liberties, just as Bishop Huctredus and Nicholas his successor have confirmed them. Neither date nor witnesses are given.

(Brit. Mus., Cotton MS., Cleopatra A. vii, fol. 69; Clark, *l. c.*, p. 177.)

10. Memorandum or docket of the charter of Ralph de Sumeri, made by Alanus, Abbot, and the monks of Tewkesbury, respecting the gifts of his ancestors, confirming two parts (in three) of all his tithes in his demesne of Dinaspowis, viz., of sheaves, lambs, pigs, calves, colts, gardens, orchards, flax and wool, cheese, and all things renewable yearly, whereof tithes is wont and due to be paid, and of all increments, essarts, and improvements which have been, or shall hereafter be, made there subsequently to the aforesaid gifts of his ancestors.

The witnesses are :—

Bishop William.

Archdeacon Urban.

(Brit. Mus., Cotton MS., Cleopatra A. vii, fol. 69; Clark, *l. c.*, p. 200.)

11. Memorandum or docket recording the decision of Bishop William and of Walter, Abbot of Neath, and W., Prior of Gholclive, concerning the chapel of Cogan and the two parts (of three) of the tithes of R. de Sumeri, all of which R. de Sumeri, clerk, his son, by authority of the Papal letters demanded from Abbot Alan and the convent of Tewkesbury, and all were adjudged to belong to the said Abbot and convent. It was also adjudged that the said chapel belonged to the church of Landochan as its mother church, and the tithes to the church of Cardiff.

(Brit. Mus., Cotton MS., Cleopatra A. vii, fol. 69 *b*; Clark, *l. c.*, p. 361.)

12. Memorandum or docket recording that there are preserved at Tewkesbury the letters of Institution granted by Bishop William, at the presentation, by Abbot Alan and the monks, of R. de Sumeri, a clerk, to the chapel of Cogan, charged with the yearly payment of one pound of wax to the mother church of Landochan, or Llandough-juxta-Cardiff; and on the incumbent's resignation

or assumption of secular habit the chapel is to revert in its integrity to the mother church and the disposition of the monks of Tewkesbury.

(Brit. Mus., Cotton MS., Cleop. A. vii, fol. 69 *b*; Clark, *l. c.*, p. 183.)

13. Bishop William certifies to the terms of a convention made in LLandaff Cathedral, in the presence of himself as Bishop, the Archdeacon, the clerks and the canons, between the monks of Margam and certain Welshmen named—

Richeredus son of Chenaf.	Itellus, and
Ruwatlanus son of Brehenelegan.	Ketherech, brethren.
Wasmihaggel son of Cradocus.	Ragevarh son of Grifinus.
Abithegwin, and	Cradocus son of Bletheri.

These latter abjured upon the altar of St. Theliawus, or Teilo, in the Church of LLandaff, and the relics of the same Church, and remised to Margam Abbey for six years, all their claim upon the land of Bradetune for themselves, their kinsmen, and all Welshmen, present and future, and warranted the property for a term of six years against all Welshmen, commencing at Michaelmas the second year of the Coronation of King Richard I (which took place on 3rd September, 1189). The Abbot of Margam gave them three marks to divide among themselves, and they on their part pledged their Christianity in the hand of the Bishop and Archdeacon (*i.e.*, to submit to excommunication if unfaithful) to keep the convention faithfully giving as pledges or sureties for their fidelity, other Welshmen, *viz.*—

Grunu Wirth.	Ketherech son of Cradocus.
Keneithur Canterel.	Tuthenert.
Gurganus of Peuduuelin, or Pendoylon.	

The witnesses to this interesting document are :—

Archdeacon Urban.	Habraham Gobio.
Richard, the Bishop's Chaplain.	Nicholas Gobio.
William of Deitune.	Ralph, Parson.
William of Portesc[uit].	Habraham Bleinwit,
Roger of Newburgh.	

and all the members of the Chapter of LLandaff. The date is 1190. The Bishop's seal is attached to the deed. It is of pointed-oval shape, in light brown wax, about three inches long and one inch and three quarters wide. The design is an effigy of Bishop

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William in the usual conventional style. On the reverse is a small oval counterseal, about one inch and a quarter by one inch, bearing a fine impression of an ancient gem, cracked before the seal was made, probably from the ring of the Bishop. The subject is an imperial bust, bearded, and in profile to the right couped at the neck.

(Brit. Mus., Harley Charter 75 A. 17; Clark, *l. c.*, 203.)

14. Pagan de Turbervilla notifies by a charter, addressed to Bishop William, his grant and confirmation to Margam Abbey of all the land which his lord William, Earl of Gloucester, gave him in Newcastle in Coitkard, free of service. In return the monks of Margam gave him twenty marks of silver to help him to recover his land and inheritance in Mersfeld, probably Marshfield, co. Monmouth.

The witnesses include:—

Bishop William.

Archdeacon Urban.

Walter, Abbot of Neath.

Hamo de Valuniis, Sheriff of Kaerdid.

Thomas, the Bishop's chaplain, and many other notables.

There are three copies or forms of this, slightly variant; the witnesses are not the same in all cases.

(Margam Charter; Clark, *l. c.*, p. 384, cf. 385.)

15. Charter of Bishop William to the archdeacons, deans, parsons, and vicars of his diocese, announcing that he has taken Margam Abbey under his special protection.

(Brit. Mus., Harley Charter 75 A. 16; Clark, *Cartæ, l. c.*, p. 382.)

For a confirmation charter of Bishop William see No. 11 of the charters of Bishop Elias, further on.

CHAPTER XXVIII.

BISHOP HENRY OF ABERGAVENNY.

THE See of LLandaff again became vacant from the death of Bishop William of Saltmarsh, in 1191, until the appointment of his successor, Henry of Abergavenny, who was consecrated on 12th December, 1193, at Canterbury, by Archbishop Hubert, died on 12th November, 1218,¹ and was buried in LLandaff Cathedral.² During this vacancy of the See, John, Count of Moreton, brother of King Richard I, and afterwards King of England, had possession of the temporalities as belonging to his lordship of Glamorgan, to which he succeeded by his marriage with Isabella, daughter of William, Earl of Gloucester. In this Bishop's time there were neither canons nor prebends, but he erected fourteen prebends: "E³ donkes ni aueit il nul Chanoygne ne nule prouendre en le glyse de landaf . Mes en son tens fist il les xiiij. prouendres." The same record places Bishop Henry's death in the year 1218 on the day of the Four Crowned Saints.⁴ The day of the Four Crowned Brothers and Martyrs is celebrated on 8th November, four days earlier than the more usually accepted date mentioned above. Willis calls him Prior of Abergavenny, and relates that he is said to have ordained Philip of Poitiers, or Poictou, "to the priesthood after his election to the See of Durham in 1195," (consecrated in 1197). He was present in 1199 at the coronation of King John. In addition to his provision for the fourteen Prebendaries he appropriated separately to himself and his successors "what⁵ they now enjoy, and left the rest unto the Chapter, which was before his Time undivided from the Bishoprick."

A considerable number of documents which belong to the

¹ *Annales Margam*; Hardy's *Le Neve's Fasti*; and Stubbs's *Reg. Sacr.* new Edit., but see Note 4. Clark, *Cartæ*, new Edit., p. 859.

² Hardy's *Le Neve's Fasti*.

³ *Lib. Land.*, Ed. Evans, p. 314.

⁴ "Le iour de .iiij. Seyntz coronez."

⁵ Willis, *Survey*, p. 49.

period of Bishop Henry are extant, and among them those mentioned hereafter appear to be the more important :—

1. *These are the benefices which were collated to the Church of LLandaff by Bishop Henry.*

The church of Lan Cum, with its appurtenances.

The church of Rokeuile (Rockfield, co. Monm.), every year at Easter half a mark.

From Cannet' (Canton, near Cardiff) mill at Easter, half a mark.

From Pola de Merthirmouor, for washing the vestments, two shillings at Michaelmas.

The oblation received of St. Teliawus's day for lighting the church.

The oblations of certain nuns yearly for the Bishop's patronage, also for lighting the church.

The tithes arising from Ebbot, or Ebbwy, mill, paid by Dom Howel of Kairleon.

(*Lib. Land.*, ed. Evans, p. 284.)

The following record relates to the Prebends established by Bishop Henry :—

2. *These are the values of the Churches to the Commons of Llandaff.*

In the Deanery of Bergeveny.

The church of Lantelyo Porthaloc	viiij <i>l</i> . vjs. viij <i>d</i> .
Whereof the Chapter receive . . . . .	. . . . . iij <i>l</i> . vjs. viij <i>d</i> .
The church of Lantelyo Cresseny . . . . .	. . . . . xij <i>l</i> .
The church of blessed Caddocus of Penros . . . . .	. . . . . iiij <i>l</i> .
The church of Landinegat . . . . .	. . . . . viij <i>l</i> .
The church of Lanhart viij <i>l</i> .

In the Deanery of Vsca.

The church of Lanchouian iij <i>l</i> . xs.
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In the Deanery of Nether-Went.

The church of Martharne with its chapel xij <i>l</i> .
The church of St. Kynemarchus . . . . .	. . . . . xijs. iiij <i>d</i> .
The church of Langeston . . . . .	. . . . . xxs.
The church of St. Hillarius . . . . .	. . . . . vi <i>l</i> .

(*Lib. Land.*, ed. Evans, p. 284.)

3. *These are the values of the Prebends of Llandaff Churches.*

Prebend of Master Hugh	xls.
Prebend of Master Ralph de Novo Castro	iiij <i>s</i> .
Prebend of Master Henry	vij <i>li</i> .
Prebend of Geoffrey de Novo burgo	v <i>li</i> .
Prebend of Master Peter	xx <i>d</i> .
The Prebend of the Chancellor	xxxv <i>s</i> .
The Prebend ¹	—
The Prebend ¹	—
The Prebend ¹	—
The Prebend of the Archdeacon (in cash)	xij <i>li</i> .
The Prebend of the Precentor	ij <i>li</i> . xs.
The Prebend of Albricus	ij <i>li</i> .
The Prebend of Philip de Beensingt[on]	v <i>d</i> .
The Prebend of Master Ralph de Nectone	xxiii <i>s</i> .
The Prebend of the Treasure[r]	ij <i>li</i> .
<hr/>	
Sum of the taxation of Commons	xxx <i>li</i> . xv <i>s</i> .
Sum of the taxation of the Prebends	xxvj <i>li</i> . i <i>s</i> . iiij <i>d</i> .

And it is to be remembered that the churches of Pendeuelin and Lanedern are not included in this taxation.

(*Lib. Land.*, ed. Evans, pp. 284, 285.)

4. Bishop Henry, with consent of the Chapter, granted and confirmed to Margam Abbey a perpetual lease of all the land from "Pilla Magna" to the River Thaf, which lies adjacent to the Bishop's sheep-fold, from wall to wall, at a yearly rent of four shillings, with covenant that the Abbey is to maintain the wall in good repair.

The witnesses are:—

Urbanus, Archdeacon.	Walter, Precentor.
Nicholaus, Treasurer.	Audoenus, Dean.
Master Walter.	Philip, nephew of Chaplain Walter.
Walter, Chaplain.	Thomas, the Bishop's Serjeant.
William, Chaplain.	

With the seals of the Bishop and the Chapter appended to the original charter.

(Brit. Mus., Harley Charter 75 A. 20; Clark, *l. c.*, p. 211.)

¹ Blank.

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5. Another charter relating to the same matter, and almost in the same words, sealed only by the Bishop.

The witnesses are somewhat different :—

Urbanus, Archdeacon.	Hubert, Vicar.
Nicholaus, Treasurer.	Walter, Chaplain.
Master Roger.	Abraham, Vicar.
Master Walter.	Thomas, Serjeant.
Mathias, Clerk.	

(Brit. Mus., Harley Charter 75 A. 22 ; Clark, *l. c.*, 212, 213.)

6. Bishop H[enry] stands as surety for, and with the whole Chapter of Llandaff confirms, the grant by Riredus, son of Kenaf, with assent of his wife Hiwerth, to Margam Abbey of a fourth part of the land of Bradinctune.

Other sureties are :—

The Sheriff of Kaerdif.
Archdeacon Urban and many Welshmen.

The witnesses include several monks of Margam.—

Nicholaus of Penclau, Dean.	Master Maurice.
Luke, the Bishop's brother.	John, Priest of Kenefec.

(Brit. Mus., Harley Charter 75 C. 24 ; Clark, *l. c.*, p. 237.)

7. Bishop Henry and the Chapter of Llandaff record in a charter the convention made between Margam Abbey and Wastmihangel and other Welshmen¹ respecting land at Bradinctune, with much detail, appointment of Welsh sureties, and attestation of—

Master Maurice.	Nicholaus de Penclau, Dean.
John, Priest of Kenefec.	Helias, Dean, and others.

The date given is 1199.

(Brit. Mus., Harley Charter 75 A. 18 ; Clark, *l. c.*, p. 234.)

8. Grant by Bishop Henry to Margam Abbey of the church of Kenefec, or Kenfig, with all its chapels, lands, and appurtenances, with assent and by petition of Tewkesbury Abbey and Walter the Abbot, charged with an annual rent of ten marks to the said Abbey of Tewkesbury.

¹ See No. 13, p. 276.

The witnesses are :—

Urban, Archdeacon.

Nicholaus, Treasurer.

Philip, Dean of Gure, or Gower.

(Margam Charter ; Clark, *l. c.*, p. 277 ; with a *précis* or docket of this charter in Brit. Mus., Cotton MS., Cleopatra A. vii, fol. 86 *b* ; Clark, *l. c.*, p. 225.)

9. Bishop Henry's confirmation to Margam Abbey of the tithes of Kenefeg, at a yearly rent of ten marks, to Tewkesbury Abbey, which, however, retains the cure of spirituals, the altarage, and the right of presenting a vicar to the church, etc., and will be answerable for synodals and matters appertaining to episcopal right.

The witnesses include :—

Archdeacon Wrgan. Master Walter the Bishop's Chaplain.

Master Maurice, his son. Master Ralph Mailok.

(Margam Charter ; Clark, *l. c.*, p. 226.)

This was confirmed at a later date by Bishop Elias. (Margam Charter ; Clark, *l. c.*, p. 469.)

10. Bishop Henry also attests the charter of grant and confirmation by Morgan ap Caradoc—a great name in Glamorgan in the later half of the twelfth century—to Margam Abbey of all the land of Rossaulin, or Resolven, lying in the Vale of Neath between the waters of the R. Wrach and the R. Cleudach-cumkake and between the water of the R. Neth and the high road over the hills of Torbethel as far as Glinwrach, with common of pasture over all his land on the hills between the R. Avan and the R. Neth.

Among the witnesses are :—

Bishop Henry.

Nicholas Gobion.

Helias, Dean of Newcastle.

Richard, Dean of Bonevilla.

Henry, Priest of Brigtone, or Briton Ferry.

Morgan son of Caradoc was the eldest grandson of the celebrated Jestyn.

There is no given date.

(Margam Charter ; Clark, *l. c.*, p. 179 ; see also a confirmation by Bishop Henry, Margam Charter in Clark, *l. c.*, p. 356.)



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11. Elias, a later Bishop of LLandaff, confirmed to Margam Abbey the lands and chapels of Rossaulin, Penhuth, Hauethaloc, Sturmi, Egleskenwir, and Bonevilestone, with the advowson of the church there in accordance with the confirmation charters of Bishops William and Henry. A.D., 1234.

(Margam Charter ; Clark, *l. c.*, p. 492.)

12. Certificate or testimonial letters, sealed by Bishop Henry, declaring that the dispute which had arisen between Margam Abbey and John Kairus, his heirs, and his son Milo, respecting a certain pasture, had been settled by the restoration of the pasture to the Abbey, the said Milo swearing on the *sacrosanta* to keep the agreement.

The witnesses are :—

Urban, Dean.	Ralph of Winchester, Clerk.
Nicholaus, Chaplain.	W. of St. Donat's.
Master Maurice.	Robert de Berchele.

(Brit. Mus., Harley Charter 75 A. 23 ; Clark, *l. c.*, p. 214.)

There are two forms of this charter, one of which contains a more precise account of the property, described as the pasture of all the grantor's land except crops and meadows which had previously been granted to the monks for a certain great excess of which he had been guilty. The witnesses are the same.

(Brit. Mus., Harley Charter 75 A. 21 ; Clark, *l. c.*, p. 215.)

13. Bishop Henry announces, by sealed charter, his confirmation to Margam Abbey of the grants made to it of all the land of Langewi, with its church, free of all customs and exactions except episcopal rights.

The witnesses are :—

Nicholas, Treasurer of LLandaff.
Helias, Dean of Newcastle.
Richard, Dean of Bonevileston.
Master Roger de Culne.
Robert of Bergeveni.

(Margam Charter ; Clark, *l. c.*, p. 216.)

14. Ralph de Sumeri announces by charter, addressed to Bishop Henry, that he has confirmed to Margam Abbey a yearly gift of twenty shillings made by A. de Sumeri, his grandfather

and his sons, whose heir he is, charged on his mill in the marsh, to be paid by his bailiffs at his Castle of Dinaspowis; and further four shillings payable to the Abbey on St. John Baptist's day, until he can provide for the Abbey a charge of twenty-four shillings on land in exchange.

The witnesses include :—

Roger, Abbot of Margam.

Helias, Dean, and others.

(Brit. Mus., Harley Charter 75. D. 9 ; Clark, *l. c.*, p. 224.)

15. Gerebert son of Robert announces, by a sealed charter addressed to Bishop Henry, that with the consent of his overlord, Henry de Humframvilla, and his own brothers, Adam and Jordanus, he has confirmed to Margam Abbey all the gifts made to it by his brother Hugh, viz., thirty acres in Lammeuthin, and other lands, etc., lying on the W. side of the high road from Lantcarvan to the grange of Lammeuthin, and an acre in aid of the building of St. Meuthinus's chapel.

Among the witnesses are :—

Bishop Henry.

Henry de Humframvilla.

Urban, Archdeacon.

Sibilla his wife, and others.

Roger, Abbot of Margam.

(Brit. Mus., Harley Charter 75 C. 48 ; Clark, *l. c.*, p. 217.)

16. Another charter concerning the same lands emanates directly from Bishop Henry, announcing that Henry de Humframvilla and Gerebert son of Robert have granted to Margam Abbey the land of Lanmeuthi, as in the previous deed, etc.

The witnesses are :—

Walter, Abbot of Neath.

Gerebert son of Robert.

Urban, Archdeacon.

Nicholas Gobion.

Urban de Pendiuelin and

Henry, Monk of Margam.

William de Lantilwit, Deans.

(Brit. Mus., Harley Charter 75 A. 19 ; Clark, *l. c.*, p. 219.)

17. Bishop Henry certifies, by sealed charter, the grant by Philip Marcros to Neht, or Neath, Abbey of land in Marcros, charged with the annual payment of six silver shillings to Margam Abbey at Michaelmas for lighting the church on the Feast of the Purification of the Blessed Virgin.

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The witnesses are :—

Ocnus, Dean.

Walter the Precentor.

Nicholaus, Treasurer of LLandaff.

(Brit. Mus., Harley Charter 75 A. 24 ; Clark, *l.c.*, p. 221.)

18. King John, by a charter, confirmed to Bishop Henry and his successors a fair at LLandaff, to last for four days, to wit, the morrow of Pentecost, or Whit-Monday, and three following days, and a market to be held every Sunday.

The courtier witnesses are :—

William, Earl Marshal.

Robert de Roppell'.

Earl Albricus.

G. de Lucy.

Earl David.

Fulconel de Cantilupe.

P. de Stokes.

Dated at Bristol, by the hand of H. de Welles, Archdeacon of Wells, 9th September, 7 Joh., 1205, "while the Great Seal was in the King's hands."

(H. M. Record Office, Rotul. Chart., p. 159 ; Clark, *l.c.*, p. 293 ; and a memorandum or docket thereof Ex Archivis in Turr. Lond. Cart. 7 Joh. memb. 5, from Willis, *Survey*, p. 112 ; Clark, *l.c.*, p. 294.)

This fair eventually became a great nuisance, and was abolished towards the middle of the nineteenth century.—(Clark.) Willis observes that Sunday fairs were not disused notwithstanding the Statute of 27 Hen. VI, 1448, prohibiting the keeping of fairs and markets on Whitsunday, Trinity Sunday, other Sundays, and Good Friday, "on which last day, to the great scandal of religion, they are still observed universally throughout the Kingdom, there being near as many fairs held on that day as any other."

19. Bishop Henry certifies to Gilbert de Clare, Earl of Gloucester and Heortford, that David Scurlag was of full age and had seizin of his land when he made agreements in presence of the Bishop with Margam Abbey concerning land in the fee of Langhewi, his full age having been admitted long before the present time, when he proved his ownership against Reimund his natural brother in the Cardiff County Court.

Gilbert de Clare is generally dated as first Earl, 1226 to 1230, but Bishop Henry died in 1218, which makes the date of this

document very difficult to determine. It may be provisionally placed in 1218.

(Margam Charter ; Clark, *l. c.*, p. 220)

20. Another charter on the same subject emanated from Gilbert de Clare, Earl of Gloucester and Hertford, attested by Bishop Henry, Master N. Gobiun, canon of LLandaff, and many notables of the county of Glamorgan.

(Brit. Mus., Harley Charter 75 B. 37 ; Clark, *l. c.*, p. 432.)

21. Another, on the same subject, from Nicholas Poinz to Earl Gilbert (Margam Charter ; Clark, *l. c.*, p. 2329.)

In addition to the foregoing charters, Bishop Henry attested or confirmed several charters¹ to Margam Abbey.

¹ Clark, *l. c.*, pp. 159, 211, 225, 232, 269, 270, 323, 325, 341, 398, 1215, 2288, 2289, 2334.

CHAPTER XXIX.

BISHOPS WILLIAM OF GOLDCLIVE, AND ELIAS OF
RADNOR.

THE death of Bishop Henry of Bergavenny made a short vacancy in the See of LLandaff, which was filled up by the consecration of William, Prior of Goldclive, or Goldcliff, in Monmouthshire, on the shore of Bristol Channel, not far from Newport, on the 27th October, 1219, at Canterbury, by Archbishop Stephen Langton. Bishop William died on the 28th January, 1229/30, and Maurice, Archdeacon of LLandaff, and Ivor, Canon of LLandaff, having announced the death of their Bishop to King Henry III, a royal licence was issued to the Chapter to elect another Bishop, 23rd February, 1229/30. The *Liber Landavensis*, in one of its later additions, contains a memorandum to the effect that:—

“Après la mort le auant dit Eueske Henry! Gilbert de Clare Conte de Gloucestre le ael aueit la garde de la temporaute de landaf vacant le see com aportenant a sa seignurie de Glomorgan . e la tynt iekes a la venue le Eueske Willame de Goldcliue son proscheyn successour . a ky il rendy par sa meyn la temporaute” [16th July, 1219]. “Derechef lan del Incarnacion . M. CC. XXIX . e lan del coronement le Rey Henry . xiiij . la quinte kalendes de ffeuerer [28th January]! voida le Eglyse de landaf par la mort le Eueske Willame auant dit.”

The *Book of Glamorgan Annals* in H.M. Record Office, Queen's Remembrancer's Miscellaneous Books, vol. i, places the consecration of Bishop William in 1219, and his death v kal. Febr., 1229.

Bishop William, when Prior of Goldclive, attested charters to Margam Abbey, described¹ among those of the time of Bishop William of Saltmarsh (Clark, pp. 361, 388, 2275).

Pandulph Masca, Bishop-Elect of Norwich, Papal Chamberlain and Legate of the Apostolic See, wrote to King Henry III, reminding him that the Canons of LLandaff had petitioned for royal permission to elect a pastor, and states that, as the vacancy had existed a long time already, he has provided William, Prior of

¹ Pp. 273, 274, 275. Nos. 3, 4, and 11.

Goldclive, a prudent and honourable man, and, as he believed, useful and faithful to the King and his realm, and gives him to them as a pastor: desiring therefore that the King will grant the royal assent to this election, and receive from him the oath of fealty according to the usual custom. This is dated at Shrewsbury, v Id. Jun., 9 June, 4 Hen. III, 1220. There must be error in this date for 1219, as Bishop William received the temporalities on 16 July, 1219, and was consecrated, as already shown, on 27 October in that year.

(*Bundela Brevium in Turr. Lond.*, 4 Hen. III, memb. 3; in B. Willis, *Survey*, p. 113; Clark, *l. c.*, p. 381.)

Among the more important memorials which appear to be of the time of this Bishop William, the following may be noticed:—

1. An *Inspeximus* by William de Breuse, Lord of Gouher, of a charter by his father, John de Breuse, wherein is set forth that at the petition of William the Second, Bishop of Llandaff, he remits and quitclaims to God and the Church of blessed Thelyaw of Llandaff, all the services due to him and his ancestors in the Vill of Bisschopistone in Gower.

The witnesses include:—

John, Abbot of Margam.
Maurice, Archdeacon of Llandaff.
Master Ralph Mayloc.
Maurice, Treasurer of Llandaff.
Ralph of Newcastle, Clerk, Master of Holy Trinity,
and others.

The witnesses to the *Inspeximus* include:—

Master Simon of Radenor, Archdeacon of Llandaff,
and a long array of Glamorgan lordlings.

The date probably later than 1230.

(H.M. Record Office, Queen's Remembrancer's MSS.
Miscellaneous Book, vol. i, fol. 486; Clark, *l. c.*,
p. 478.)

2. Walter Lupellus, or Luvel, notifies the Bishop William—probably William of Goldclive—his grant to Margam Abbey of land near the Grange of St. Michael-super-Montem,¹ etc.

¹ See T. Gray, *The Buried City of Kenfig*, p. 222.

The witnesses include :—

Walter Lupellus, his son.	Athelewa, his wife.
David, and	The whole hundred of Kenefec.
William, his sons.	

No date is given, and there is no clue to it.

(Margam Charter ; Clark, *l. c.*, p. 529.)

BISHOP ELIAS OF RADNOR,

called also Helias, and Elys,¹ Treasurer of Hereford Cathedral, was elected, in pursuance of the royal licence issued to the Chapter of LLandaff, and obtained the King's assent on 30th August, 1230. Canon Holmes's edition of the *Registrum* places his consecration at Merton by Archbishop Richard Le Grant on 1st December, 1230.

Gilbert de Clare² had charge of the temporalities of LLandaff during the vacancy of the See, and died before the appointment of Elias. His son Richard, being under age at the time of Gilbert's death, became a ward to the Crown, and thus the temporalities fell into the King's hands.

According to Willis, Bishop Elias died on 6th May, 1240, but according to Hardy's Le Neve, on 13th May in that year. The Queen's Remembrancer's MS. in the Record Office, vol. i, gives the date² of 1230 for the Bishop's death, but this is erroneous.

Among the documents relating to LLandaff Diocese, which were issued during the time of the Bishop, are the following :—

1. By a charter of Bishop Elias notification is made that Audoenus, Resus, and Cradocus, sons of Alaythor, have given and quitclaimed to Margam Abbey, in the presence of the Bishop, their father's meadow land in the marsh of Avene, and will pay half a mark yearly in recompense of the grave losses which they have inflicted on the Abbey. (See also p. 298.)

(Margam Charter ; Clark, *l. c.*, p. 474.)

2. Bishop Elias issued a mandate to the Prior and chaplains of Kairdif, *i.e.* Cardiff, ordering them to excommunicate, after three monitions, all those persons who detain payment of their tithe ; also to excommunicate on the three solemn festivals of Christmas, Pentecost, and the Assumption of the B. V. Mary, sorcerers, perjurers on *sacrosancta*, incendiaries, usurers, ravishers,

¹ *Lib. Land.*, Ed. Evans, p. 315.

² Clark, *l. c.*, p. 859.

“puplicos,” those maliciously impeding the performance of lawful testaments, and those who retain a pledge under certain circumstances; and such persons are not to be absolved without the authority of the Bishop or his Official. No date is expressed.

(Brit. Mus., Cotton MS. Cleopatra, A. vii, fol. 69; Clark, *l. c.*, p. 465.)

3. Bishop Elias declares by his sealed deed that he has issued an injunction to the Abbot and convent of Margam Abbey to pull down the chapel, which they have erected without the court of their grange of Langewi, and to celebrate divine service in the chapel which, by his authority, has been built within the court.

The witnesses include :—

William of Lanmays, Dean of Goronid.

Richard, Official.

Master Adam, Dean of Penhechen.

Richard Chamberlain (*Kamerarius*), Parson of Cogan.

No date is expressed.

(Margam Charter; Clark, *l. c.*, p. 473.)

4. Bishop Elias notified by a charter the terms of arbitration which he, in conjunction with Morgan Cam, had arranged between Resus Goh and Margam Abbey respecting the land lying between the waters of the Garwe and the Uggemore, and the forest rights thereof. The arbitrators, after inspection of charters of W. de Londonia and Resus the elder and his brethren, and taking oral examination, found that the land belonged to the Abbey, being, in this finding, assisted by the Preaching Friars¹ Anianus and Lewelinus, and Master Maurice of Christchurch. With regard to the claim of forest rights, certain stipulations were laid down for proof before the claimant Resus should enjoy them. The Abbot undertakes, *in verbo Dei*, to abide this decision; Resus, after beholding and touch the *sacrosancta*, takes an oath to submit to the finding.

Among the witnesses are :—

Master Richard de Karlyon. Ralph of Newcastle [Canon].

Dom William Malet. John, Chaplain.

Dated on the Feast-Day of St. Ambrose, 4th April, 1234.

(Brit. Mus., Harley Charter 75 A. 25; Clark, *l. c.*, p. 499.)

¹ Black Friars, or Dominicans, who came into England in 1221, and had a house at Oxford in that year. (Dugdale, *Mon. Angl.*, VI. 1482.)

5. Bishop Elyas attested a charter by John, Resus, Roger, and four other sons of Griffin Began, recording their agreement to quitclaim to Roger Sturmi, their uncle, the moiety of a rent in Sturmiestune, namely, the moiety of half a mark yearly rent paid by Margam Abbey, which they had claimed, that the said Roger granted to Griffin in marriage with his sister, their mother. They also swear upon the shrine of Saint Teilo (*super tumbam Sancti Theliawi*), and upon all the *sacrosancta* of LLandaff Church, in the presence of many lawful men, that they will never trouble the Abbey in this respect. The said uncle thereupon gave them five marks sterling, by the hands of the monks, not in regard to the quitclaim, but because they were his nephews, and he wished to benefit them.

This was dated in Whitsun week, 1234, in the Church of LLandaff, and before Bishop Elias, Archdeacon Maurice, Resus, son of Griffin; the Archdeacon and John, Abbot of Margam, being proctors for Roger Sturmi; and the seals of the Bishop and Chapter being appended by desire of the sons of Griffin, and those of the proctors on behalf of Roger Sturmi.

Among the numerous witnesses, are :—

Bishop Elyas.
Archdeacon Maurice.
Maurice Gobion, Treasurer.
Ralph of Newcastle, Canon.
Master Maurice of Christchurch.
Master Richard of Kerliun.
And many Norman and Welsh notables.

(Brit. Mus., Harley Charters 75 B. 8, 9; Clark, *l. c.*, pp. 490, 497.)

6. Another charter relating to the same matters includes Lewelin, son of Griffin Began, among those who quitclaim their rights. The actual terms are not recorded in the same words, and the witnesses are not altogether the same.

Among these witnesses are :—

Bishop Helyas.
Archdeacon Maurice.
Henry, Dean of Kaerdif.
Maurice Gobyon, Treasurer of LLandaff.
Master Gervasius, Chancellor of LLandaff.
Walter Cantor, *i.e.*, Precentor of LLandaff.

Yuor of Pendulon, Canon of LLandaff.

Master John Word'.

Master John of Lanririt, Official of LLandaff.

Resus son of Griffin.

And numerous Norman and Welsh magnates.

(Brit. Mus., Harley Charter 75 B. 6 ; Clark, *l. c.*, p. 496.)

7. Bishop Elias attested a quitclaim by Resus Coh, abjuring his right in land at Egleskeynur, carrying with it right of pasture between the waters of the Garwe and the Uggemor, mountain streams which help to form the modern Ogmor river, made in his presence, sworn upon the *sacrosancta* of the church of Margam by the said Resus, and confirmed by the seals of the Bishop and of Morganus Cam, the overlord of the said Resus.

The date is given as All Saints' Day, 1 November, 1234. Among the witnesses are :—

Bishop Elyas. Master Richard of Kerlyun.

Archdeacon Maurice. John, Chaplain.

William, Dean of Lanmeis. Richard, Bishop's Notary.

(Brit. Mus., Harley Charter 75 B. 40 ; Clark, *l. c.*, p. 488.)

8. In the same year, 1234, but without closer date, Bishop Elias notified to the clergy and laity of his diocese his confirmation of lands to Margam Abbey already described under the account¹ given of Bishops William and Henry (No. 11).

(Margam Charter ; Clark, *l. c.*, p. 492.)

9. Bishop Elias, by charter, inspected a confirmation charter by Bishop Henry, his predecessor, (under seal of himself and his Chapter), granting to Margam Abbey all their proper tithes in Kenefeg parish, other church tithes specified, all the chapels of the church there, all the lands belonging to the said church and chapels, paying yearly to Tewkesbury Abbey ten marks. The latter Abbey retains the cure of spirituals, the altarage, the right of presenting a vicar to the church, and all the appurtenances thereof except the aforesaid lands and tithes.

The witnesses of the confirmation include :—

Wrganus, Archdeacon of LLandaff.

Master Maurice, his son.

Master Walter, Bishop's Chaplain.

Master Ralph Mailoc.

Nicholaus, Treasurer of LLandaff.

¹ P. 283.

The witnesses to the inspeximus include:—

Maurice, Archdeacon of LLandaff.

Henry, his brother.

Maurice, Treasurer.

William of Lanmeis, Dean [of Groneath].

(Margam Charter ; Clark, *l. c.*, p. 469.)

10. Bishop Elias announces, by a sealed charter, that Dom R., Abbot of Tewkesbury, in his presence, has renounced his suit against Margam Abbey respecting the tithes and other claims in Kenefeg parish, brought before S., Prior of Strugull, by order of Dom Otto, formerly Papal Legate in England.

Dated xiv kal. Jun., 19 May, 1239.

(Margam Charter ; Clark, *l. c.*, p. 511.)

11. In the same year, without more precise date, Bishop Elias signified his permission to Margam Abbey to celebrate divine service in their Grange of Meles, on the shore of Glamorgan, not far from Port Talbot and Margam, identified by Mr. Thomas Gray,¹ of Underhill, Port Talbot, with the present Cwrt Farm. The chapel attached to this grange was dedicated to St. Thomas.

(Brit. Mus., Harley Charter 75 A. 26 ; Clark, *l. c.*, p. 512.)

The Bishop of LLandaff pays yearly² to the Vicars of the Cathedral five shillings out of his coffers for solemnly celebrating the "obit" of Bishop Elyas in the Church.

¹ *The Buried City of Kenfig*, p. 221.

² *Lib. Land.*, p. 333.

CHAPTER XXX.

THE SUPPOSED BISHOP WILLIAM OF CHRIST CHURCH,
BISHOPS WILLIAM OF BURY, JOHN DE LA WARE, AND
WILLIAM OF RADNOR.

WILLIAM OF CHRIST CHURCH.

THE See of Llandaff again became vacant by reason of the death of Bishop Elias or Elys, as recorded among the later additions to the *Liber Landavensis*¹ to have taken place, "lendemain de la seint Johan ante portam Latinam lan del Incarnacion, M. CC. XL. lan del coronement le Rey Henry xxiiij." Le Neve states that the See remained vacant for four years and no Bishop of Llandaff is listed in the new edition of Stubbs's *Registrum* after 13 May, 1240, until William de Burgh on 19 February, 1245. But Willis says² "I conceive this" four years' vacancy "a mistake, for on Bishop Radnor's death one William of Christ Church, or de Christi Ecclesiâ, as I guess, became Bishop, and held this Dignity till the year 1244, when he resigned the same."

In support of this the late Sir Thomas D. Hardy in his edition of Le Neve's *Fasti* gives this William of Christ Church a place in 1240, and states that he "appears to have succeeded Elias of Radnor, but the date of his election does not appear. He resigned the See in 1244 and a licence was issued 1st July in that year to elect a Bishop in *his* room."

No proof of this, however, has been forthcoming. On the contrary the annalist of the *Liber Landavensis*³ declares that on the death of Elias "Gilbert le Mareschald," Earl of Pembroke, had the charge of the lordship of Glamorgan during the minority of the heir, and with it the guardianship of the temporalities of Llandaff as belonging to that lordship, which was in his hands until he delivered both the lands of Glamorgan and the temporalities of the See to Richard de Clare, which latter were delivered by Earl Richard to "Willame de Bourk *proscheyn successour* le Eueske Elys auant dit . a ki Willame de Bourk: mesme celuy Richard rendi la seisine de la temporaute de landaf par sa meyn demeygne."

¹ P. 315.

² P. 49.

³ Pp. 315, 316.

The site which gives the quasi-surname to this Bishop is probably Christ Church, a little to the east of Newport, co. Monmouth, and about three miles north of Goldcliff or Goldclive, which, in like manner, had supplied a previous Bishop to the See of Llandaff. Both these prelates would be Welsh-speaking men, as indeed they should be if the diocese was to benefit in any way from their appointment. With Bishop Henry of Abergavenny we have three Bishops of Llandaff who derive their appellations from Monmouthshire towns. Probably they were all of Welsh origin and spoke the native tongue, without which it would have been almost impossible to deal with the indigenous clergy under their care.

Among the few memorials still extant which belong to the period of this Bishop and relate to his episcopate are the following:—

1. There is a record¹ respecting the guardianship of the temporalities during the interval showing that Gilbert Marshal, Earl of Pembroke, was summoned at Westminster on the morrow of Michaelmas, 25 Hen. III, 1241, to show what right he has to the custody of the Church of Llandaff *sede vacante*, and to exercise it if he will. The Earl answers that he claims no right in his own name, but by reason of the lands of Richard de Clare in Glamorgan, the custody whereof the king sold to him until the majority of the said Richard, and he has the King's charter for it, and he alleges that the said Richard and the other barons in that district, during vacancy of that See, or any others, ought each of them to have custody of the lands which are held of them, saving only to the King the dignity of the crozier. Thereupon, order was made for the rolls to be searched to verify the alleged sale, and if it be so found the Earl of Pembroke is to enjoy it, but if he has occupied more than the King granted, a suit is to be instituted against him. Also, if the King pleases, an inquisition is to be made in the March by the sheriff and bailiffs of the King to ascertain if the barons of the March during vacancies ought to have custody of the lands of the bishopric which are held of them, so that nothing falls to the King except only the dignity of the crozier. Mr. Clark here² observes that the circumstances of the conquest of Wales had invested the early Norman lords with powers not compatible with royal sovereignty. As the Kings gained strength they were disposed to recover them. One of these was the guardianship of the Llandaff temporalities, which was claimed and exercised, at first

¹ *Placitorum Abbreviatio*, 1811, p. 109. (Rec. Comm.) Rot. 17 in dorso, Clark, *l. c.*, 518.

² Clark, *l. c.*, p. 519.

unchallenged by the Earls of Gloucester for the Manor of Llandaff, and by the Lords of Gower for Bishopston. King Henry III took advantage of the minority of Earl Richard to contest his claim, which was resisted by the Earl Marshal, guardian and custos of his rights. For the time the Crown did not succeed, but later, as will be shown, an acknowledgment that he held under the King direct was made by the Earl.

2. There is a charter which may, perhaps, belong to the period of this uncertain Bishop William of Christ Church, whereby Joruard, Gnaythurus, Cradocus, and Johan, sons of Wasmihangel, Meuric and Joruard, sons of Ruathlan, and Reu, son of Riggeuarhc, or Rihcevar, quitclaim to Margam Abbey their right to the land of Bradington, a place not clearly identified, but possibly Broughton,¹ near Bridgend, and swear it on the shrine of Saint Theliawus or Teilo, and the *sacrosancta* of Llandaff Cathedral, in presence of the Bishop and Chapter, staking their Christianity on the faithful observance of this deed. They also undertake to warrant the abbey against Riered, son of Kenaf, if he molests it. The monks of Margam, in return for this, give an undertaking that any of the said quitclaimers shall be buried in the abbey, unless excommunicated or under interdict.

Among the witnesses are :—

Bishop William.	Ralph Mailoc, ³	} Canons.
Archdeacon Maurice. ²	Nicholaus Gobion,	
	Yuor de Pendiuelin,	

Master John, Parson of Landrierid, and others.

(Brit. Mus., Harley Charter 75 D. 16; Clark, *l. c.*, p. 513.)

The seals of the Bishop and the quitclaimers are still appended.

The witnesses are, indeed, of early date, but the episcopal seal resembles that of a later Bishop.

BISHOP WILLIAM OF BURY.

In continuation of the episcopal succession William de Burgo, or Burgh, perhaps he may be more accurately called William of Bury,⁴ Chaplain to King Henry III, according to Willis, was elected, and obtained the royal assent and restitution of the temporalities on 17th July, 1244.

¹ See Birch, *Hist. of Margam Abbey*, pp. 126, 386, or near LLancarfan.

² Occurs 1231-1242.

³ Occurs 1217, 1230.

⁴ Compare the two lists of Bishops in *Liber Landavensis*, ed. Evans, pp. 304, 312, where a later Bishop is "Edmundus de Burgo, Monachus Monasterii de Burgo," in the one, and "Edmundus de Bury, Monachus de ordine Sancti Benedicti" in the other.

He was consecrated at Carhowe, or Carrow, an ancient nunnery near Norwich, on 19th February, 1244/5, but the names of his consecrators are not recorded in the *Registrum* of Dr. Stubbs.

This Bishop died on 11th June, 1253, a date corroborated by the *Liber Landavensis*.¹ "Derechef voida la Egleyse de landaf par la mort mesme celuy Willame de Bourk! le iour de Seint Barnabe le apostle lan del Incarnacion, M. CC. LIJ e lan del coronement le Rey Henry, xxxvii." Richard de Clare, Earl of Gloucester, held the temporalities until the appointment of his immediate successor, Johan la Warre, according to the same record.

The following memorials, relating to the See of Llandaff during the period of the Bishop, are of interest:—

1. A decree of Bishop William and the Chapter of Llandaff states that, having regard to the religious condition of the monastery of Goldclive (in South Monmouthshire), they have granted to the Prior and Convent, for their proper uses, the church of Portreuestune (or Portown in Nether Went), of which they possess the right of patronage, saving a competent vicarage and the dignity and indemnity of the Church of Llandaff for ever, both in regard to episcopal and archidiaconal right, also reserving to the church of Magor a payment of ten shillings, which it is wont to receive yearly from Portreuestune Church.

Dated at Llandaff on the Feast-Day of the Apostles Peter and Paul, 29th June, 1245.

(*Lib. Land.*, ed. Evans, p. 291.)

2. Bishop William and the Chapter of Llandaff by charter notify that they have given, granted, and confirmed to Robert de St. [Peter],² for his homage and service, all their land appertaining to the church of Runestune (or Runston,³ co. Monmouth) called Sladforlang; land in the same vicinity in Le Menede field between the lands of W. de St. Peter and Adam Daniel, which stretches towards the N. on the high road from Kric to Strigull⁴; and land between the meadow of N. de Runestune and the meadow of W. Derneford and Robert de St. Peter, with its appurtenances except

¹ P. 316.

² Mr. Phillimore suggests Stanton, Evans, p. 355; but the surname of Robert de Sancto Petro in the body of the text appears to warrant the restoration here given.

³ Wrunson, in Cruchley's Map. Rulston, Rev. C. A. H. Green, *Notes*, p. 31.

⁴ *I.e.*, Crick to Chepstow.

a message belonging to the chaplain of Runestone, etc., at a yearly rent of half a mark, payable at Martherne at the terms of Michaelmas and Hockeday, and suit of court to the church of Martherne, for five marks and a half of sterling money.

Among the witnesses are :—

William Mailloc.	Robert Borde.
John son of Robert.	William Kibio.
Nicholas de Runestone.	Henry de Caldicote.
William de St. Peter.	

(*Lib. Land.*, ed. Evans, p. 291.)

3. The powerful Glamorgan landowner, Morgan son of Owen, by charter notifies his final concord, made in 1246 before Bishop William de Burgo with Margam Abbey, wherein, in recompense for the damage he has inflicted on the abbey—estimated at the then very great sum of one hundred and fifty-three pounds—reduces the rent of Havothaloch from twenty to two shillings yearly. To keep this compact he pledges himself and his heirs to submit without appeal to a sentence of excommunication or interdict, to be pronounced by the Bishop of Llandaff, and agrees that the Earl's bailiffs, and especially the bailiffs of Neth and Landtrissen, may compel observance thereof. This he swears on the *sacrosancta* of Margam Abbey. The deed is ratified by the seals of Bishop William de Burgo, Richard Earl of Gloucester, and the said Morgan, called in the seal Morgan mab Oein.

Among the witnesses are :—

Bishop William.	Stephen Bauzain, Sheriff of
Master Peter, Official.	Glamorgan.
Ralph of Newcastle.	Leysanus son of Morgan
Nicholas, Dean of Gronnyth.	Cham, and many notable
	Welshmen.

(Margam Charter ; Clark, *l. c.*, p. 532.)

4. In somewhat similar fashion to the foregoing, Oenus, Resus, and Cradocus, sons of Alaythur, notify by charter, dated 1246, that by way of restitution for damage inflicted on Margam Abbey—estimated to amount to the then very great sum of three hundred and twenty-four pounds—they have agreed to make certain detailed payments and to grant certain privileges in their woodlands. The agreement is sworn upon the *sacrosancta* of Margam Abbey. They also undertake not to fish in the water of Neth within the

monks' boundaries, that is Aber Cleudach and Aber Wrach. To secure adherence to this agreement they stake their willingness to be excommunicated or interdicted, and to be denied the burial of faithful persons if they break it. They put forward their overlord Leysan, son of Morgan Cham, as surety, and agree that the Earl's bailiffs, and especially the bailiffs of the castles of Neth and Landguned, shall have power to compel their obedience. The deed is ratified with the seals of the Bishop, the Chapter, Richard Earl of Gloucester, and Leysan ab Morgan. (See also p. 289.)

Among the witnesses are :—

Stephen Bauzain, Sheriff of Glammargan.

Nicholas of Liswrini, Dean of Grunith.

Richard, Clerk of Kenefeg.

Resus, Clerk of Landguned, and several important Welshmen.

(Margam Charter ; Clark, *l. c.*, p. 534.)

5. Bishop William notifies his grant to the monks of Margam Abbey that, whereas they have removed their Grange of Rossaulyn to a new site, they, and they only, may have a chapel there and celebrate Divine services as in the former chapel, but they are to discontinue the use of the old chapel except only on the occasion of the anniversary solemnities.

The seal of the Bishop is appended to this original charter, and represents him in embroidered vestments, standing on a carved corbel, lifting up the right hand in the act of blessing, and holding a pastoral staff. The background is reticulated with quatrefoil knots, and there is a crescent in each interstice. The legend is fragmentary. The reverse of the seal contains a conventional tableau of the Annunciation of the Virgin, with the ingenious legend :—

VE . DELENS . PER . AVE . PIA . PER . TE . LIBERER . A . VE .

O thou pious one who hast conquered (original) woe by the "Hail" (addressed to thee by St. Gabriel), may I by thee be delivered from (everlasting) woe.

(Margam Charter ; Clark, *l. c.*, p. 383.)

6. Cnaytho ab Yago and thirty-five other Welshmen indicated by name, and some sons, notify that in recompense for the many and great damages they have inflicted on Margam Abbey at their grange of Egleskeinwir, amounting to upwards of sixty-six pounds,

they are prepared to pay a specified sum of money yearly, and supply the services of twenty-four men for six years; and also to pay for trespassings of their cattle on the abbey lands, according to a settled scale. This is sworn on the *sacrosancta* of Margam, and the culprits agree to submit to excommunication and interdict without appeal if they break their word. As they have no seals, Bishop William de Burgo, Master Gobio, Precentor of Llandaff, and W. de Caneton, Dean, judges subdelegate appointed by the Pope to hear the cause between the parties, have appended their seals.

Among the witnesses are:—

Dom Gillebert de Humframvile.	Ralph, Rector of Newcastle.
Thomas, Vicar of LLantrissen,	Richard, Clerk of Kenefeg.
Chancellor of Llandaff.	Pagan, Vicar of Cohyt-chirche.

The Bishop's seal is appended, a relic of singular elegance and fine execution.

Dated on St. Donat's day, 7th August, 1247.

(Margam Charter; Clark, *l. c.*, p. 544.)

7. Bishop William, according to a record still in existence, "came before King Henry III, probably in the Court of King's Bench, and declared that he holds nothing of anyone in his bishopric of Llandaff except of the King in chief, and, thereupon, Richard de Clare, Earl of Gloucester, comes and offers the King a sore sparrow-hawk (*unum austurium sorum*), that this appearance may be enrolled, and it is accepted."

Dated, Michaelmas Term, 34-beginning 35, Hen. III, 1250.

(Brit. Mus., Cotton MS., Vitellius C. x, fol. 177; Clark, *l. c.*, p. 576.)

Reference has already been made¹ to this event.

BISHOP JOHN DE LA WARE.

On the death of Bishop William of Bury, a royal licence to elect a Bishop in his room was issued 13th June, 1253, in pursuance of which, John de La Ware, Abbot of Margam, was elected, and received the royal assent 26th July in the same year. The temporalities were restored to him 11th August,² and he was consecrated on 11th Jan. 1253/4, at Canterbury, by Archbishop

¹ P. 295.

² Hardy's *Le Neve*: 12th August, B. Willis.

Boniface, Fulk Bassett, Bishop of London, Walter de Cantilupe, Bishop of Worcester, and William Button, Bishop of Bath; and enthroned 26th February following. This Bishop had a very short period of enjoyment of his See, for he died 30th June, 1256.

The *Annals of Glamorgan*,¹ however, place the succession of Bishop John thus:—

“1253. Obiit Dom. Willelmus de Burgo episcopus Landavensis, cui successit dom. J. Le Ware quondam abbas de Margam post festum Omnium Sanctorum.” The same record places the death of this Bishop on the Feast-Day of Sts. Peter and Paul, *i.e.*, 29th June, 1256. On the other hand, the *Liber Landavensis*² records the vacancy as occurring “par la mort mesme celuy Johan de la Warre! lendemain de la feste seint piere e seint poul.”

The only documentary memorial of LLandaff belonging to this Bishop's period which I have found is the following:—

Bishop John notifies by a deed that whereas it was uncertain whether the Prior and convent of Monmouth were bound to bear the ordinary customary burdens falling upon churches in the diocese of LLandaff which they hold to their own proper uses, or that these costs should be born by the vicars of such churches, he has adjudged that these charges should fall upon the vicars and their successors.

Dated at Abergavenny, Tuesday after Trinity Sunday, 9 June, 1254.

(Madox, *Formulare Anglicanum*, p. 7; Clark, *l. c.*, p. 612.)

BISHOP WILLIAM OF RADNOR.

On the death of Bishop John de La Ware, a *congé d'élire* was issued 8 July, 1256, in pursuance of which William of Radnor was chosen by the Chapter. An original document among the muniments at Margam contains the letter written by the members of the Chapter to King Henry III, setting forth that on the decease of Bishop John the king had granted to them with his accustomed clemency letters patent for proceeding to election of a successor, and that “they had unanimously elected Master William of Radnor, treasurer of the Cathedral, a discreet and honourable man, profoundly learned, devoted to God and the Church, humbly attached to your royal majesty, and, by the grace of God, strongly affected towards the common weal, known to us from his boyhood upwards, and laudably and continuously taking part with us in the affairs of our Church which has always considered it right to prefer clerks

¹ Clark, *l. c.*, p. 860.

² Ed. Evans, p. 316.

reared in its bosom—provided they show themselves worthy—to other clerks in matters of ecclesiastical election,” and devoutly begging the king that their delay in replying to his wishes may not cause him to feel annoyed, but that he will be pleased with this, their canonical proceeding.

Dated v kal. Aug., 28 July, 40 Hen. III, 1256.

(Margam Charter ; *Bundela Petitionum et Certiff.* anno 40 Hen. III in Tur. Lond. ; B. Willis, *Survey*, p. 114 ; Clark, *l. c.*, p. 617.)

The happy result of this letter was that the royal assent was given to his election on 30 July, 1256, but as Willis adds the regnal year 41 Hen. III, which would be 30 July, 1257, some error has arisen in his references.

The consecration of Bishop William took place at St. Paul's Cathedral, London, by Boniface, Archbishop of Canterbury, Walter de Cantilupe, Bishop of Worcester, and Walter of Kirkham, Bishop of Durham, on the morrow of the Epiphany, that is, 7 January, 1256/7.

A record charter, issued by Jewan ab Gweyr and his sons Madoc ab Jewan, Gweyr ab Jewan, and Jewan Vachan, of Egleskenwryh, acknowledges their trespasses and injuries inflicted on Margam Abbey, promises amendment, settles the charge which they agree to pay for infraction of the country custom in respect of *imparcamentum* or impounding, and consents that they may be excommunicated, interdicted, and denied sepulture in the churchyard of the Bishop if they break the compact. Bishop William, for greater security of the promises and because the said sons of Jewan have no seal, together with the Archdeacon of Llandaff and William Scurlag, constable of Langunyth, seal the document, which is attested by several Welshmen of repute.

Dated on the Feast-Day of Saints Peter and Paul, 29 June 1258.

(Margam Charter ; Clark, *l. c.*, p. 624.)

The mandate of B[oniface], Archbishop of Canterbury, addressed to Bishop J., is still extant, showing that, notwithstanding the truce made between the King of England and Lewellin [Prince of Wales], the followers of the latter had invaded England, destroyed churches and monasteries, and committed other enormities against the provisions and statutes of the Council of Oxford ; and ordering the Bishop to excommunicate the offenders until they have made amends and obtained absolution therefor ;—showing also that the

said Lewellin had invaded the lands and property of Richard de Clare, Earl of Gloucester, that certain Welshmen had seized the Castle of Buelt, or Builth, and slain the occupants, although the Bishop of Bangor had gone to London to settle the terms of peace between the King and Lewellin, and ordering him to place the Prince under an interdict, unless the places within his diocese that have been seized during the truce are restored.

Dated at Lambeth, Feast day of St. Peter ad Vincula, 1st August, A.D. 1260. There is some error in Willis's transcription, because Bishop John de la Ware died 29th or 30th June, 1256; William de Radnor, his successor, died 9th Jan., 1265/6. Probably the J. should be a W. in the above text.

(B. Willis, pp. 116-119, from *Rot. Pat.*, 44 Hen. III. P. 1. memb. 6 dorso.)

Willis states that the king granted to Bishop William by letters patent the privilege that whenever he visited London he should lodge in the cloister of his Hermitage at Charing, "which Hermitage I take to have been where St. James's House now stands," 8 February, 47 Hen. III, 1263.

Bishop William died, according to a passage punctuated ambiguously in the *Annals of Glamorgan*,¹ xi kal. Sept., 22 August, 1265; but according to Willis and the *Registrum Sacrum* on 9 January, 1265/6. The *Liber Landavensis*² puts the date of Bishop William's death at "le . iij . iour apres la Thiphainc³ . . . m. cc. lxxv." in the 49th year of King Henry III's coronation, and states that Gilbert de Clare, Earl of Gloucester, had the custody of the temporalities until the appointment of the successor to the See.

¹ Clark, *l. c.*, p. 860.

² P. 316.

³ Epiphanie, and Theophania, 6th January.

CHAPTER XXXI.

BISHOP WILLIAM DE BREWYS ; BISHOP-ELECT
PHILIP OF STAUNTON.

BISHOP WILLIAM DE BREWYS, BRAOSE, OR BRUCE,

a canon, or prebendary, of LLandaff, was the successor of Bishop William of Radnor. King Henry III, on the vacancy arising at the death of Bishop Helyas, committed the temporalities to Walerandus Teutonicus, a knight, and at the close of the vacancy, a vacant prebend was given to William of Bury, treasurer of the King's wardrobe, another to Aelredus of Fécamp, sub-treasurer of the same, and the Archdeaconry to Thomas, chaplain of the late Queen Alienora, the King's mother.¹ This Bishop was elected about mid-Lent, 1265/6; the royal assent was given on the 28th March, 1266, and he received the temporalities on the 14th April, Gilbert de Clare, Earl of Gloucester, having had the custody of them during the vacancy. He was consecrated at Canterbury on 19th September, 1266, by Archbishop Boniface, according to the new edition of the *Registrum*, but Hardy's *Le Neve* dates this consecration as having taken place in the Octaves of Pentecost, which was on 16th May (the Octaves therefore would be 23rd May). The *Annals of Glamorgan*² contain in a sentence of doubtful interpretation, the passage "xi kal. Septembr. consecratur Willelmus de Breus Laudavensis episcopus," *i.e.*, 22nd August, 1265. The same record declares, "1266. In crastino Sancti Edmundi regis et martyris (22 Nov.) Willelmus de Breus Landavensis episcopus intronizatur. eodcm die dedicatio ecclesie ejusdem loci." The incidental note giving the date³ of the dedication of LLandaff Cathedral is of much interest.

This Bishop died 19th March, 1286/7⁴, and, according to Willis,

¹ Willis, p. 133.

² Clark, *l. c.*, p. 860.

³ Cf. p. 31.

⁴ "Le proscheyn Mardy deuant le Annunciacion . lan del Incarnacion . M. CC. LXXXVIJ . e lan del coronement nostre seignur le Rey Edward le primer apres la Conqweste." *Lib. Land.*, ed. Evans, p. 317. In the year 1287, the Sunday letter is E, and the Annunciation (25th March) fell on Tuesday. The *Mardy deuant* therefore would be 18th and not 19th March. But if the ex-

was buried on the N. side of the High Altar, in St. Mary's Chapel, called the Welsh Chapel, "where there is yet to be seen his Monument containing his Effigies lying at full length" in pontifical vestments. The monument is described as being "a black coarse Marble Grave-stone engraved with a bold Relief roughly drawn after the manner of the time . . . and over his head is cut in emboss'd Work :

WILLELMUS . DE . BRUCE . EĒS . LĀD "

Among the memorials of his episcopate are the following :—

1. Bishop William, after the Church custom obtaining in his day, issued a charter of indulgence releasing from twenty days of duly enjoined penance those faithful who proceed to the parochial church of Godalming, in Surrey, diocese of Winchester, and there recite the Lord's Prayer and the Salutation of the Blessed Virgin, for the soul's health of Nigel de Burgate and Felicia, his wife, buried in that churchyard, and of all the faithful departed, and for the security and peace of the realm of England. Dated at Stratfeud, or Mortimer Stratfield, Berks and Hants, vii kal. Apr., 26 Mar., 1270. An imperfect impression of the Bishop's seal is appended to the document. The deed itself is damaged in several places, but as it is of a character not very frequently met with, and has not been printed hitherto, the original text is here given, as follows :—

Universis Christi fidelibus presentibus [et futuris] W[ILLELMUS DE BREUSA] miseratione divina LANDAVENSIS ecclesie minister humilis salutem in domino sempiternam. Indultam nobis . . . tis humane casui consulere nobis datur es[t] com . . . tam libencius qu ag . . . exhort fecimus salutem nobisque speramus exinde propiciacionis rep . . are remedi[u]m. De Dei igitur misericordia gloriose virginis Marie bonorumque apostolorum Petri et Pauli necnon et beatorum confessorum Theliay Dubricii et Oudocey patronorum omniumque sanctorum meritis confidentes omnibus parochianis nostris et aliis quorum diocesani hanc nostram indulgentiam ratam habuerint de peccatis suis vere contritis et confessis qui ad ecclesiam parochialem de GODALMYNG, de Wyntoniensi diocese, orandi causa accesserint, et pro animabus NIGELLI DE BURGATE et Felicie quondam uxoris ejusdem ibidem in cymiterio sepulture traditorum ac omnium fidelium defunctorum

pression *Mardy deuant* refers to 1286, because it represents a day preceding the commencement of the year 1287, viz., 25th March, then the preceding *Mardy* would be 19th March.

necnon et pro securitate et pace regni Anglie dominicam orationem cum salutatione beate virginis predicte devota menta dixerint . viginti dies de injuncta sibi penitentia misericorditer relaxamus. Datum apud Stratfeud, vij kal. Aprilis, Anno domini, M^o . CC^o . septuagesimo.

(Brit. Mus., Add. ch. 19,629.)

2. Statutes for the regulation of the Canons of LLandaff were made by Bishop William de Brewys, of which there are two copies preserved in the *Liber Landavensis*, the second copy bearing the erroneous date of 1245. The Latin wording is not exactly the same throughout:—

Here follow the Statutes published and confirmed by Dom William de Brewys, formerly Bishop of LLandaff, and the Chapter concerning the state of the Canons resident and not resident, and concerning the habit and vestments of the same. In the year of Our Lord MCCLXXV, and in the time of William de Brewys.

¶ 1. Concerning¹ the residence of the Canons, it is forsooth appointed that they be called residentiary who reside in proper person *in the Cathedral of LLandaff*.

¶ 2. So that those making their first residence reside personally and continuously for thirteen [consecutive and] complete weeks.

¶ 3. And thereafter, to wit, after a first residence completed as is aforesaid, such Canon can reside every year for three months, namely, for twelve weeks, consecutive or with intervals, according to his pleasure, provided that he complete his full twelve weeks' residence every year.

¶ 4. Moreover, the year in the Church of LLandaff in respect of such residentiaries always begins on the Feast of the Apostles, Peter and Paul (29th June), that is, on that very day, *and such year ends on the eve of the same Feast*.

[¶ 5. Moreover, those who desire to attend schools in places beyond the seas for the sake of study, after craving permission from the Chapter, may lawfully frequent the schools for a space of five years, and then they are to be held for residentiaries, provided that they have previously served at least one term of personal residence in the Church of LLandaff. And this shall be conceded to them once only in their life.]

¹ The italic words are not found in the second copy. The words in brackets are not found in the first copy.

¶ 6. But *whatever Canon of the Church of LLandaff* [whensoever he] shall have been absent from the church for any other reason than as is aforesaid, he is to be held absolutely for a non-residentiary, and [then] he is to receive out of the *small Commons of the Canons* one mark only as a non-residentiary *Canon*, provided, however, that he has once *previously* personally visited the Church of LLandaff *from the time of his being admitted as Canon* [after the prebend has been conferred on him], excepting and exempting the stipend of *his vicar* in the aforesaid church. [And as for the remainder of his commons, one moiety thereof is to be surrendered to the uses of the Canons residentiary, and the other moiety to be applied to the ornaments or the fabric of the church.]

¶ 7. It is also appointed that every Canon residentiary wear dress in decent style, especially in the church and in the presence of his prelate, and at the meetings of the clergy and in public, that in this manner a clerk may be distinguished from a layman. That is, Canons who are priests are to wear close copes or hoods¹ *and close supertunics*, (*capis clausis et supertunicis clausis*.)

¶ 8. And the Archdeacon and others appointed to dignities, and having the cure of souls, are *also* to wear close hoods *or close supertunics*, unless by chance, on account of a journey or other reasonable cause, they wish *to put on and wear some other honest dress*.

¶ 9. But let him who is found wearing any other habit, as a supertunic open in front or otherwise inordinately short and above the middle of the leg (*supra mediam tibiam*) discard that habit and let it be given to the vicars.

(*Lib. Land.*, ed. Evans, pp. 298, 308.)

3. There is a record in form of a docket of a charter, dated during the vacancy of the See upon the decease of Bishop William de Braose preserved among the Kalendars of the Exchequer which reads thus:—§ Charter of Johanna, daughter of King Edward I, Countess of Gloucester, made to the said King concerning the advowson of the bishopric of LANDA, given in the fifteenth year of that King. (20 November, 1286, to 20 November, 1287.)

¹ The cope, *cappa*, is figured in H. H[aines] *Manual . . . of Monumental Brasses*, 1848, p. xxxii. "It was put on over the surplice and almuce, was semi-circular, with an orphrey along the straight edge, worn like a cloak, and fastened across the chest with a morse or brooch. . . The cope was worn in solemn procession, at vespers, benedictions, by the assistant clergy during mass. . . The cope derived its name from the hood, *cappa* or *capa*, which anciently covered the head."

From this it would appear that the Princess Johanna, Countess of Gloucester, by right of her marriage with Earl Gilbert, exercising a claim to the appointing of a Bishop by reason of the temporalities being in the hands of the Earl, surrendered the right to the King.

(*Ancient Kalendars of the Exchequer*, vol. i, p. 114; Clark, *l. c.*, 861.)

4. The Bishop has¹ the presentation to a perpetual chantry for one chaplain ordained for celebrating continuously in Llandaff Cathedral a service for the soul of Bishop William de Brewys, his predecessors and successors. This chaplain is to follow the choir in vestments, singing, and reading as the other perpetual chaplains therein. His support is derived from certain lands and meadows acquired by the said Bishop William in his day and applied to this chantry, by confirmation of the Chapter, for the dignity and sustentation of the chaplain perpetually celebrating for the souls of the said Bishops.

PHILIP OF STAUNTON, BISHOP-ELECT,

perhaps so-called as having come from Stanton-on-Wye, co. Hereford, or Stanton, in N.-W. Gloucestershire, Precentor of Wells Cathedral, is said to have succeeded to the See on the death of Bishop William, and being elected, he obtained the royal letters for the restitution of the temporalities on 7 September, 1287. But the King refused assent, according to Hardy, because the Chapter had not certified their election in a deed sealed with the seal of that body. Willis—who registers the omission by Godwin to enumerate Philip in his lists—finds the See vacant in 1292, and that after Bishop William's death a controversy arose on account of the Earls of Gloucester and Hereford seizing on the possessions of the bishopric and disposing of the ecclesiastical preferments.

The *Liber Landavensis* records² that from the death of Bishop William until the appointment of John of Monmouth, Earl Gilbert had the custody of the temporalities, and makes no mention of Philip of Staunton. The new edition of the *Registrum Sacrum* is also silent as to this Bishop.

1. In connection with this difficulty, Willis supplies the text of a record consisting of 1. A letter of R[obert Burnell], Bishop of Bath and Wells, addressed to Edmund, Earl of Cornwall, lieutenant of the King in England, showing that he has been informed how the prudent and discreet Master Philip of Staunton, Precentor of Wells, his clerk and well-beloved colleague, has been elected to the See of

¹ *Lib. Land.*, p. 332.

² P. 317.

Llandaff; that Dom Bogo de Clare had prevented the Chapter's letter to the King summoning the election from being sealed with the common seal of the Chapter, but the electors of Master Philip had sealed the letters to the King with their own private seals, and the King had thereupon accepted the person thus elected; but although he (Bishop Robert) will send to the King the Chapter's letters on this behalf, yet because the letters were not directly addressed to the King, and because the common seal of the Chapter was not appended to them, and he had no information about the opposition of the said Bogo, except in letters not addressed to the King but to him (Bishop Robert), therefore the King had deferred to grant his assent to the said election, "committing it to you (Earl Edmund) who have notice and knowledge of this fact." Now, therefore, whereas that assent is entirely in the Earl's hands—as is shown in the royal letters—he begs as earnestly as possible that the Earl will, without delay, expedite Master Philip's affairs so far as relates to the article of royal assent, the royal letters to the Archbishop of Canterbury, and (after the Confirmation) the restitution of the temporalities in accordance with the royal mandate which has been directed to him; and this all the more readily as the Earl and everyone know the circumstances of the case. But if Master Philip cannot attend on the Earl in person, he (Bishop Robert) desires that the Earl will expedite his representative and supply him with the necessary documents, for since the King has approved of his person, there is no necessity for him to appear personally before the Earl.

Dated at Bordeaux, ii, Id., Sept., 12 September, 15 Edw. I, 1287.

(B. Willis, *Survey*, p. 120, from *Bundela Brevium*, 15 Edw. I.)

The opposition of Bogo de Clare without doubt was connected with the contest between the Crown and the Earls of Gloucester in respect of the custody of the temporalities of the See during vacancies. 2. A letter of King Edward I to Edmund, Earl of Cornwall, his Lieutenant, commanding him to admit Bishop Philip de Staunton to the bishopric and restore to him the temporalities in due course, notwithstanding the opposition of Bogo de Clare, Chancellor of Llandaff, who had possession of the seal.

Dated at "Aquis,"¹ 7 Sept., 15 Edw. I, 1287.

¹ Perhaps Aquæ near Rome, called Aquæ Salvæ; or Aquæ baths near Tivoli; but there were the warm baths of Aquæ Cumanæ near Naples, much frequented by the inhabitants of Rome in the Middle Ages.

This is entirely opposed to the statement made in Hardy's *Le Neve*, that the King, "though he approved of the election, refused his assent to it, because the chapter had not certified their election under the chapter seal. The passage in the King's letter is:—"Vobis mandamus . . . gratiam quam prefato electo quod assensum electionis ejusdem possemus vel deberemus de consilio vestro facere in hoc casu vice nostra facietis eidem, ita quod . . . ipsius electio non turbetur," etc. "In tantum etiam festinetis negocium, quod electus ipse de cursu temporis, vel de alio quocumque dampnum aliquod non incurrat seu periculum in hac parte."

(Willis, as above, p. 122.)

2. Earl Gilbert, by another docket in the same series of records, rendered return to King Edward I upon the vacancy of the bishopric of Llandaff, rendered to him, 18 Edw. I (20 November, 1289, to 20 November, 1290).

(*Anc. Kal. of the Exchequer*, vol. i, p. 44; Clark, *l. c.* p. 866.)

This document is probably the one referred to at p. 130 of Willis's *Survey*, as being dated at King's Clipston, Monday after St. Luke's day, *i.e.*, 18 October, 18 Edw. I, 1290.

3. Petition of Malcolm de Harleigh to the King and the Privy Council in Parliament, that, after the death of Bishop William de Brewose, the custody of the bishopric was committed to him, and he desired to seize the episcopal manors into the King's hands, but Gilbert de Clare, Earl of Gloucester and Hertford, occupied the manor of Landath, *i.e.*, Llandaff, the manor of Lankaderwader,¹ and all the episcopal lands within the demesne of the Earl of Clamargan, *i.e.*, Glamorgan, and still retains them, the archdeaconry of Landath, and the prebends vacant since the death of the Bishop, although called upon to restore them. And he alleges that the Earl of Hereford similarly took the vill of Donestowe, or Dingestow; William de Brewose the elder similarly took the vill of Bishopstone in Gower; Earl Edmund took from the tenants of the Bishop's manor of Loncilio Cressenny seventy-five shillings; the Earl of Norfolk took the manor of Matherne in

¹ "Bishton anciently called Lancadwallader," Willis, p. 53. The Church of Bishton, or Bishopston, co. Monm., is dedicated to St. Cadwalader. Bishopston in Gower is dedicated to St. Teilo. The Bishop presents by himself to the church, or rectory of the church, called Bysschopstone in Gower, henceforth in the diocese of St. David's, whenever it becomes vacant, *sede plena*.—*Lib. Land.*, p. 333, fourteenth-century additions

Netherwente, but these were surrendered, etc. Thereupon a suit was instituted the process of which is given at full length, the result being that the King granted to the said Earl, and Johanna his wife (the King's daughter), the advowson and custody of the aforesaid bishopric for their lives, with reversion after their death, to the Crown. The witnesses to this royal grant are:—R[obert Burnell], Bishop of Bath and Wells; William de Valence, the King's uncle; Henry de Lacy, Earl of Lincoln; John de Warren, Earl of Surrey, and others.

Dated at King's Clipston,¹ 2 November [19 Edw. I, 1290.]

(Willis, pp. 124-135.)

Another record may probably be dated in the period of this vacancy, whereby Resus ap Howel ap Cadugan notifies his quit-claim to Margam Abbey of right in the whole of the land called Caduganisland, lying between Walteristone and Horegrave, adjacent to the high road from Kenefeg to Kerdif, and the path (*semita*) leading from Tuidekistoue (or Tythegston) to Horegrave. Ratified by Master Anianus de Powys, Official of LLandaff diocese, Maurice de Corneli, and Maurice Gramus, who have sealed the document in the presence of many witnesses.

(Brit. Mus., Harley Charter 75 C. 18; Clark, *l. c.*, p. 857.)

¹ Clipston, co. Notts. Here are the ruins of King John's Palace still visible; and the so-called "Parliament Oak," a memorial of Edward 1's Parliament held here.

CHAPTER XXXII.

BISHOP JOHN OF MONMOUTH.

THE See was vacant for a long time—if Philip, Bishop-elect, never came into the possession of the episcopate—and it is significant, as bearing on this question, that no deeds or records are extant which originated with his episcopal authority. The claim of the Earl of Gloucester to the custody of the bishopric during the vacancy of the See, no doubt, hindered the appointment of a new pastor, and from the death of Bishop William de Breuse, 19th March, 1287, to the consecration of John of Monmouth, 10th February, 1297, a period of nearly ten complete years, LLandaff appears to have had no Bishop.

The long vacancy caused Robert of Winchelsea, Archbishop of Canterbury (12th September, 1294, to 11th May, 1313), to procure a Bull from Pope Celestine V (29th August, 1294, to 13th December, 1294), dated vi Non. Oct., 2nd October, first year of his Pontificate, 1294, wherein¹ it is declared it has come to the knowledge of the Pope that the Cathedral of LLandaff has been for seven years, and still is, vacant, and the provision of a new Bishop therefore has lapsed lawfully to the Apostolic See, in accordance with the statutes of a General Council, and, in order to remedy this state of affairs, he has committed the appointment for this time only, *hac vice*, to the Archbishop, who is to proceed without delay to give the preferment to a fitting person.

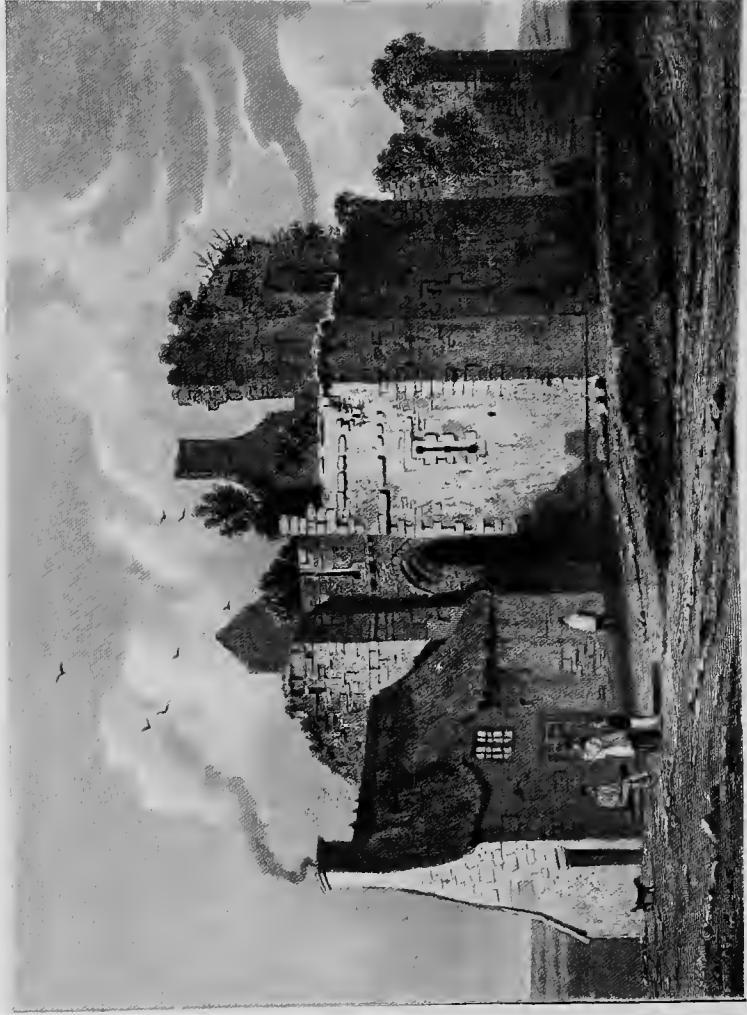
Dated at Aquila, in Abruzzi Ulterior, Italy, vi Non. Oct., 2nd October, 1st year.

The period of seven years herein mentioned carries the vacancy back nearly to the time of Bishop William's death, and definitely disposes of any claim of Philip, Bishop-elect, to a full tenure of the See.

Shortly after the issue of this Papal Bull, Archbishop Robert notifies² to King Edward I that he had provided "John of Monmouth, canon of Lincoln, doctor in Theology, distinguished by

¹ Willis, *Survey*, p. 137 ; Clark, *l. c.*, p. 897.

² Willis, *Survey*, p. 136 ; Clark, *l. c.*, p. 898.



H. Gastineau, del.

LANDAFF CASTLE, 1823.

W. Woolnoth, sc.

the numerous rewards of his virtues, circumspect in spiritual and temporal matters," and consecrated him Bishop of Llandaff (10th February, 1294/5); and requests that the King will cause the *regalia seu temporalia* of the Cathedral Church of Llandaff, which are declared to belong to the Crown during vacancy of the See, to be delivered to him as Bishop-elect and confirmed.

Dated at Croyndon, or Croydon, iii Non. Mart., 5th March, 1294/5, 1st year of the Archbishop's consecration.

The royal assent was given, and the temporalities were restored to him on 4th April, 1295.

On account of the abdication of the Pope, 13th Dec., 1294, his death, 19th May, 1296, and the consecration of his successor, Boniface VIII, 2nd January, 1294/5, Bishop John did not receive consecration until 10th February, 1296/7, when that ceremony was performed at Canterbury, by Archbishop Robert, Thomas of Ingoldesthorp, Bishop of Rochester, David Martin, Bishop of St. Davids, and Robert, Bishop of Clonfert.

The declaration of Bishop John, accepting his provision to the See by the Archbishop, is still extant,¹ wherein he declares " provisioni de me . . . in episcopum Landavensem per . . . Robertum . . . Cantuariensem archiepiscopum ac auctoritate sedis apostolicæ consentio," etc.

The continuator of the *Liber Landavensis*² speaks of Johan de Monemuwe as the "proscheyn successour" of Bishop William "de Breusee," and records that Johannes de Monemuta was consecrated at Canterbury, iiii Id. Feb., 10th February, 1296/7, and died at "Landaf," on Thursday (*feria quinta*) after the Octaves of Easter (27th March), a date corresponding to 7th April, 1323. The new edition of the *Registrum*, and Willis in his *Survey*, place the death of Bishop John on 8th April, 1323.

Willis³ records that this Bishop "was a great Benefactor to his church, and in all Respects a good Governor thereof He procured the Parsonage of Newland, co. Glouc., which one of his Predecessors obtain'd from the Bishopruck of Hereford, to be appropriated to his See; and did several other good Acts." He was buried in the middle of St. Mary's Chapel, Llandaff, near the High Altar.

Several deeds are extant which relate to the circumstances of the appointment of Bishop John of Monmouth, viz :—

¹ Willis, p. 142, from the Archbishop's *Register*, fol. 160; see also Atterbury's *Hist. of Convocations*, p. 608.

² P. 317, ed. Evans.

³ P. 52.

1. A writ of King Edward I, addressed to Gilbert de Clare, Earl of Gloucester and Hertford, notifying that he has received the fealty of Master John of Monmouth, and restored the temporalities of the See to him; ordering the Earl therefore to deliver without delay the temporalities of the said See which are in his demesne or fee to the same. Witnessed by the King at Aberconewey, *i.e.*, Conway, 4 April, 23 Edw. I, 1295.

(*Rot. Pat.*, 23 Edw. I, membr. 15; Willis, p. 140; Clark, *l. c.*, p. 905.)

2. A writ of the same King addressed to Malculm de Harley, escheator citra Trentam, notifying that he has accepted the fealty of Master John, and restored the temporalities to him, therefore the escheator is ordered to deliver the same to him. Witnessed as above.

(*Rot. Pat.*, 23 Edw. I, membr. 15; Willis, p. 143; Clark, *l. c.*, p. 906.)

3. Record of the proceedings of the Privy Council, in respect of the custody of the temporalities, at Westminster on the morrow of the Feast of the Decollation of St. John Baptist (25 June, 23 Edw. I, 1295); and Earl Gilbert's undertaking to render seizin of the lands and tenements belonging to the temporalities of the See, which were in his custody by the King's grant, to the aforesaid Bishop-elect, fully and wholly, and to cause him to have them in accordance with the King's mandate.

(Ryley, *Pleadings*, 1661, p. 203; Willis, p. 146; Clark, *l. c.*, p. 908.)

4. A writ of the same King, addressed to Earl Gilbert, again notifying the facts specified in No. 1; declaring his surprise at the delay of the Earl in restoring the temporalities to the Bishop, and commanding immediate performance of the order made in that behalf. Witnessed by the King at Westminster, 24 August, 23 Edw. I, 1295.

(*Rot. Claus.*, 23 Edw. I, membr. 6, dorso; Willis, p. 144; Clark, *l. c.*, p. 907.)

Among the more important memorials of Llandaff during the tenure of the See by this Bishop are the following:—

1. Memorandum or docket of a suit instituted by the Bishop of Llandaff [John of Monmouth], before the King, against William Brewouse, for that he has distrained on the tenants of the Bishop's

manor of Bysshopeston, which lies within the precinct of the land of Gower,¹ belonging to the demesne of the said William, to compel them to perform suit at the Court of William of Swenesawe or Swansea. Michaelmas Term, 27-28 Edw. I, 1299.

(*Placitorum Abbrev.* in Rec. Comm., p. 241; Clark, *l. c.*, p. 912.)

2. Bishop John was summoned to Parliament in 28 Edw. I, 1299-1300, according to the record in H. Cole's *Documents Illustrative of English History*: "Brevia de veniendo ad parlamentum J. Landavensi Episcopo" (Fol. London. Pp. 334, 339).

3. During the episcopate of Bishop John of Monmouth there was a suit heard in the King's Court to the following effect:—

GLOUCESTER. LA NEWLONDE.

Bishop John was summoned to reply to the King (Edward I) concerning a plea that he should permit the Bishop to present a fit person to La Newelonde Church, which is vacant and belongs to his gift.

Nicholas of Warewyk, attorney for the King, shows that King Henry III, father of the present King, had presented John of London, his clerk, thereto, and by the resignation of this said John, the church is now vacant, and therefore the King has a right to present, but he is unlawfully prevented, and he claims damages, and is prepared to prove his case.

Thereupon the Bishop's attorney says that the King has no right to present to the said church, because the present King (Edward I) granted and confirmed by charter to the late Bishop, William de Brewes, the advowson of the said church, to have and to hold to himself and his successors, Bishops of LLandaff, with the rights and liberties thereto appurtenant. And he tenders the King's charter which proves this, dated at Canterbury, 10 May, 14 Edw. I, 1286: and shows that the present Bishop, on the occasion of a vacancy in the said church on the death of the said John of London, had presented one William of Monmouth, his clerk, who was thereupon admitted and instituted.

The said Nicholas cannot gainsay this, so the Bishop gains his case.

(*Rot.* vi, Michaelmas Term, 32 Edw. I (20 Nov., 1303, to 20 Nov., 1304; *Lib. Land.*, ed. Evans, p. 294.)

¹ See p. 310, n. 1.

4. By the memorandum of another record entered¹ in the *Liber Landavensis*, we learn that Walter de Boneuyle, executor of the will of Daudid le Grand, or Grant, deceased, came before the Barons of the Exchequer and acknowledged his receipt of xvj*li.* xix*s.*, which the Bishop of Llandaff, in obedience to the King's writ, had levied on the ecclesiastical goods of the said Daudid, as to his church of St. George, within the said bishopric.

(*Rot. Placitorum*, Hil. T., 33 Edw. I, 1305; Willis, p. 295.)

5. With regard to the appropriation of the church of Nova Terra, or Newland, in the Forest of Dene, or Dean, diocese of Hereford, co. Gloucester, the following document is of interest:—

Charter of the King respecting the Appropriation of the Church of Nova Terra to the Bishopric of Llandaff.—The King to all, etc., greeting. Know ye that we, by the intuition of charity, have granted and given licence for ourselves and our heirs, as far as in us lies, to the Venerable Father John, Bishop of Llandaff, that he may for ever appropriate to himself and his Church of Llandaff the church of NOVATERRA, in our Forest of Dene (*i.e.*, Newland, in the Forest of Dean, an extra-parochial place in the hundred of St. Briavels, co. Gloucester, on the E. bank of the river Wye), diocese of Hereford, the advowson whereof he has of our gift, and retain it thus appropriated to himself and his successors, Bishops of the same place, and have it to his proper uses, without let or hindrance of us or our heirs, Justices, Escheators, Sheriffs, or any others our bailiffs or ministers.

In witness, etc. Witnessed by the King at Thetford, 9 February, 33 Edw. I, 1305.

(*Rot. Pat.*, 33 Edw. I, membr. 18; Willis, p. 147.)

6. The Royal reply in Parliament to the Bishop of Llandaff respecting the tithes of the assarts in Dene Forest is contained in Willis's *Survey*,² to the effect that: To the petition of the Bishop of Llandaff, desiring that the King will be pleased to assign to the Bishop's church of All Saints, in Dene Forest, the tithes of the new assarts made in the said forest on the Crown land there, it was thus replied: The King wills that the Bishop may have that which is without the parish and which the King can grant: and let

¹ P. 295.

² P. 148.

Letters Patent be issued of this grant, and a *breve clausum*, or close writ, be sent to J. de Botetourt, warden of the Forest.

(*Placita Parliament.*, 33 Edw. I, 20 Nov., 1304, to 20 Nov., 1305 ; Willis, p. 148.)

7 The Royal Letters Patent, issued in pursuance of the above response, and entitled "*Charter of the King granting the tithes of the assarts of Dene Forest to the Bishop of LLandaff*," declare that for the emendation of the See of LLandaff, which is admittedly too slenderly provided with means, and towards the support of a Chaplain celebrating, and for ever to celebrate, divine services daily for the health of the souls of the King and his ancestors in the church of All Saints of La Newlande, within the Royal Forest of Dene, which Bishop John holds appropriated to himself and his successors, he has granted for himself and his heirs, as far as in him lies, to the said Bishop, that he and his successors, Bishops of LLandaff, may receive and have all the tithes forthcoming out of the assarts within the said forest newly assarted (*i.e.*, grubbed up out of forest lands), and to be hereafter assarted, to his church of La Newlande aforesaid, which he wills shall for ever appertain to the same church without let or hindrance of himself or any of his heirs or his ministers, provided, however, that the assarts aforesaid lie without the boundaries of any parish.

Attested by the King at Westminster, 20th March, 33 Edw. I, 1305.

(*Rot. Pat.*, 33 Edw. I ; Willis, p. 149.)

8. In respect of this matter of the tithes of La Newland, a royal writ was directed to Walter of Gloucester, the King's escheator beyond the Trent, and to John of Acton, reciting the terms of the Bishop's petition returned from the Privy Council for a grant of the said tithes, and showing that the Dean and Chapter of Hereford, the Parson of the church of Lydeneye, or Lydney, Master William of Kyngescote, Parson of the church of Westbury on Severn,¹ John, Parson of the church of Ruardyn, or Ruardean, Ralph of Habehale, Parson of the church of Bykenore Engleis, or English Bicknor, John, Parson of the church of Staunton, Henry, Parson of the church of Dene Magna, and Adam, Parson of the church of Aure, or Awre, claim these tithes for their churches. Therefore, the Bishop of LLandaff has requested that the non-parochial assarts may be definitely located, and the King has

¹ Willis reads Westbury-super-*Laburam*, mistaking the last word which is *Sabrinam*.

appointed the said Walter and John to ascertain by oath of the foresters and verderers of the said forest, and other worthy and lawful men of that district, in the presence of the said Dean and the other claimants, what are the royal assarts of which he has granted the tithes to the Bishop, and gives orders to Hugh le Despenser, Justice of the Royal Forest beyond the Trent, to take the evidence of the verderers and foresters of Dene Forest, and in like manner to the Sheriff of Gloucester, to take the evidence of other worthy and lawful men of the county in this behalf, and make return to the Treasurer and Barons of the Exchequer within a fortnight after the Feast of St. John Baptist, etc.

Attested by the King at Carlisle, 6th May, 1307.

(*Rot. Pat.*, 35 Edw. I, membr. 19; Willis, p. 150.)

9. Willis refers to several records concerning the church of Newland, which will be mentioned in their proper order of date. There is one entitled: The Bishop of Llandaff concerning the tithes of the assarts in the Forest of Dene, without the boundaries of any Parish, granted by the King for the Chantry founded in the Church of Newland.

(*Rot. Claus.*, 2 Edw. II, 8th July, 1308 – 7th July, 1309, membr. 15; Willis, p. 173.)

10. The result of the enquiry into the actual position of the assarts thus granted by the King to the See of Llandaff was an investigation as to the parochial boundaries of the locality in which the grants were situated. The Dean and Chapter of Hereford, and the Bishop of Llandaff, each appointed six persons to report on the boundaries of the parish of Lydney and the Forest of Dene, and a cyrograph charter embodying the ascertained boundaries in minute detail was issued in form of a *scriptum indentatum* recording the assent of the parties, dated at St. Briavels, in the parish church, on 5th May, 1310. The original, which has escaped the attention of Willis and other historians of Llandaff, is contained among the Harleian collections in the British Museum (No. 111, C. 32), with a memorandum upon it, showing that it was given to the noble collector by "Dr. John Hudson, of Oxford." The text follows:—

Omnibus Christi fidelibus ad quos presentes littere pervenerint; Nos Walterus de Nasse . Alexander de Bykenor . Rogerus de Blytheslowe . Nicholaus le Longe . Ricardus Malemort et Osbertus Malemort electi seu nominati per dominum Johannem decanum

Ecclesie Sancti Ethelberti Herefordie . et ejusdem loci capitulum . nec non jurati et adjurati sub pena excommunicationis late auctoritate dyocesani ad declarandum seu assignandum antiquas limitationes parochie Ecclesie de LYDENEYE . et Capellarum ejusdem . Item et nos Willelmus le Wodeward . Ricardus le Wodeward . Elyas de Aylberton . Rogerus Spore . Willelmus Ely . et Walterus Kediford . electi seu nominati . per venerabilem patrem dominum Johannem dei gratia Landavensem episcopum de assensu capituli sui . nec non jurati et adjurati . in forma predicta ad declarandum seu assignandum limitationes predictas . salutem in domino sempiternam ;

Sciatis quod nos potestate et auctoritate legitime nobis commissa bona fide procedentes et diligenter advertentes limites predictae parochie de LYDENEYE et capellarum ejusdem nec non et inquirentes ab antiquioribus et fidedignioribus hominibus de FORESTA DE DENE veras et antiquas limitationes hujusmodi declaramus et de consensu partium predictarum assignamus infrascriptos terminos veros esse limites seu fines parochie memorate et Capellarum ejusdem ; distinguentes easdem ex parte boreali earum a ceteris partibus Foreste predictae que sunt extra parochiam memorate Ecclesie cum Capellis . qui limites fines seu termini incipiunt in hunc modum . videlicet ab angulo terre Abbatis de Gratia Dei juxta vetus castrum procedendo inter terram Walteri Hathewy . per fossatum dicti Abbatis usque ad Stouwebers . Et sic per fossatum dicti Abbatis usque ad fossatum Osberti Malemort . Et per eundem fossatum usque ad Longeleye . Et sic per fossatum Thome le Porter . Osberti Malemort et Ricardi Hurel usque ad le Portweye juxta le Lymput . Et sic procedendo le Portweye usque ad oueram terre Ricardi Malemort juxta Aylbertonesweye . Et sic ascendendo per eandem viam usque ad Paylwalleoke . Et sic descendendo per fossatum Prioris Lanthonie quod est inter terram dicti Prioris et terram Willelmi Joce usque ad Paylwallebroke . Et sic descendendo per eundem rivulum usque ad Marleweyesende juxta Holawesford . Et sic ascendendo le Marleweye inter solum domini Rogeri et boscum Comitis Warrewyke usque ad Merebroke . Et sic descendendo Merebroke usque ad aquam que vocatur Newarne . Et de Newarne ascendendo per medium terre Pagani le Longe per viam que vocatur Orwey . Et deinde ad Yarcleyesmede . Et deinde inter terram Johannis ap Adam et terram Johannis Waryn usque ad Acchebroke . Et sic descendendo usque ad boscum Comitis Warrewyke . Et sic per fines et oram seu oueram ejusdem bosci et bosci domini Regis . usque ad Lonesbroke .

In cujus rei testimonium sigilla nostra presenti scripto indentato duximus apponenda . Et nos Ricardus Dei gratia Herefordensis Episcopus et Johannes Decanus et Capitulum Herefordensis Ecclesie ! prefatis declaracioni et assignacioni nostrum expressum adhibentes consensum sigilla nostra huic scripto apposuimus indentato . Nos eciam Johannes Dei permissione Ecclesie Landavensis Minister . et Capitulum ejusdem Ecclesie eisdem declaracioni et assignacioni quantum in nobis est plene consencientes nostra sigilla apposuimus huic scripto similiter indentato . domini Regis jure ut decet per omnia semper salvo . Datum apud Sanctum Briavellum in Ecclesia ejusdem ville quinto die mensis Maij . Anno domini Millesimo Trecentesimo decimo.

Labels for fourteen seals, of which now six only remain.

11. A Royal Licence under Letters Patent was issued to enable Thomas, Earl of Lancaster (1295–1321), to grant to John, Bishop of Llandaff, for himself and his successors, Bishops of the same, a certain piece of land, or *place*, adjacent to the church of St. Mary-atte-Strond and the manse of the said Bishop, notwithstanding the statute of mortmain, and subject to the usual services due to the chief lords of that fee.

Dated, 23 October, 4 Edw. II, 1310, by the King's Lieutenant. The King was at Linliscou, or Linlithgow in Scotland at this date.

(*Pat. Rot.*, 4 Edw. II, membr. 12 ; Willis, p. 159.)

This manse, hospice, or town residence of the Bishops of Llandaff, was apparently given by Henry, Earl of Lancaster (? 1327–1345). Among the miscellaneous notices¹ relating to the patronage of the Bishop, there is a memorandum that he is to pay yearly to the Vicars two shillings for solemnly celebrating in the church the "obit" of Dom Henry, formerly Earl of Lancaster, in respect of a certain hospice in London, which the said Bishop has therein of the gift of the said Earl, as is shown by the muniments made concerning it.

12. The King, having at length recovered into the power of the Crown the custody of the temporalities of the See of Llandaff during vacancies, caused Letters Patent to be drawn up entitled:—

De Temporalibus Episcopatus Landavensis tempore vacationis habendis, reviewing in the preamble—the claim made by King Edward I against Earl Gilbert to the advowson and custody of the bishopric, its lands and tenements within the Earl's demesne or

¹ *Lib. Land.*, p. 334.

fee, and the collations or preferments of the prebends and dignities thereof during vacancies;—the surrender of the advowson, custody and collations by the Earl to that King;—the royal grant of 2 November, 19 Edw. I, 1290, granting to the Earl and the Countess Johanna, the King's daughter, the custody of the bishopric and of the lands and tenements within the demesne or fee aforesaid, and of the said collations, for the term of their lives with reversion to the Crown, saving the fealty of the incoming Bishop;—and the demise of the Earl and Countess; and proceeding to declare that, having regard to the losses likely to be inflicted on the Church of Llandaff in the waste and destruction of the woods and woodlands belonging thereto by escheators and other custodians during vacancies, contrary to the King's conscience and will, and willing to provide a remedy to that Church on account of the especial devotion, which he feels deeply, to the blessed Apostles Peter and Paul, in whose honour the said Church was founded, as also on account of the large affection which he bears towards the venerable father, Bishop John, he has granted to the Bishop and Chapter the custody, *sede vacante*, of the bishopric and all the temporalities which ever at any time, *sede plena*, belonged to the same, to hold and dispose of them just as any Bishop can or may do when in possession (saving to the Crown the knights' fees, and escheats), the Chapter paying therefor for every vacancy extending to one whole year, fourscore and thirteen pounds nine shillings and eight pence—the amount of the yearly taxation of the bishopric—and *pro rata* for every vacancy above or below one year as aforesaid, with immunity: free from interference by the King's escheators and other collectors, except simple seizin for one day on behalf of the royal demesne; and from service due in time of war, with reservation of service for the knights' fees and the custody of lands, tenements, or rents hereafter to be acquired in fee by the Bishops.

Attested by the King at Westminster, 4 March, 4 Edw. II, 1311, at the instance of Master Th. de Charleton.¹ But the King was at Westminster 4 March, 1310, and at Berwick, 4 March, 1311. The record may be referring to events of the previous year.

(*Pat. Rot.*, 4 Edw. II, Part I, membr. 12; Willis, p. 153.)

¹ Afterwards Canon of York, Bishop of Hereford, 1327, Lord H. Treasurer of England, 1329.

13. The Bishop of Llandaff claimed to have the moiety of a certain wear in the Wye water near St. Briavel's Castle, co. Gloucester, called Bykeswere, appertaining to his bishopric.

(*Pat. Rot.*, 8 Edw. II, 8 July, 1314-7 July, 1315; Willis, p. 173.)

There is another record relating to the above matter in the Close Rolls of 15 Edw. II (8 July, 1321-7 July, 1322); Willis, *l. c.*

14. In connection with the episcopal lands at Newland the *Liber Landavensis* records in the list of ecclesiastical benefices which belong to the gift of the Bishop, the following :—

Memorandum of certain ecclesiastical benefices wholly appertaining and belonging to the gift of the Bishop of Llandaff, without in any way requiring the assent or counsel of his Chapter.

¶ 1. All the dignities and prebends in the Cathedral when and so often as they become vacant, *sede plena*.

¶ 2. The perpetual chantry of the chaplain celebrating the Mass of the Blessed Virgin in the Cathedral, when vacant. And the chaplain, be he who he may, is, and shall be, appointed for life (*perpetuatus*) as Rector of a certain church, with slender stipend, viz., of Beganestone,¹ in the parish of Llandaff, charged with cure of the souls of the parishioners thereof. The same chaplain ought to follow the choir in the Cathedral at the canonical hours of night and day similarly in befitting vestments, just as the rest of the Vicars do in the same. The support of the chaplain consists in certain lands, meadows, tenements, rents, and tithes in place of a title of old applied to, and conferred upon, the said chantry.

¶ 3. This paragraph is dealt with at p. 308, § 4.

¶ 4. The perpetual chantry of a chaplain following the choir in vestments and constantly celebrating services in the Cathedral for the souls of the past and future Kings of England and Bishops of Llandaff. This chaplain shall receive at the hands of the Bishop of Llandaff for the time being . . . ²silver marks for his support, out of the emoluments and other profits which the Bishop receives from his church and manor at Le Newelond in the Forest of Dene.

¶ 5. The Bishop of himself shall present to the perpetual vicarage of the church of La Newelond aforesaid whenever it is

¹ On the borders of Leckwith and Caerau; Rev. C. A. H. Green, *Notes*, pp. 13, 14.

² Blank in the original entry.

vacant, *sede plena*, which church stands without the boundaries of the diocese of Hereford.

- ¶ 6. The Bishop has right to present to the Church of Bassalec by reason of the perpetual farm thereof which he holds from Glastonbury Abbey.
- ¶ 7. This paragraph is dealt with at p. 310, note 1.
- ¶ 8. This paragraph is dealt with at p. 293, line 21.
- ¶ 9. This paragraph is dealt with at p. 324, line 11.
- ¶ 10. This paragraph is dealt with at p. 324, line 14.
- ¶ 11. This paragraph is dealt with at p. 320, line 26.

15. Two copies of the Statutes, made by Bishop John of Monmouth for the regulation of the Canons, are contained among the continuations¹ of the *Liber Landavensis*, with the following title:—

Statutes² published concerning the state of the Canons resident or non-resident in the time of Dom John of Monmouth, [late] Bishop of LLandaff, viz., on the Feast of the Apostles Peter and Paul, MCCCXIIJ,³ and by the said Bishop and Chapter *on the same feast promulgated and confirmed*.

As far as relates to the residences of Canons in the Church of LLandaff, it is ordained by Dom John of Monmouth, Bishop of LLandaff, and the Chapter thereof, on the Feast of the Apostles Peter and Paul, A.D. M^o. CCC^o. XVIIJ^o, that the Canon who has performed residence in the Church of LLandaff for three months consecutively or with intervals—provided that the first residence [be continuous], or in regard to that continuity of residence, there being a [special] grace (or permit) had which is to be conceded upon causes evident, necessary, and incumbent on the Canons—shall receive a full share of what there is to be divided with the rest of the Canons on the Feast of the Apostles *Peter and Paul then following*.

¶ And if it happen that the Canon, while performing residence, after six weeks occupied in such residence—provided he has not absented himself from the place, but ordered and disposed himself and his affairs with the intention of serving continuous residence—dies, let him [nevertheless] receive a full share of what is to be divided with the rest of the Canons.

¹ Pp. 299, 309.

² The italic words are not found in the second copy. The words in brackets are not found in the first copy.

³ MCCCXVIIJ, in second copy.

¶ And if he die before six complete weeks *of residence*, let him receive with the rest of the Canons according to the rate of the part of residence which he has performed.

¶ And if a Canon has commenced part of his residence and departed elsewhere from the Church of Llandaff before completing his full residence, and dies during that period, and so die before the residence is finished, that then he is to receive a portion of what there is to be divided with the other Canons [residentiary] according to the rate of the part of residence which he had performed.

The Bishop¹ of Llandaff pays yearly to the "ministers" of the church there two marks for solemnly celebrating the "obit" of Dom John of Monmouth, formerly Bishop of Llandaff, four times yearly: and half a mark for distributing bread to the poor on the anniversary of Bishop John's death, this being taken out of the profits from the church lands of La Newelond in Dene Forest, which had been acquired by the effort of the same.

¹ *Lib. Land.*, p. 333.

CHAPTER XXXIII.

LATER BISHOPS, A.D. 1323 TO 1389.

BISHOP ALEXANDER OF MONMOUTH.

ON the death of Bishop John of Monmouth, a royal licence to elect a Bishop in his stead was issued on 31 May, 1323, according to Hardy in his edition of Le Neve's *Fasti*, and thereupon the Chapter elected Alexander of Monmouth, Archdeacon of LLandaff, who occurs as holding this dignity¹ in 1325, and 1336. The royal assent to this election was given on 15 July, 1323, but the Papal authorities rejected it, and by a Bull, dated xii kal. Jul., 21 June, 1323,

BISHOP JOHN OF EGLESCLIFF,

or Eclescliff, the other name of Goldclive, co. Monm.,² a Dominican or Black Friar, was translated from the See of Bethlehem,³ or Connor,⁴ in Ireland, about Michaelmas in that year, and came to LLandaff on the Vigil of Trinity Sunday, or 21 May, 1323. The temporalities, after some delay, were restored to him on 13 August, 1324. Gams⁵ calls this prelate Bishop of Bethlehem, Ephrata, *circa* 1318; translated to Connor in 1322, and LLandaff in 1323.

Bishop John died at the Episcopal Palace, or Manor of Llandwallader, otherwise called Bishopston, or Bishton, co. Monm., 2 January, 1346/7, and was buried, in obedience to the custom of his Religious Order, in the church of the Black Friars, or Friar Preachers, within the present grounds of Cardiff Castle,⁶ or "in⁷ a side Isle of Cardiff Church called the *Friers' Isle* . . . over his grave, as is supposed, there are still to be seen the Arms of the

¹ Willis, p. 79.

Lib. Land., ed. Evans, p. 400, col. 1., but cf. Birch, *Hist. of Neath Abbey*, 218. Eaglescliff near Yarm, co. Durham.

³ Hardy.

⁴ Willis, p. 53.

Gams: *Series Episcoporum Eccl.-Cath.* 4°. Ratisbonæ, 1873.

Willis, p. 53.

⁷ *Ib.*, p. 103, *Lib. Land.*, ed. Evans, p. 317.

See cut in the wall in stone-work." A curious stone-built grave, supposed to be of this Bishop, has recently been discovered.¹

Among the records of this Bishop's time are the following of importance:—

1. Two copies² of the Statutes made by Bishop John of Eglesclif, contained among the additions of the *Liber Landavensis*, which, as in previous cases, do not altogether agree in their precise words, relating to the residence and stipends of the Canons:

[Declaration of certain statutes made], *published in the time of* [and confirmed by Brother] John of Eglesclif [late Bishop of Llandaff, and the Chapter, on the Feast of the Apostles Peter and Paul, in the year of the Lord M. CCC. XXVJ].

¶ [Item] On the Feast of the Apostles Peter and Paul (29 June), A.D. M. CCC. XXVJ, in so far as concerns the residence of the Canons, it is declared by Brother John of *Eglesclif* [Eglesclif] *of the order of Preachers* [by God's grace] *then* Bishop of Llandaff, and the Chapter of the same, that the Canon who has made a first continuous residence, that is, for thirteen fully complete weeks, be not afterwards held to reside except for three usual months, that is, for twelve weeks, in accordance with the ancient custom.

¶ Item if a Canon holding a farm decease after having received the autumn fruits, he is to enjoy and have them, though his death has supervened. And in his name his executors may have the benefits of the said farm until the next ensuing Feast of the Apostles Peter and Paul.

¶ And if after the Feast of the said Apostles [Peter and Paul], on which feast the years of the *farmers and farms* begin in the Church of Llandaff, he shall have deceased before receipt of the autumn fruits, *then* it shall be lawful to the Chapter to *dispose and* make orders concerning that farm, and the deceased Canon's estate, *or his executors*, shall be answerable to the Chapter for the portion received by him for the time that he held it after the Feast of the Apostles Peter and Paul until the time of his death.

¶ Item it is ordained at the same Feast that the Canons holding farms of churches appropriated to the Chapter of Llandaff, during their farm, be held to maintain and repair their

¹ E. P. L. Brock in the *Journal* of the British Archæological Association, xlix, 306; Birch, *Hist. of Neath Abbey*, p. 220.

² *Lib. Land.*, ed. Evans, pp. 300, 310. The words in italics are not found in the second copy. The words in brackets are not found in the first copy.

Chancels and Granges *of their farm* properly out of the goods of the Chapter, provided nevertheless that at first each *such* farmer shall pay out of each taxed pound of such church which he hold to farm according to the taxation of the tithe now current, twelve pence of his money, and the remainder *of the expenses to be applied about such repair* ought to be allowed *fully* to him in the Canon's account on the Feast of the blessed Apostles Peter and Paul then next ensuing.

2. Another record relating to Newland, the episcopal property in Gloucestershire, is entitled: The Bishop of LLandaff concerning Newland Church in the Forest of Dene, together with the tithes of the new assarts in the said forest, formerly acquired and appropriated to the Cathedral of LLandaff by John of Monmouth, Bishop there, and concerning the chantry and the anniversaries to be celebrated therein.

(*Pat. Rot.*, 20 Edw. II, 8 July, 1326, to 20 January, 1327 ; membr. 15 ; Willis, *l. c.*)

3. A charter by the Cathedral Chapter of the Church of LLandaff whereby they give, grant, and confirm to John of Ireland a waste site (*placeam vasti*) with its appurtenances in LLandaff, lying in length between the high street which leads through the middle of the town as far as the Castle on the N. head, and a certain curtilage belonging to Isabella Watekyn on the S. head, and in breadth over all it measures twenty feet, and so lies between the tenement of Richard Buffard on the E. side and a *place* which formerly belonged to Richeman Gerebard on the W. side. Also they give and confirm to the same John an acre of meadow in Eleyes-mor and a piece of meadow beyond the Taaf with their appurtenances, which said waste site and meadow are of old time called St. Theliau's, at a perpetual yearly rent of five shillings to the fabric of the Cathedral Church in equal portions, at Michaelmas, Lady Day, and the Feast of the blessed Apostles Peter and Paul (29 June), for all service, heriet, or any other secular demand. Sealed with the Common Seal of the Chapter.

The witnesses are :—

Master Alexander of Monmouth, Archdeacon of LLandaff
(the rejected Bishop-elect).

Master Richard de Halton, Treasurer.

Master Richard de Stok, and
Dom John de Middleton } Canons.

Philip Sampson	} Laymen.
John Bette	
William Top	
Robert Le Mason	

Dated in the Chapter House, Feast of St. Peter and Paul, 1328.
(*Lib. Land.*, ed. Evans, p. 293.)

4. There is also a record entitled:—The Bishop of Llandaff concerning the allocation of tithes of iron mines in Newland, Forest of Dene. This is sent to the Warden of the said mine.

(*Rot. Claus.*, 6 Edw. III, 25 Jan., 1332, to 24 Jan., 1333;
Willis, p. 174.)

5. Bishop John issued a decree admitting the title of Margam Abbey as legally defended by its proctor, Thomas Benet, monk of that house, to the tithes of its proper labour in the Parish of Kenefeg, the tithes of the sheaves belonging to the church of Kenefeg and the chapels thereto appertaining, the tithes of its proper labour in the parish of the church of Newcastle, the tithes of the sheaves with all ecclesiastical rights thereto appertaining and the tithes of the sheaves of the chapels of Lawleston, or Laleston, and Tegestowe, or Tythegston, acquired from Tewkesbury Abbey, after inspection of the instruments and muniments adduced in support of the claim.

Dated at Worletone, now Duffryn St. Nicholas, a manor attached to the See of Llandaff, and afterwards conveyed away by a later Bishop, x kal. Aug., 23 July, 1332.

(*Brit. Mus.*, Harley Charter, 75 A 27; Clark, *l. c.*, p. 1178.)

6. The *Liber Landavensis*, among its later additions, contains a memorandum that on Saturday, Feast of St. Stephen the Protomartyr, on Christmas morrow, in the year 1332, William Mayloc and his wife came to Landaff Cathedral and to Master Richard de Halton, then treasurer, complaining that on Christmas day last they had not had their mass in their chapel beyond the Taf where they lived, as they were wont to have yearly on Christmas day and Easter day as of ancient right granted to them by the Bishop and Chapter in genuine charters which they declared they held of such manner of right granted to them in return for certain land which, as they alleged, had formerly been given by their ancestors to the church there. And Master Richard, the said treasurer, having no knowledge of such a privilege of service granted as alleged to them, and fearing lest a precedent should be created to the burden

of the Church of LLandaff by colour of such a custom possibly practised by especial favour of some of the vicars formerly serving in the choir, replied: "Whereas you assert that the Church of LLandaff is under obligation to you at Christmas and Easter yearly, and this by genuine records which you say you have in this behalf, I, as the least among the Chapter, appoint you to come on the next Feast of the Apostles Peter and Paul—(the day when the Canons' year commences)—before the Bishop and Chapter, and exhibit your alleged muniments, and if they are admitted, you will be enabled to enjoy your privilege without hindrance, but if you do not then come, nor exhibit your muniments, you shall never from that day hereafter claim that the said service should be made for you by the Church of LLandaff." The said William Mayloc and his wife, considering themselves quite content with this reply, and asserting that they would do as the said treasurer advised them and keep their promises in good faith, returned to their home. On the next Feast of the Apostles Peter and Paul they neither came hither nor exhibited in this respect any muniments relating to such right as they alleged.

(*Lib. Land.*, ed. Evans, p. 289.)

7. A document still extant, illustrating the practice of the times in regard to the granting of indulgences from penance, records that Bishop John of Eglescliffe, the Dominican, by charter dated at Martherne in co. Monmouth, v Kal. Mai., 27 April, 1333, granted in honour of the B. V. Mary, St. Peter, St. Paul, St. Dominic (his Patron), and Theliaus or Teilo, an indulgence of forty days to all who would contribute towards the repairs of the Chapel of Merthilwode, in the Isle of Axholme, co. Lincoln, at Melwood, or Milwood Park, near Epworth, a Carthusian Nunnery, or Priory, in the "Wood," where was a chapel of St. Mary of the Priory of Wode, Prioratus Visitationis B. M. V., Ord. Cartus.¹ The text follows:—

Universis ad quos presentes litteræ pervenerint, Frater JOHANNES permissione divina Episcopus Landavensis: salutem in domino sempiternam.

Vt animos fidelium quasi per premia excitemus ad merita, de Dei omnipotentis misericordia . gloriosæ virginis Mariæ . bonorum apostolorum Petri et Pauli, necnon sanctorum confessorum Domini et Theliay . omniumque sanctorum meritis et precibus confidentes: omnibus parochianis nostris et aliis quorum dyocesani

¹ Dugdale, *Mon. Angl.*, vi, 26.

hanc nostram indulgenciam ratam habuerint pariter et acceptam . de peccatis suis vere penitentibus . contritis et confessis : qui ad constructionem seu reparacionem capellæ . de MERTHILWODE . in . Insula . de AXHOLME . Lincolniensis dyoceseos : de bonis sibi a Deo collatis grata contulerint subsidia caritatis : quadraginta dies indulgenciæ . domino acceptante . concedimus per presentes . In cujus rei testimonium : sigillum nostrum presentibus est appensum.

Datum apud Martherne . quinto . Kalend . Maij . Anno domini . Millesimo . ccc^{mo} . Tricesimo tercio .

With a fine but imperfect impression of the Bishop's seal.

(Brit. Mus., Add. Ch. 20,610.)

8. King Edward III caused a mandate to be directed to William Trussel, Escheator Royal beyond the Trent, showing that by inquisition it was found that William of Radenore, when Treasurer of Llandaff (subsequently Bishop), by charter dated ten years before the publication of the Statute of Mortmain, had granted a messuage, land in Arcleston, now called¹ Eccleston, Ecclesillon, or Arkeston,² in the Forest of Dene, and the whole manor of Arcleston, to the Bishop and Chapter to find two chaplains who are to be perpetual vicars in the Cathedral, making continuous residence, and bound to follow the choir at matins, and to celebrate divine services at all canonical hours daily, for the health of the souls of the said William and Simon his brother, and all the faithful departed ; one of whom is to celebrate at daybreak (*in aurora diei*), the other before ringing for prime, *per medium spatii*, for ever : and that the said messuage and lands are held of William of Weston at a service rent of twopence yearly at Michaelmas, and are worth yearly ten shillings :—and commanding that the Bishop and Chapter are not to be molested or troubled in this behalf.

Attested by the King at Nottingham, 26 September, 10 Edw. III, 1336.

(*Rot. Claus.*, 10 Edw. III, membr. 15 ; Willis, *l. c.*, p. 161 ; Clark, *l. c.*, p. 1208.)

9. Willis prints a record from the Patent Rolls, wherein the King inspects and confirms a charter of Hugh de Audeley, Lord of Wenthlouk, etc., and Margaret his wife, Countess of Cornwall, granting to Emeric, or Almaric, de Lucy, Lord of Kayrewent, licence to give land in Kayrewent, or Caerwent, in a place called

¹ Willis, p. 161.

² Green, *Notes*, p. 5.

Troballayn, the advowson of the church there, with the chapels of Lanuayre, Dynan or Dinham,¹ and St. Nyueyn, to Alexander of Monmouth, Archdeacon (and rejected Bishop) of LLandaff, and the Chapter, to be appropriated to the augmentation of the commons of the Canons residentiary.

Among the witnesses are :—

Sir Roger de Berkerol', Knt.
Sir Robert de Bereford, Knt., Sheriff.
John de St. Maur.

Dated at Tonebrugge, 5 October, 10 Edw. III, 1336.

The Insuperimus is attested by the King at Westminster, 8 March, 11 Edw. III, 1337. By fine of one hundred shillings at the instance of Henry de Edenestan and John de Bebury.

(*Pat. Rot.*, 11 Edw. III, Part I, membr. 31; Willis, *l. c.*, p. 163.)

10. Hugh Le Despenser (son and heir of Hugh Le Despenser and Alianora his wife), Lord of Glamorgan and Morgan, inspected and confirmed (1) the charter of William, Earl of Gloucester, addressed to Bishop Nicholas in favour of Margam Abbey, already noticed,² and (2) the charter of Gilbert de Clare, Earl of Gloucester and Hertford, confirming to Margam Abbey numerous detailed lands, services, and rents, in Glamorgan. The witnesses are :—Dom Henry, Bishop of LLandaff, Dom Clement, Abbot of Neath, Master Maurice the Archdeacon, Master Nicholaus Gobion and Master Ralph Mailloke, Canons of Landaff, and others.

Dated "in our Castle of Kaerdif," 9 October, 12 Edw. III, 1338, and attested by :—

Dom John de Eglesclyue, Bishop of LLandaff,
Master Richard de Haltoune, Archdeacon,
Dom Gilbert de Wygetoune }
Dom John de Miltoune } Canons,
Master Richard de Stoke }

and many laymen of high degree.

This was confirmed by a charter of Edward Le Despenser, the nephew of the above Hugh, and attested by Dom John Pascal, Bishop of LLandaff, Dom John de Coventre, Archdeacon, and many notables of Glamorgan, 13 July, 32 Edw. III, 1358.

(Margam Charters; Clark, *l. c.*, pp. 1219, 1299.)

¹ Green, *Notes*, p. 11, Llanfair Discoed, and Dinham. ² P. 267, No. 14.

11. Brother John de Eglescliffe, Bishop of Llandaff, inspected a Bull of Pope Boniface VIII, dated at the Lateran Palace, xv Kal. Jan., 18 December, in the eighth year of his pontificate, 1302, granting to Margam Abbey, at the instance of Robert, Presbyter Cardinal of Saint Potentiana, "promotor assiduus" of the Cistercian Order, immunity under certain conditions from the exaction of tithes or first fruits on the lands of the abbey and Order aforesaid.

Dated at Lankarvan, iii Id. Oct., 13 October, 1339.

The original charter among the Margam muniments bear a good impression of the Bishop's seal: whereon is an effigy of the Bishop wearing the mitre and standing on a richly ornamented bracket or corbel. He is lifting up the right hand in the act of pronouncing a benediction, and holds in the left hand a pastoral staff. The background is diapered lozengy with a pierced rose or six-foil *en soleil* in each interstice. On the right of the Bishop is a shield of the arms of England, on the left, his family arms: a stork. Overhead is an elaborate canopy. The legend is fragmentary.

(Margam Charter; Clark, *l. c.*, p. 1234.)

12. Brother John, Bishop of Llandaff, also notifies by a charter that after inspection of muniments, and hearing the arguments of Hugh Everard, monk of Margam Abbey and proctor of the same, he admits the title of the abbey to the tithes of sheaves and hay in Rossoulyn, Pennuth upper and lower, and Porthauoth, in obedience to certain apostolic letters in this behalf.

Dated at Lank[arvan], iii id. Oct., 13 October, 1339.

(Brit. Mus., Harley Charter 75 A. 28; Clark, *l. c.*, p. 1236.)

13. Willis also prints, somewhat imperfectly, another (*a*) record from the Patent Rolls wherein the King inspects and confirms (*b*) a confirmation charter of John de Moubray, Lord of the Honour of Brembre and Gower, inspecting (*c*) a charter of William de Brewosa, Lord of Gower, inspecting (*d*) a charter of John de Brewosa, his father, in which, at the petition of William [de Brewys?], Bishop of Llandaff, he quitclaims to God and the Church of Blessed Thelaius of Llandaff certain services due from his men in the Vill of Bishopston in Gower. Witnesses to (*d*): Dom John, Abbot of Margam; Maurice, Archdeacon of Llandaff. (*b*) The charter goes on to relate that whereas Bishop John has complained that notwithstanding this con-

cession, his ministers have interfered with peaceable possession of the Bishop in the said vill, he now quitclaims, ratifies, and confirms the said grants.

The witnesses are to (b):—

Sir John de Layburne, Knt. Sir John de Langeton, Knt.
Sir Richard de Peshale, Knt. John de la Bere.
Sir Roger de Weston, Knt. Richard Skurlake.
Sir Robert de Penres, Knt.

Dated at London, Saturday after St. Ambrose's day, 4 April, 14 Edw. III, 1340.

(a) Attested by T[homas of Evesham, Master of the Rolls, Lord Keeper of the Great Seal, and] Custos of the Realm, at Andevere, or Andover, 10 October, 14 Edw. III, 1340.

(*Rot. Pat.*, 14 Edw. III, Part 3, membr. 17; Willis, *l. c.*, p. 167; Clark, *l. c.*, p. 1249. See p. 228 and Clark, pp. 478 and 479, for the parts omitted by Willis.)

JOHN OF COVENTRY, BISHOP-ELECT.

On the death of Bishop John of Eglescliff, John of Coventry, Archdeacon of Llandaff, was elected by the Chapter in the regular manner. The election was, however, set aside by the Pope, and John Paschal, or Pascall, Doctor of Divinity, a Carmelite of Ipswich, and Suffragan Bishop of Norwich, with the titular designation of Bishop of Scutari in Asia Minor, was nominated by the same supreme authority. But the new edition of the *Registrum*,¹ speaking of this Bishop, finds that the Bishop of Scutari, who, at a later date, was a Suffragan of Norwich, is called Thomas; and if John was a Suffragan as early as 1340 (the date given by Bale²), the name of his See is unknown. Hardy refers to the election of John of Coventry, but the *Registrum* gives him no place at Llandaff. There are no documents which can be placed in the time of this Bishop-Elect, but he continued to be Archdeacon during the time of Bishop John Paschal, as is shown in charters³ dated 13 July, 32 Edw. III, 1358; 8 November, 33 Edw. III, 1359; and 14 May, 34 Edw. III, 1360.

No documents of importance to the memorials of Llandaff during the time of John of Coventry appear to have been recorded.

¹ P. 196.

² *Scriptores*, pp. 446, 447. Blomefield, *Hist. of Norf.*, iv, 423.

³ Clark, *l. c.*, pp. 1300, 1411, 1418.

BISHOP JOHN PASCHAL

is declared by Willis to have been the scion of "a genteel Family in Suffolk," and that he was "brought up in the University of Cambridge by William Bateman, Bishop of Norwich." He had the reputation of being a very learned man. His nomination to the See is dated 3 June, 1347; and the temporalities were restored to him on 4 July in the same year. The date of his consecration is not accurately known. It took place at Avignon.¹

The *Liber Landavensis*,² in its later additions, records the consecration of Friar John Paschal of the Order of Mount St. Mary of Carmel in the Roman Court in the time of Pope Clement VI, 1344, and the annulling of the election of Archdeacon John of Coventry by reason of a reservation made in the same Court concerning the vacancy expected by the death of Friar John of Eglesclif. Bishop John Paschal, coming from the Court of Rome to England, was admitted by the Archbishop of Canterbury on iii Non. Jun., 3 June, 1347, and died³ 11 October, 1361, at Llandaff, where he was buried under a marble stone in St. Mary's Chapel in the Cathedral.

Another authority, quoted by Willis, states that he died of the plague in 1360. The same authority states that he was succeeded by John Goodrich, but this does not appear to be corroborated.

In the time of the Bishop there is a record among the additions to the *Liber Landavensis* entitled:—

The following matters were promulgated, published, and declared in the time of Friar John Paschal of the Order of Carmelites, Bishop of Llandaff, viz. :—

Memorandum that on Tuesday next, after the Sunday on which the office *Quasimodo geniti* is chanted (that is, the first Sunday after Easter), in the year M^o. CCC^o. L^o. IIIJ^{to} in full SYNOD celebrated by Bishop Paschal, the said venerable father in the Cathedral Church, with the consent and assent of the whole of the Clergy of his Bishopric there and then assembled, among other matters which were transacted on that occasion, put forward in writing a certain ordinance and statute with the annexed sentence of excommunication in the following form:—

In the name of God, Amen. We, Friar John, by Divine permission Bishop of Llandaff, with the counsel and consent of all

¹ *Registrum*, p. 76.

² Pp. 317, 344.

³ Willis, p. 54.

our clergy, constitute and ordain that all and singular persons who, of their own authority, invade or occupy houses, lands, meadows, feedings, or any other temporalities or spiritualities whatsoever belonging to our Church of Llandaff or any other church whatsoever; or if they have taken leases thereof for any certain term from the same churches or their representatives, or have received them to farm or by way of security, or rashly presume to hold them beyond the term assigned by the representatives of those churches in such contracts, beyond or against the will of the said representatives, or to occupy them, or to conceal the form of the said contract, and also to usurp, embezzle, divert, or otherwise to inflict injuries or harm to those churches in this respect; and any who give aid, counsel, or favour to such rashly presumptuous persons in this respect, and those who knowingly buy or receive goods furtively taken away from any whatsoever ecclesiastical locality of our diocese, are exposed *ipso facto* by authority of this present SYNOD to a sentence of greater excommunication, and we especially reserve to ourselves the absolution of such persons.

(*Liber Landavensis*, ed. Evans, pp. 301, 302.)

Bishop John Pascal attests a charter of Edward Le Despenser, Lord of Glamorgan and Morgan, inspecting grants to Margam Abbey, 13 July, 32 Edw. III, 1358.

(Margam Charter; Clark, *l. c.*, pp. 1300, 1687.)

BISHOP ROGER CRADOC,

or Cradock, whom Evans¹ calls Rogerius Cradoc, a Friar Minor, provided at Avignon to be Bishop of Waterford, 3 March, 1350, and Lismore, was provided or translated to Llandaff by a Bull of Pope Innocent VI, dated 15 December, 1361. He made profession of obedience to the Archbishop of Canterbury at Mayfield, ii kal. Apr., 31 March, 1362.

Bishop Cradoc died about August, 1382.

No documents of the time of this Bishop appear to be extant, although he occupied the See for upwards of twenty years. A royal licence to elect a Bishop in his place was issued, 16 August, 1382, but it did not take effect.

There is the docket of a "Confirmation of the Bishop of Llandaff for the appropriating Newland Church." But it is not shown

¹ Pp. 303, 312.

by Willis whether it belongs to the time of Bishop Cradoc or his successor.

(*Rot. Pat.*, 6 Ric. II, 22 June, 1382, to 21 June, 1383; Willis, p. 174.)

BISHOP THOMAS RUSHOOKE.

On the death of Bishop Cradoc, Thomas Rushooke, a Friar Preacher, or Dominican Black Friar, S. T. P., was appointed to the See of LLandaff by a Papal Bull dated xvij kal. Feb., 16 January, 1382/3. His election took place on the 2 April, and the temporalities were restored to him on the same day. He professed his obedience to the King at Otford, co. Kent, 10 April, and was consecrated on 3 May, 1383, in the church of the Black Friars, London, by Archbishop Courtenay, and the Bishops of Winchester, Exeter, and Ely. In April, 1385, Bishop Thomas was translated to the See of Chichester, and he died in 1388, or 1389.

During Bishop Thomas's tenure of the Bishopric of LLandaff, the following are among the more important memorials relating to the See:—

1. Royal Letters Patent were issued to the Bishop of LLandaff, for having tithe of the iron mines in the parish of Newland in the Forest of Dean.

(*Rot. Pat.*, 7 Ric. II, 22 June, 1383, to 21 June, 1384; Willis, p. 174.)

2. The Margam muniments contain the original MS. of a Bull of Pope Urban VI, addressed to the Bishop of LLandaff, sanctioning the appropriation by the "Monastery of Blessed Mary of Morgan"—*i.e.*, Margam Abbey—which had somewhat impoverished itself by its ceaseless hospitality, and become also seriously damaged as to its flocks and herds by reason of encroachment and inundation by sea, of pestilence by land and other calamities, of the right of patronage of the parish church of AVEN, or ABERAVON, which belonged to Sir Edward Spenser, Knt., and had been given by him to the abbey with the object of its being incorporated and annexed thereto: provided that the abbot and convent increase the number of monks by adding three to their number, and support three poor persons and clothe them thrice yearly, reserving, however, from the profits of that church a sufficient sum for support of a perpetual vicar who is to be a secular clerk charged with the service therein.

Dated at Tibur or Tivoli, near Rome, xvi kal. Aug., 17 July, sixth year of the Pontificate, 1383.

(Margam Charter; Clark, *l. c.*, p. 1350.)

3. Connected with the above Bull are the Letters Patent of King Richard II, setting forth the impoverishment of the abbey and the grant of the advowson of the church of AVENE in the demesne of Edward Le Despenser, late Lord of Glamorgan and Morgan, for the purpose above-mentioned; and granting the said advowson to the abbey notwithstanding the contravention of the Statute of Mortmain which prevented the grant from taking effect without royal licence.

Dated at Eltham, in Kent, 28 October, 8 Ric. II, 1384, in obedience to the King's letters sealed with the royal signet seal.

(Public Record Office, *Rot. Pat.*, 8 Ric. II, Part I, membr. 9; Clark, *l. c.*, p. 1358.)

4. Another original document preserved among the Margam muniments was issued by Bishop Thomas, reciting Letters of Pope Urban VI, wherein the Pope assents to a petition exhibited by Bishop Roger [Cradoc], predecessor of the present Bishop, showing the impoverished condition of Margam Abbey from the already mentioned causes, and the dilapidated state of its buildings, for the annexing and incorporation of the church of PENLYN, or Pentlyn, etc., dated at Naples in the "major ecclesia Neapolitana," iii kal. Mai., 29 April, seventh year of the pontificate, 1384: and incorporating and annexing the same in solemn form, dated at the Royal Castle of Windsor, 22 January, 1384/5 Indiction VIII, seventh year of Pope Urban's pontificate, in the presence of Master Richard Suthbury and Master Roger Crok, Canons of Llandaff, and Thomas Denys, "domicellus"¹ of the diocese of Llandaff. This document is fortified and corroborated by the formal attestation of Henry Northlode, clerk, public notary of the diocese of Chichester, subscribed with his notarial symbol or mark.

The seal of Bishop Thomas is appended to this instrument, in red wax, appended by a red cord. It is of pointed-oval shape about three inches long and upwards of an inch and a half broad. The design is an effigy of St. Teilo, with jewelled mitre and pastoral staff, lifting up the right hand in the act of benediction, seated in a finely-carved niche with canopy overhead and tabernacle work at the sides. The inscription . . . THELEAV indicates the identification of the Saint. In the base part of the seal, under a round-headed arch with carved mouldings, is an effigy of Bishop Rushooke, with mitre and pastoral staff, kneeling in adoration of

¹ Domicellus; canonicus, camerarius, nobilior famulus, or urbis præfectus; *Ducange*.

the Patron Saint of the See, between two shields of arms; dexter, *France, ancient*, and *England*, quarterly; sinister, diapered with foliage, a pile, or other heraldic bearing, somewhat indistinct.

(Margam Charter; Clark, *l. c.*, p. 1360.)

5. Robert de la More, Archdeacon of LLandaff, by a deed still extant in the British Museum, certifies that the church of AVEN has been formally appropriated to Margam Abbey; that the incumbency of the said church was vacant by the spontaneous resignation of it by Walter Lokyngton, clerk, rector of the said church, into the hands of the Bishop of LLandaff; and that John, Abbot of Margam, had taken possession thereof, in presence of a large multitude, on Tuesday next after the Feast of the Purification of the Blessed Virgin Mary, viz., 7 February, 1384/5, ringing the bells in token of possession obtained, and receiving oblations.

Dated and performed in the parish church of Aven or Aberavon, Glamorgan, 5 June, 1385. With the Archdeacon's seal appended.

(Brit. Mus., Harley Charter 75 A. 33; Clark, *l. c.*, p. 1366.)

BISHOP WILLIAM OF BOTTESHAM,

Bottlesham, or Botosham, Sacræ Theologiæ Doctor, a Dominican or Preaching Friar, Episcopus Navatensis, possibly of Pavada of Bethlehem¹ in 1385, translated to LLandaff in 1386 by papal authority, had the temporalities restored to him in 21 August of that year.

He was translated to the See of Rochester on an uncertain date, but before July in 1389. No memorials of his time as Bishop of LLandaff have been recorded.

¹ *Registrum*, new Edit., p. 197.

CHAPTER XXXIV.

LATER BISHOPS (*Continued*), A.D. 1389 TO 1496.

BISHOP EDMUND BROMFIELD,

or Brumfeild, called in the *Liber Landavensis* Friar Edmund of Bury, or de Burgo, Sacre Theologie Doctor, a Benedictine monk of the Abbey of Bury St. Edmund, succeeded on the cession of William of Bottesham. Willis finds from Rymer's *Foedera*, that he was abbot of the monastery of Silva major, in the diocese of Bordeaux, and master of the divinity school in the Papal palace, "a very learned man, tho' of a pragmatistical Humour." He was consecrated¹ on 20 June, 1389, at St. Gregory's, Rome, by Cosmatus Migliorati, Bishop of Bologna, I. Verensis episcopus, and Angelo Correr, Bishop of Castello, afterwards Pope Gregory XII. The temporalities were restored² to him on 17 December in that year. According to Hardy's Le Neve's *Fasti* he was abbot of Sauterre, in the diocese of Bordeaux.

The death of this Bishop is variously recorded : by Willis, in 1391; by the *Registrum*, in June, 1393. He was buried at Llandaff, but Willis failed to ascertain the actual place in the cathedral.

No important memorial documents of the period of Bishop Bromfield have been recorded.

BISHOP TIDEMAN OF WINCHCOMBE.

On the death of Bishop Edmund a *congé d'élire* was issued on 5 July, 1393, in pursuance of which Tidemannus, or Tidmannus of Winchcombe, originally a monk of Hales, co. Gloucester, Abbot of Beaulieu, was elected. This Frater Tideman de Wynchcombe was a Cistercian monk, and abbot of Savigny³ in the diocese of Avranches, in 1391. His seal is preserved in Winchester Cathedral Archives. The royal assent to his election is dated on 9 August, 1393; the assent in Parliament, February, 1393/4; and the temporalities were restored to him on 3 July, 1394.

¹ *Reg. Sacr.*, p. 82.

² Willis, p. 56.

³ See Birch, *Catal. of Seals in Dept. of MSS., Brit. Mus.*, Vol. V, No. 18866.

On 25 January, 1394/5, Bishop Tideman was translated to the See of Worcester. He died¹ on 13 June, 1401.

No important records mark his period of tenure of this See.

BISHOP ANDREW BARET, OR BARRET.

The *Liber Landavensis* gives place in the lists to Master Andrew Baret, Secretarius, Doctor Legum, and Utriusque juris Doctor, prebendary of Milton Ecclesia in Lincoln Cathedral, to whom the temporalities were restored 25 August, 1395, having been consecrated at Rome, where he occupied the office of Clericus Camerae Apostolicae. No express date of the ceremony appears to have been recorded, and no important memorials are noticed during his short enjoyment of the dignity. He died² in May, 1396.

BISHOP JOHN DE BURGHILL,

or Bourghill, is described in the *Liber Landavensis* as Friar John Burghulle, or Borchul, of the Order of Preaching or Dominican Friars. He was the King's Confessor. By Papal provision he was appointed to the See of LLandaff, 12 April,³ and consecrated on a day subsequent to 10 July, 1396.

Bishop Burghill was translated to the See of Lichfield in 1398, and died in May, 1414.

The Oaths of this Bishop J[ohn] de B[urghill] as Bishop and Canon are preserved among the additions to the *Liber Landavensis*,⁴ entitled:—

Form of the Oath of the Bishop of LLandaff according to the custom of the Church in his first entry at the end of the Western stair of the cemetery on the day of his enthronement.

I, J. de B., by Divine permission Bishop of LLandaff, will both maintain and defend the Church of LLandaff, the universal rights and liberties thereof, to the best of my knowledge, ability, and power, against all mortals, as often as need shall arise. And also I will inviolably observe, as far as in me lies, the laudable customs and statutes of the said Church of LLandaff, published and approved of old time, and hitherto in use, as well concerning the state of the said Church, as also of its Canons and the rest of the ministers, So help me God and these Holy Gospels of God.

¹ *Reg. Sacr.*, p. 82. Willis places the date of his death as 10 June, 1401.

² Willis, p. 56.

³ Clark, 1st Edit. iv, 305.

⁴ P. 306.

Form of the Oath of the same as Canon, to be taken in the Chapter House.

I, J. de B., although by Divine permission Bishop of LLandaff, in so far, nevertheless, as Canon of the Church of LLandaff, faithfully promise that, so far as in me lies, I will inviolably observe all the laudable customs of the Church of LLandaff approved by the Bishop and Chapter, also the statutes made and hereafter to be made concerning the state of the same Church, So help me God and these Holy Gospels of God.

¶ Also that I will reveal to no one the especial counsels and secrets of the Church and this Chapter of LLandaff to their hurt.

¶ Also that so far as I can advantageously I will both give and supply faithful counsel and aid to the maintaining and supporting of all the liberties of the Church of LLandaff, and of all the goods temporal and spiritual belonging to the same.

(*Lib. Land.*, ed. Evans, p. 306.)

Among the records preserved at Margam in possession of Miss Talbot is (1) the original deed of inspeximus by the Archdeacon and Chapter of the Cathedral Church of LLandaff, dated in the Chapter House, 17 May, 1397, of the confirmation by Bishop John de Burghill to Margam Abbey of the appropriation of the parish churches of PENTHLYN, AVENE, or Aberavon, and LANGONETH, dated at Kenfek, or Kenfig, 12 May, 1397, first year of his consecration. The seal¹ of the Cathedral Chapter is appended to this muniment.

(Margam Charter; Clark, *l. c.*, p. 1428.)

2. The formal document recording the terms of adjudication by Bishop John de Burghill for the present repair of the chancel of the parochial church of Kenfek', now "quasi eversum seu destructum et ruina collapsum," at the charges of the abbot and convent of the monastery of Blessed Mary of Tewkesbury, Worcester diocese, as being rector of the said church, and its future maintenance by the vicars of the church,—the abbot and convent of Morgan, *i. e.*, Margam, LLandaff diocese, being perpetual lessees of the same. This decision was arrived at after John Tuder, vicar of Kenfek', Roger Panter, proctor of Tewkesbury Abbey, and Henry Ware, proctor of Margam Abbey, had argued the case before the Bishop. Dated as to his confirmation, ratification, and approbation, in his palace at LLandaff, 10 July, 1397, first year of his consecration.

¹ Described in W. de G. Birch's *Catalogue of Seals in the Department of MSS.*, *British Museum*, No. 1890.

An impression of the seal of the officiality of Llandaff is appended to the deed.

(Margam Charter ; Clark, *l. c.*, p. 1431.)

BISHOP THOMAS PEVEREL,

or Peverell, S.T.P., is described in the *Liber Landavensis* as Friar Thomas Peverel ; he was a Carmelite or White Friar of Oxford, Bishop of Ossory in 1397 ; and translated to Llandaff, of which See he obtained the temporalities on 16 November, 1398. He was again translated on 4 July, 1407, to the See of Worcester. Bishop Peverel died 2 March, 1419. No memorials of the short time during which he held the dignity of Bishop of Llandaff have come to notice.

BISHOP JOHN DE LA ZOUCHE,

a scion of the noble Glamorgan family of that name, and called in the *Liber Landavensis* Friar John Zoche, or La Zouche, Sacrae Theologiae Doctor, of the Order of Minor Friars, succeeded Bishop Peverel. He was nominated by the Pope, and the temporalities were restored to him on 7 June 1408. The *Registrum*¹ finds that he was probably consecrated by Archbishop Thomas of Arundel, 12 August in that year. His armorial bearings² were extant in Willis's day "in divers parts of the only Palace now belonging to this See at Matherne near Chepstow in Monmouthshire which he for the most part edify'd."

This Bishop's death took place before April 1423, the royal *congé d'élire* for election of his successor bearing date 28 of that month. Among the principal memorials of this Bishop's period are the following :—

1. The appropriation of the parish churches of Penthlyn, Avene, and Langwneth to Margam Abbey does not appear to have been altogether agreeable to the Bishop of Llandaff, who required proof of the abbey's canonical title to certain tithes arising in the parishes, and a reference of the dispute in this respect between the Abbey and the See to the Roman Court led to the papal appointment of Nicholas de Transaquis, Doctor of Decrees, Papal Chaplain, and especially deputed Auditor of the Causes of the Sacred Apostolic Palace, who recites in a formal deed the terms of the commission given to him by Pope John XXIII to adjudicate the matter between the contending parties Abbot John and Bishop

¹ New Edit., p. 85.

² See the armorial seal of William La Zouche, Lord of Glamorgan, in Birch, *Hist. of Margam Abbey*, p. 301.

John ;—notifies the application made to him by Master John Bloduel, clerk of the diocese of St. Asaph, proctor in the Roman Court and of the Abbot and Convent of Margam to decide the cause ;—proceeds to cite the Bishop and others to appear in Court at Rome to defend the action ;—and causes Dominicus, notary public and scribe hereof, to subscribe and publish this document, and John de Thomariis of Bologna, Decret. Doct., co-auditor, to append his seal in testimony thereof.

Dated at Rome in the auditor's house "in regione Parionis," A.D. 1413, Indiction VI, Friday, 24th March, in or about the hour of Vespers, third year of the pontificate of Pope John XXIII, in presence of John Hessen de Weuer, notary public and scribe, and Nicholas Vfhaoicz, clerk of the diocese of Patebria and Basle, specially called on to witness. Attested by Dominicus Theuli, canon of Benevento, public apostolic notary and scribe of the said auditor Nicholas, and sealed with the seal of the said John de Thomariis.

The seal still remains, in a fragmentary condition, appended to the deed.

(Brit. Mus., Harley Charter 75 A. 3 ; Clark, *l. c.*, p. 1470).

2. In the time of Bishop John de la Zouche, Royal Letters Patent were issued notifying that in consideration of the sum of ten marks paid by Father John the Bishop, Thomas [Orewell] the Archdeacon, and the Chapter of Llandaff, into the hanaper, the King has granted and given licence to the Abbot and Convent of Bek, in Normandy, and to the Prior of Golclyve, in Wales [Monmouthshire], a cell of the said abbey, that they may give and grant the advowson of Wondy, now Undy, in Netherwent, in Wales [Monmouthshire], Llandaff diocese, which has fallen into the hands of the Crown by reason of the war with France, to the Bishop, Archdeacon and Chapter, and their successors for ever, to be appropriated thereto notwithstanding the provisions of the statute of mortmain, subject to proper provision for the support of the vicarage there and yearly distribution among the parishioners according to the ordinance of the Diocesan and form of the statute thereon published.

Attested by the King at Westminster, 19 May, 10 Hen. IV, 1409, by writ of Privy Seal.

(*Rot. Pat.*, 10 Hen. IV, Part 2, membr. 22 ; Willis, p. 171.)

3. The Archdeacon and Chapter of the Cathedral Church of Llandaff, by deed dated in the Chapter-house on the morrow of

the Feast of the Apostles Peter and Paul (that is, on 30 June) 1417, inspected a charter of Bishop John, which they declared not prejudicial to them, granting and confirming to Thomas Cooke four acres of land in the episcopal manor of "Lanke," in the grantor's demesne lying between the demesne lands and a road called Thucleue in breadth, and extending from the messuage formerly belonging to Adam Raye to the road called Cherchewey in length;—also four acres of meadow whereof one acre and a half lie between the meadow lately belonging to Llewelin Giffard on the one side and that of John Henward the younger on the other side, and extending in length from the meadow called Brodemedede to the common pasture called Crenemore; and two acres and a half of meadow whereof two in a close and half an acre on the one side and a meadow called Schortmede, lately belonging to Llewelin Giffard, on the other, and extending in length from a parcel of pasture called Le Paroke as far as the meadows of Thomas Brounfeld and John Haddeley, at a yearly rent to the Bishop and his successors of four shillings at Michaelmas for the four acres of land with suits of courts and heriots. Dated at the manor of "Llanwke," on Monday next after the Feast of the Purification of Blessed Mary (that is, on 8 February), 1416/7, ninth year of the grantor's consecration, 4 Hen. V.

With the Chapter seal appended.

(Clark, *l. c.*, p. 1479, from the Fønmon MS.)

4. An original deed, somewhat similar in character to that promulgated by the Papal Auditor, Nicholaus de Transaquis, already noticed,¹ was directed by John de Oppiczis, Decret. Doct., Papal Chaplain, and especially deputed Auditor of the Causes of the Sacred Apostolic Palace, to all the abbots, priors, and other ecclesiastical personages throughout the city and diocese of Llandaff, reciting the actual text of a commission or supplication delivered to him by messenger of Pope Martin V (11 November, 1417, to 20/1 February, 1431), wherein are set forth the papal instructions to him to formally cite, on behalf of William Meuruck, Abbot, and the Convent of Margam—appealing against monitions and citations issued by Bishop John at the instance of the canons and vicars of Llandaff Cathedral against Thomas Watkyn, farmer of the grange or manor of MOREGRAUNGE² belonging to the abbey, concerning

¹ P. 342.

² Moregrange is now known as Grange-Town, practically part of Cardiff, S.W. of the city, formerly a farm and homestead on the moor between the rivers Ely and Taff.

its tithes, and against David Apadam and John Ely, chaplains of the said diocese—the said bishop, canons, and vicars to attend and defend the cause, which he is to hear and determine.

Dated at Rome in the house of the said auditor, A.D. 1423, Indiction I, Tuesday, 13 April, sixth year of the pontificate of Pope Martin V, in presence of John Helling and Thomas Rode, proctors in the Roman Court, especially called on to witness Attested by John Reborgelli, clerk of the diocese of Luçon (Lucionensis), public Apostolic and Imperial notary and scribe of the said auditor, John de Oppizis, and sealed with his seal and that of the said John, which is still appended to the document.

(Margam Charter; Clark, *l. c.*, p. 1501.)

JOHN FULFORD, BISHOP-ELECT.

5. At this point of the history of the See Willis mentions that on 28 April, 1423, a *congé d'élire*, preserved among the Patent Rolls, was granted to the Chapter to proceed to a new election, and on 2 May of that year John Fulford, S. T. P., was therefore elected, and the King gave assent¹ thereto on the 12 May, then next following. On that day letters were directed from the King to the Pope informing him thereof, but the election not meeting with Papal approbation, John Fulford, Bishop-Elect, was not consecrated, and in continuation of the annals of the See, as a formal consequence resulting on the death of Bishop John de la Zouche, a royal grant of the temporalities of the See was made to Philip Lowys, Chancellor of LLandaff, and John Davy, Canon, for one year if the vacancy of the See so long should continue, charged with maintenance of the houses, building, and other burdens belonging thereto.

Attested by the King at Westminster, 20 July, 2 Hen. VI, 1424, by writ of Privy Seal.

(*Pat. Rot.*, 2 Hen. VI, P. 3, m. 9; Brit. Mus., MS. Sloan. 4604, fol. 44; Clark, *l. c.*, p. 1512).

6. This grant was extended to a second year's tenure by the abovesaid Philip Lowes and John David (their names slightly varying in spelling), subject to the same charges as before.

Attested by the King at Westminster, 10 July, 3 Hen. VI, 1425, by writ of Privy Seal.

(*Pat. Rot.*, 3 Hen. VI, P. 2, m. 9; Brit. Mus., MS. Sloan. 4604, fol. 145; Clark, *l. c.*, p. 1525.)

¹ Willis, p. 58, gives the text of the assent.

BISHOP JOHN WELLES,

called by Willis John Wells, and in the *Liber Landavensis* Friar John Wellys, a Minor Friar, Sacrae Theologiae Doctor or Professor, was provided to the See of Llandaff by Pope Martin V on vii Id. Jul., 9 July, 1425, according to Hardy's edition of Le Neve's *Fasti*, although Willis, following Godwin, places the Bishop's admission "about Christmas, the same year as Bishop Zouche dy'd." The new edition of the *Registrum* stated that the consecration of John Wells to the See of Llandaff took place in 1425, without giving a more precise date, and adds that he held the office of Pope's Penitentiary. Willis, relying on the Patent Rolls of 4 Hen. VI, states that he did not succeed until July 1425, and that he was not instituted until the See had become vacant by the death of John Fulford—the Bishop-Elect already mentioned—after which, on 15 January, he made his Profession of canonical obedience to the Archbishop of Canterbury, on which same day Royal Letters Patent for the restitution of the temporalities to him were directed to the King's Escheators in cos. Derby, Middlesex, Stafford, Hereford, Salop, and Gloucester, and the severally adjacent Marches of Wales of the last three counties. In this document the King publicly declares that he has accepted the fealty of, and hereby granted the restitution of the temporalities to, his beloved John Welles, "insomuch as the same Bishop has in the royal presence openly and expressly renounced all and singular the words prejudicial to us and our crown contained in the Bull directed to us providing the said bishop."

Attested by the King at Westminster, 15 Jan. 1426, by writ of Privy Seal.

(*Rot. Pat.*, 4 Hen. VI, p. 1, m. 12; Brit. Mus., MS. Sloan. 4604, fol. 202; Clark, *l.c.*, p. 1526.)

The list of Bishops in the *Liber Landavensis*, p. 311, closes here; another list in the same MS., p. 303, carries the names down to Bishop Feild.

Robert Walsh, armiger or esquire, by his testament in the Probate Court of Canterbury, Register Laffenham, fol. 8, dated 6 May, 1427, proved before Master J. Lyddefeld, commissary, 18 May of the same year, with administration committed to Master John Penthlyne and Dom Thomas Standich, Rector of Langeryge, two of the executors thereof, bequeathed to the fabric of the Cathedral Church of Llandaff the sum of vjs. viij*d.* This testator bequeathed his body to be buried in the chancel of the

parish church of Langryga, Langruge, or Langridge, co. Somerset, opposite the high altar, and probably was a prominent parishioner of that place, but also connected with Glamorgan, because his bequests include *xli.* to two chaplains for celebrating services for one year for his soul's health in Landough Church, *xxx.* to the Rector of Landough for forgotten tithes, *vjs. viijd.* each to the Rectors of Langan and Seintanthan, *xls.* to Landough Church, etc.

(Clark, *l. c.*, p. 1530.)

Mr. Clark's new Edition of the *Cartæ de Glamorgan* contains two curious documents found among the "Ancient Deeds" in the Public Record Office, C. 1496 and C. 1493, consisting of (i) the defeasance of a bond whereby William Beuereche, citizen and grocer of London, and William Wade, chaplain, are bound in the sum of twenty marks to Master David Lewes, rector of the church of St. Fagan, Glamorgan, and to William Cantellowe, citizen and mercer of London, the condition of which is that Master Thomas Ruggele, clerk, prebendary of the prebend of Farewater in Llandaff Cathedral, is to resign his prebend to the said David for an annuity of ten marks, payable at Michaelmas in the church of St. Leonard of Estchepe in London; but as the said Thomas has received twenty marks—two years' annuity—beforehand from the said David, if he die before the completion of the two years the said Beuereche and Wade are to repay to the said William and David a proper proportion of that money. Dated 23 September, 1429, 8 Hen. VI;—and (ii) the defeasance of a bond of the said David Lewes, William Baslak, chaplain, and John Button of the "town of Gymyn,¹ in the county of Cardyff," gentleman, to the said Ruggele, Beuereche, and Wade, in the sum of twenty marks, if the death of the said Ruggele take place before Michaelmas, 1480. Date as before.

(Clark, *Cartæ, l. c.*, pp. 1539, 1540.)

The condition of affairs here recorded appears to have reference to an almost simoniacal transaction, and is probably quite contrary to the present custom in the Church.

The Archdeacon and Chapter recited and ratified in the Chapter-house on 3 December, 1432, as in no way to their prejudice, the lease by Bishop John Welles of the manor of Nasch, or Parva Fraxino, Little Nash, co. Glamorgan, to Howel Carne, for fifty years, at a yearly rent of thirty shillings at Michaelmas.

¹ Now called "The Kymin" in Penarth, Cardiff, close to the sea.

Witnessed by David, Ludovicus or Louis, and Robert Mathew.¹
Dated in our Palace³ of LLandaff, Michaelmas day, 1432, tenth year of his consecration.

(Clark, *l. c.*, p. 1550, from the Carne MS.)

This manor, as will be seen further on, eventually passed from the possession of the See to the family of Carne of Glamorgan.

BISHOP NICHOLAS ASHBY.

On the death of Bishop Welles, which happened at the beginning of November, 1440,³ or "about⁴ All-Hallow-tide," 1440, a *congé d'élire* issued on 17 November, 1440.

The Archdeacon and Chapter, by letter of 28 February, 1440/1, reported the death of Bishop Welles to the King, postulating in his stead Nicholas Assheby, or Ashby, Prior of Westminster Abbey, and desiring the royal assent thereto. But the Pope had already provided the same to the vacant See by Bull dated xiii kal. Mart., 17⁵ February, 1440/1; and his consecration took place in that year, as recorded in the *Registrum* without precise date. His profession of canonical obedience to the Archbishop of Canterbury is dated 24 May in the *Register* of Archbishop Chicheley, and that date may be assumed to be very close to the date of the consecration. The temporalities were restored to him on 15 April, following the papal provision, 1441.

The death of Bishop Ashby took place in August, 1458. The following are the more important memorials of LLandaff during his tenure of the See:—

I. A formal deed of *Inspeximus* by Robert Thomas, Vicar-General in Spirituals in the City and Diocese of LLandaff and Warden thereof during the absence of Bishop Nicholas from his diocese, dated at LLandaff, 1 December, 1403, by error for 1443, accepting and approving letters, herein set out at length, addressed to him by Dom John ap David ap Grono Knaytho, Rural Dean of Grouneth, and commissary specially deputed by him in respect of the present matter, reciting (i) the mandate of the said Vicar-General to him to summon a jury of twenty-four of the elder law-

¹ Sons of Mathew ap Evan ap Griffith Gethyn of LLandaff, and the first of that well-known family who used a surname. Sir David, Standard-bearer of England under King Edward IV, has a noble tomb at LLandaff.—Clark, *l. c.*, p. 1552.

² Of this Palace only the strong gateway and a contiguous fragment of wall now remain.—Clark, *l. c.*, p. 1609, *n.*

³ Willis, p. 59.

⁴ Hardy.

⁵ Feb. 18, Willis.



GATEWAY OF THE BISHOP'S PALACE OR CASTLE, LLANDAFF, 1775.

From an original drawing made for Grose's "Antiquities," now in the Cardiff Public Reference Library.

worthy laymen of the parish of Llanguneth, or LLangonoyd, and other adjacent parishes, and other ecclesiastics, to make inquest as to the parochial boundaries of Llanguneth and Kenfek, and as to the tithes and altarages due to the vicarage of LLanguneth ; dated at LLandaff, Friday, 29 July, 1443 ;—and (ii) notifying that on Tuesday, 10 September, 1443, in obedience to the said mandate, he had summoned to the chapel of St. Cross at Coubrugge, or Cowbridge, a full jury of ecclesiastics and laymen—all names being given in full—who on their oath find that all the altarages and tithes contained between the water of Avan and the water of Kenfeg, including the said waters as they go down into the sea, have been paid to the monastery of Margam from time immemorial ; and that the boundaries of the said parish [of LLanguneth] extend from the water of Avena to the water of Kenfeg, as above expressed, in accordance with the form and effect of the charter of Robert, the King's son, first founder of the said monastery. Dated as the above mandate.

(Margam Charter ; Clark, *l. c.*, p. 1594.)

2. Bishop Nicholas, by sealed deed, leased to Howel Carne above-mentioned the manor of " Parva Ffraxino, alias Lytell Nash," for a term of sixty years at a yearly rent of thirty shillings at Michaelmas.

Dated at LLandaff Palace, 10 July, 1448, 26 Hen. VI, seventh year of his consecration, and witnessed by David, Ludowicus, and Thomas ap Robert, Mathewe, with others.

(Clark, *l. c.*, p. 1608, from the Carne MS.)

3. Two days later the above lease was inspected, approved, ratified, and confirmed by the Archdeacon and Chapter of LLandaff as being in no way prejudicial to them or their successors. Dated in the Chapter-house of LLandaff, 12 July, 1448.

(Clark, *l. c.*, p. 1609, from the Carne MS.)

BISHOP JOHN HUNDEN.

After the death of Bishop Ashby the *Liber Landavensis* records as his successor John Houden,¹ preacher, *i.e.*, Preaching Friar or Dominican, and Sacrae Theologiæ Doctor, Prior of King's Langley, in Hertfordshire, appointed by Papal provision some time after 8 May, 1458. The place and date of his consecration have not been ascertained, but the new edition of the *Registrum* finds that

¹ Error for Houden, p. 304.

the fees for it were paid at Rome on 21 June, 1458. The temporalities were restored to him on 25 August, 1458. He resigned the See about June, 1476.

In October, 1473, the Abbot and Convent of St. James, Northampton, presented him to the rectory of Little Gaddesden, co. Hertford, which he held until 1480, when he resigned it, as is said, on account of his great age. It is believed that he died at Langley.

By an original document at Margam, Bishop Hunden instituted Dom Rodricus to the perpetual vicarage of the parish church of St. Mary of Avene, or Aberavon, to which he had been presented by Thomas, Abbot of Margam. This presentation followed from the appropriation of the living to the abbey as already mentioned.¹

Dated at Bristol, 20 April, 1460, second year of the Bishop's consecration.

(Margam Charter; Clark, *l. c.*, p. 1645.)

Among the collections of the late Mr. G. G. Francis of Neath is an old translation by John Stradlynge, certified by Sir Edward Stradlinge, Knt., on 6 November 39 Eliz. 1597, of a sealed decree by Bishop John recording that David Tew, farmer to the Prior of Ewenny and rector of the parish church or chapel of Langynor, and the parishioners of the said church had brought a dispute between them before the Bishop sitting judicially in the church of Ewenny Convent on 8 May, 1466, and an enquiry had been made by the Bishop's orders by "twelve men of the eldest and best of credit within the said parish" to ascertain the custom immemorial in regard to the levying of the tithes there; and these depose an oath that they find the parishioners were wont to pay to the said Prior:—

“For every calfe one halfe penny.

The tenth sheaffe of corne.

The tenth lambe.

The tenth fleece of wooll.

The tenth cheese in five monethes of the yeare onely.

The third pigge although they had no more but three, and yf they had twenty they affirme that they ought to pay one.

Kiddes and geese in like manner.

An horse colt one penny.

A mare colt an halfe penny.

¹ Pp. 336-338.

Bishops John Smith and John Marshall. 351

Of honey the tenth penny.

Of a woman's dowire for every *keueue* (? cow) two pence.

For hey according to the quantity of the tenement and acres of meadowe."

The Prior agrees to accept these terms, and the Bishop orders the parishioners to adhere to these payments henceforth on pain of excommunication for refusal.

Attested by Master David ap Rickerd, LL.B., Sir John ap Howell, public notary, and Thomas Brampton, M.A., commissary.

(Clark *l. c.*, p. 1672.)

BISHOP JOHN SMITH.

The *Liber Landavensis* records John Smyth, S. T. P., Doctor of Theology, to be the successor of Bishop Hunden. He was appointed by the Pope, and obtained licence for consecration on 17 July, 1476, without being compelled to go to Canterbury for that purpose. The actual date of this ceremony is not known. The temporalities were restored to him on 11 September in that year.

Bishop Smith died iv kal. Febr., 29 January, 1477/8, and was buried on the N. side of the High Altar in the chapel of All Saints in Christ Church,¹ London, which is annexed² to the church of the Friars Minor, London.

Bishop Smith decreed, in a sealed charter still extant at Margam, an exemption in favour of the Margam tenants of the parish of Langonyth, from a contribution towards the assessment levied on that parish consequent on the escape of Jevan Glas, a felon, who had taken refuge on the church steps. The parishioners, according to the manner and custom of the country, were bound to watch and ward him for forty days under penalty of one hundred shillings, but the sanctuaried culprit eluded them.

Dated at LLandaff, 5 July, 1477, first year of the Bishop's consecration.

(Margam Charter ; Clark, *l. c.*, p. 1711.)

BISHOP JOHN MARSHAL.

The next prelate of LLandaff was John Marshal, or Marshall, Doctor of Theology, formerly Fellow of Merton College, Oxford, afterwards of Eaton, or Eton, and Canon of Windsor. No date of appointment is recorded ; he was consecrated³ on 6 September, 1478, and the temporalities were restored to him on 18 September

¹ Willis, p. 60.

² Hardy.

³ Willis, p. 60.

in the same year. But the *Liber Landavensis* records that he was consecrated in 1479.

Willis¹ gives a detailed account of the ornamental work done in the cathedral in his time, and describes his tomb in the choir.

The Bishop died in 1496.

Among the more important memorials of Llandaff which belong to the line of Bishop John, is a charter of King Richard III as "Lord of Glamorgan and Morgan in the parts of Wales," addressed to the Bishop and sealed with the King's signet manual (missing) and also with the seal of his Chancery of Kaerdiff still appended, though imperfect, to the original document preserved among the Carne manuscripts. By this deed the King records that the burgesses and tenants of his vill, or borough, of Kowbrygge or Cowbridge, intend to provide a chaplain in the church or chapel of Holy Cross there, to perform the services of the church, and desire him to order the support of the same to be derived from the tithes and offerings of the inhabitants, wherefore, assenting to their wishes, he commands the Bishop to give immediate attention and favour to the matter, and to put this, his royal command, into effect.

Dated at Cardiff, 27 February, 1 Ric. III, 1484.

(Clark, *l. c.*, p. 1723, from the Carne MS., with illustrations of the Chancery Seal.)

Some account of the sentence definitive pronounced by William Morgan, LL.D., official of Bishop John, whereby the *Villani*, or burgesses, of Kenfig are commanded to use the new church at Pyle as their parish church, 12 August, 1485, will be given under the date of the Royal Inspecimus of 27 April, 1540.

¹ Pp. 19, 20, 61.

CHAPTER XXXV.

LATER BISHOPS (*Continued*), A.D. 1496 TO 1574.

BISHOP JOHN INGLEBY,

called in the *Liber Landavensis* John Yngilby, next succeeded to the See of LLandaff, he was a Monk of the Carthusian Order, formerly Prior of Sheyn, or Shene, in co. Surrey. The temporalities were restored to him, according to Willis, on 2 September, 1496; and the licence is dated 6 September, for his consecration elsewhere than at Canterbury, which took place in England, and is marked (?) 11 September of that year, in the new edition of the *Registrum*. He died in 1499, probably in November, but certainly at some time later than 5 July, on which day he executed a lease of the episcopal manor of Parva Fraxino, *alias* Lytell Nassh, to Howcl Carne, for the term of ninety years, at the yearly rent of thirty shillings as before.¹ Dated at LLandaff, 5 July, 1499, the third year of his consecration. This document was inspected, approved, ratified, and confirmed, as being in no wise prejudicial to them and their successors, by the Archdeacon and Chapter of LLandaff, on the following day. Mr. G. T. Clark remarks on this lease that "Carne has evidently pushed for a long term in the hope of converting his leasehold into a freehold."

(Clark, *l. c.*, p. 1758, from the Carne MS.)

BISHOP MILES SALLEY,

called also in the *Liber Landavensis* Sawley, a Benedictine monk, formerly Almoner of Abingdon Abbey and there professed, and afterwards Abbot of Eynesham, co. Oxon., in 1498 (which office he held *in commendam*), obtained licences of consecration on 10 and 13 March, 1499/1500; was consecrated by John Morton, Archbishop of Canterbury, on 26 April, 1500; and received the temporalities on 12 May, in that year. He died in 1516. The precise day of his death has not been recorded, but Willis states² that "A. Wood says he departed this life in Sept., 1516, tho' I rather conceive it was in November or December, and so my

¹ See p. 349.

² P. 62.

Accounts place it." The spiritualities of the See were taken after the Bishop's death into the hands of the Archbishop, 7 January, 1516/7.

The following memorials appertain to the period of Bishop Miles:—

Sir David Williams, rector of the parish church of St. John Baptist of Newton Nottage, co. Glamorgan, bequeathed by his will dated 16 February, 1504/5, proved before William Philip and John Spenser, Commissaries of Gronyth to Bishop Miles Sawley, on 29 February, in the same year, "to the fabric of the Cathedral Church of Llandaff two shillings."

(*Archæol. Camb.*, new Ser., iv, 179; Clark, *l. c.*, p. 2385.)

Bishop Salley consecrated¹ John, "Episcopus Aviensis," on 5 December, 1512, under a commission dated 4 December, directed to him by William Warham, Archbishop of Canterbury.

The will of Bishop Miles Sawley which Willis² quotes from Leland's *Collectanea*³ does not entirely agree with that form of it which is contained among the Lansdowne manuscripts in the British Museum, marked "Ex Registro vocato Holder." The Lansdowne text is as follows:—

"*Testamentum Domini Milonis Landavensis Episcopi.*

"In Dei nomine Amen. The xxix th day of November in the yere of our Lord God MDXVI. I Myles by the grace of God bysshop of Llandaff beyng of hole mynde and in good memorye laude be unto Almyghty God make and ordeyne this my present testament. My bodye to be buryed in the north syde of Our Lady Chapell before the image of Seynt Andrew at the Gaunts of Bristoll, my herte and my bowells to be buried at the hygh aulter in the Church of Marthern before Seynt Theodorycke. I give to the Church of Marthern xx *lib.*, to my Cathedral Church of Llandaff my myter and staffes. I wyll that my wryten bokes in parchement and my bokes of Hugo de Vienna be delyvered to Ensham."

The will was proved at Lamehith, or Lambeth, on 22 January 1516/7.

(Brit. Mus., Lansdowne MS. 949, fol. 19 *b*; Clark, *l. c.*, p. 2388.)

¹ *Registrum*, p. 97, from Warham's *Register*.

² P. 61.

³ Vol. VI, p. 194.

In this document the "Gaunts of Bristoll" are synonymous with Gaunt's Hospital, also called Billeswyke hospital, founded by Maurice de Gaunt in 1229, Willis identifies them with St. Mark's Church, Bristol. Martherne is now Matherne at the union of the rivers Severn and Wye, and the Bishop's palace here was called Monk's Court, and so used until the beginning of the eighteenth century. Hugo of Vienna, otherwise known¹ as Hugo de S. Caro, Hugues de St. Cher (*ob.* 1264), whose writings were considered sufficiently valuable to be bequeathed herein to the Benedictine Abbey of Eynsham or Egnesham, co. Oxon., was a favourite author of classic church literature in the Middle Ages.

Bishop Salley is stated to have improved the Palace at Matherne by building the chapel, hall, dining room and kitchen. Willis adds that "he appointed a solemn Mass and DIRIGE to be kept for his soul," but this is not indicated in the above copy of the Will.

BISHOP GEORGE OF ATHEGUA, OR ATHEQUA,

called also George of Attica, and Atigua, Professor of Theology, of the Order of Preaching or Black Friars, a Spanish Dominican, Chaplain to Queen Catherine of Aragon whom he accompanied from Spain to England, was provided to LLandaff by Pope Leo X, on iii Id. Feb., 11 February, 1516/7. On the 8 March in the same year he was consecrated at Blackfriars by Charles Booth, Bishop of Hereford, John Young, Bishop of Gallipoli (and Suffragan Bishop of London), and Francis "Episcopus Castoriensis." The temporalities were restored to him on 23^d or 27^d April, 1517. Willis finds that he took part in the proceedings of Convocation in 1531. Bishop George resigned his Bishopric in February, 1536/7, a prudent step in all probability, as his preaching was not altogether grateful to the Court of King Henry VIII, if we may judge from the letter addressed to him in 1537 by Thomas Crumwell, described lower down. A *cong e d' lire* was issued to elect a Bishop in his stead, 2 March, 1536/7.

Among important memorials of LLandaff during the time of this Bishop the following must be mentioned:—

1. Bishop George converted the ninety years' lease of the Manor of Litell Nasshe to Howel Carne into a freehold, or perpetual lease, subject to a yearly rent of thirty-one shillings

¹ See *Hist. Lit. de France*, xix, 38. He assisted in the Dominican revision of the text of the Vulgate.

² Willis.

³ Hardy.

payable at Michaelmas, by deed dated at Richemownt, or Richmond, in his *ospicium*, probably attached to Hampton Court Palace, where he would be in attendance on the Court on 11 December, 1521, in the fifth year of his consecration. The fine which he no doubt received for thus alienating a Manor from the See has not been recorded.

(Clark, *l. c.*, p. 1823 ; from the Carne MS.)

2. This grant was formally inspected, approved, ratified, and confirmed by the Archdeacon and Chapter of Llandaff as being in no wise prejudicial to them and their successors. Dated in the Chapter-house of Llandaff, 7 January, 1521/2.

(Clark, *l. c.*, p. 1823 ; from the Carne MS.)

3. Notice of the formal acceptance by John Vaughan, LL.D., visitor in the parts of Wales for the Vicar-General of King Henry VIII, of the sentence whereby the burgesses of Kenfig are commanded to use the new church at Pyle as their parish church, dated 3 May, 1536, will be given under the notice of the Royal Inspecimus in the year 1540.

(Margam Charter ; Clark, *l. c.*, p. 1916.)

4. A letter from Thomas Crumwell, Vicar-General and afterwards Earl of Essex, to Bishop George warning him about his preaching, which appears to have been charged with "over manney nouelties" at a time of religious upheaval, is still extant in the Cottonian Library of the British Museum. It is dated 7 January, without year, but most probably 1537. The Bishop resigned his See in February of that year, not improbably unmindful of the coming innovations destined to cast the Christianity of England in a new mould, and taking the veiled threat contained in the epistle to heart, grown desirous of securing his safety by a judicious retreat from a dangerous position. No excuse is needed for reproducing this remarkable letter, which is a pattern of political writing, revealing the hand of steel in the glove of velvet, and throwing an instructive light on the troubled times of the reformation.

"After my rieht hartey commendations to yo^r lordshipp, ye shall herwt receive the Kinges hiegnes lettres addressed vnto you to put you in remembraunce of his hieghnes travaelles and yo^r dieutey tochinge orde to be taken for preachinge to thintente the people maie be taught the truthe, and yet not charged at the begynnyng w^t over manney nouelties, the publication wherof onles the same be tempered and quallified w^t moche wisdom doo rather brede contention deuision and contrarietye in opinion in the

unlerned multitude , then either edifie , or remove from them and oute of their hartes , suche abuses as by the corrupte and vnsauery teaching of the bishoppe of Rome and his disciples haue crept in the same , theffecte of whiche lettres , albeit I doubtte not but aswell for the honestie of the matter as for yo^r oune discharge ye will so considre ande put in execution , as shalbe to his graicis satisfacione in that behaulf , yet fforasmoche as it hathe pleased his maiestie tappointe and constitute me in the Rome and place of his supreme and principall mynistrer in all matiers that maie toche aney thinge his clergie , or their doinges , I thought it allso my parte for the exoneracion of my dieutey towards his hieghnes and the rather to aunswer to his graces expectacion opinion and truste conceived in me and in that amonges other committed to my fidellitee , to desire and praie you in suche substaunciall sorte and manner to travell in the execution of the contentes of his graces saied lettres , nameli for advoidinge of contrarietie in preachinge of the pronun- ciation of novelties withoute wise and discrete qualification , and the repression of the temerite of those that eyther prively or apertly directly or indirectli wold advaunce the pretendyd authoritie of the Bishop of Rome , As I be nott for my discharge bothe enforced to complaine further , and to declare what I have nowe written vnto you for that purpose and soo to charge you with your oune faulte and to devise suche remedy for the same as shall apperteigne , desiringe yo^r lordship taccepte my meanyng herin , tending onli to an honest freendli and Christen reformation for advoidinge of further inconvenience , and to thinke none vnkindnes though in this matier wherin it is all mooste moore then tyme to speake , I write frankli compelled and enforced therunto bothe in respecte of my private dieutie, and otherwise for my discharge forasmuche as it pleasis his maiestie to vse me in the lieu of a counsaillor , whose office is as an eye to the prince to forsee and in tyme to prouyde remedy for suche abuses enormyties and inconveniences as myeght elles wyth a litle sufferance engendre moore yvell in his publique weale , then could be after redoubb'd w^t moche labor study diligence and travaille . And thus most hartely fare you well, ffrom the Roulles the vij th of January.

“Yo^r lordshippis ffreend

“THOMAS CRUMWELL.”

(Brit. Mus., Cotton MS., Cleopatra E. iv, fol. 8 ; Clark, *l. c.*, p. 1902.)

BISHOP ROBERT HALEGATE, OR HOLDEGATE,

otherwise called Robert Holgate, Sacrae Theologiae Doctor, Master of the Order of St. Gilbert (of Sempringham, co. Lincoln), and afterwards President of the Royal Council of the North of England, was consecrated in the Lady Chapel, Blackfriars, London, on 25 March, 1537, by John Hilsey, Bishop of Rochester, Robert Parfew, Bishop of St. Asaph, and Nicholas Shaxton, Bishop of

Salisbury; and installed Bishop of Llandaff on the Eve of Trinity Sunday, 1537. He was Prior of Watton, in Yorkshire. Being active in furthering the King's measures, he was designated to the See on 25 March, 1537, and the royal assent was given thereto on 29 March following. He held the Priory *in commendam* until 1540,¹ and in 1544,² or 1545,³ was translated to the Archbishopric of York, which he held until Queen Mary's accession, when he was deprived 1554 and imprisoned. Licence to elect a Bishop in his room was issued on 2 March, 1544/5. The Bishop died in 1556, and the probate of his will⁴ is dated 4 December in that year.

Kenfig Town and Church, now by this time ruined by the encroachment of the sand blown over the beach between the tides by the southerly winds of centuries, is probably the original motive of (1) the Royal Inspecimus, dated 27 April, 31 for 32 Hen. VIII, 1540, of (2) a deed exhibited by the *Villani* or inhabitants of Pyle, in the Court of the Augmentations of the Revenues of the Crown, in Easter Term, 6 April, 31 Hen. VIII, 1540, bearing the seal of John Vaughan, LL.D., Visitor in the parts of Wales for Thomas, Lord "Crumewell," Vicar-General in Spirituals, wherein is set forth the ancient contention between the *Villani* of Pyle, plaintiffs, and the Burgesses of Kinfig, defendants, and (3) the text of the ratification, approbation, and confirmation by William Morgan, LL.D., official of John, Bishop of Llandaff, of (4) the sentence diffinitive pronounced in a Consistory Court held at Margam, 12 August, 1485; which said ratification (3) is dated in the Church of Holy Cross, Kowbridge, 23 May, 1536. This sentence declares that the *Villani* of Pyle have proved their case, and it is thereby directed that all and singular the burgesses of Kynfig are to attend the church of Pyle, newly dedicated, and accept it as their church under such penalty as the law directs.

(Margam Charter; Clark, *l. c.*, p. 1915.)

By the deed which follows, Bishop Robert appointed Sir William FitzWilliam, 1st Earl of Southampton, to be steward of the Manor of Watton, 18 July, 32 Hen. VIII, 1540:—

Omnibus Christi Fidelibus ad quos hoc presens scriptum meum pervenerit ego ROBERTUS HALEGATE Episcopus Landavensis salutem.

Sciatis me prefatum Episcopum concessisse et hoc presenti scripto meo confirmasse Willelmo Fitzwilliam militi Comiti South-

¹ Dugdale, *Mon. Angl.* (new Edit.), vol. vi, p. 954.

² Willis, p. 63.

³ *Registrum*, p. 100.

⁴ Willis, p. 63.

amptonie ac domino sigilli privati Officium Senescalli et Senescalliae manerij mei de WATTON in Comitatu Eboracensi ac omnium et singulorum maneriorum terrarum tenementorum et aliorum possessionum et hereditamentorum meorum quorumcunque in dicto Comitatu Eboracensi seu alibi que nuper Monasterio de Watton in Comitatu predicto modo dissoluto nuper pertinent sive spectant . ac predictum Willelmum Comitem Southamptonie Capitalem Senescallum omnium et singulorum Maneriorum Terrarum et ceterorum premissorum per presentes ordino facio et constituo . Excepto tamen et reservato michi prefato Roberto Episcopo nominacionem et assignacionem officium (*sic*) Subsenescalli sive Clerici Curie omnium et singulorum premissorum de tempore in tempus.

Ac insuper noveritis me prefatum Robertum Episcopum dedisse et concessisse prefato Comiti pro officio predicto exercendo unam (*sic*) annualem redditum sive annuitatem decem librarum bone et legalis monete Anglie exeuntis de predicto Manerio mco de Watton predicta et de omnibus aliis Maneriis terris tenementis et ceteris premissis.

Habendum tenendum et gaudendum predictum officium Capitalis Senescalli et Senescallicie predicti Manerij mei et omnium et singulorum Maneriorum terrarum tenementorum et ceterorum premissorum . exceptis preexceptis prefato Comiti Southamptonie durante vita mei prefati Episcopi ad utendum et exercendum per predictum Comitem sive per sufficientem deputatum sive deputatos suos prout melius sibi videbitur expedire . Ac eciam habendum et percipiendum predictam (*sic*) annualem redditum sive annuitatem decem librarum prefato Comiti durante vita mei prefati Roberti Episcopi annuatim solvendarum prefato Comiti ad festum Sancti Petri quod dicitur ad vincula [1. Aug.] tantum.

Et si contingat predictam (*sic*) annualem redditum sive annuitatem decem librarum vel aliquam inde parcellam aretro fore in parte vel in toto ad festum predictum et non solum prefato Comiti aliquo tempore durante vita mei prefati Roberti Episcopi Quod tunc deinde et tociens quociens bene liceat et licebit prefato Comiti de et in predicta Maneria terras tenementa et cetera premissa intrare et distringere et districcionem sive districciones sic inde captas vel habitas secum abducere effugare asportare et penes secum retinere quousque de prefato annuali redditu sive annuitate decem librarum una cum arreragiis ejusdem sic aretro existentibus plenarie fuerit prefato Comiti persolutum et satisfactum.

Et ego vero predictus Robertus Episcopus posui predictum Comitem in possessione per solucionem decem librarum sterlingorum.

In cujus rei testimonium Sigillum meum apposui . Datum decimo octavo die Julij anno regni domini Henrici octavi Dei gratia Anglie et Francie Regis Fidei defensoris domini Hibernie et in terra supremi capitis Anglicane Ecclesie tricesimo secundo. [1540].

With the autograph signature "per me Robertum episcopum landavensem," and the indistinct impression of a signet ring. The Earl was afterwards K.G., and Admiral of England.

(Brit. Mus., Harley Charter 43 I. 10.)

BISHOP ANTHONY KITCHIN,

also called Anthony Kechyn, and by Willis, "*alias* Dunstan," Sacrae Theologiae Doctor, a Benedictine Monk of Westminster, and afterwards Abbot of Eynesham, obtained possession of the See on the eve of Trinity Sunday, 1545, by the person of John ap Harry, LL.D., his chancellor. He was elected on 26 March, 1545, confirmed 2 May, consecrated 3 May, in Westminster Abbey, by Thomas Thirlby, Bishop of Westminster; Thomas Chetham, Bishop of Sidon, Suffragan Bishop of Canterbury; and Lewis Thomas, Suffragan Bishop of Shrewsbury. The temporalities were restored to him, 8 May. He had surrendered his abbey to the King and received a substantial pension, and was appointed King's Chaplain before he obtained the bishopric. Willis is severe in his description of Bishop Kitchin's character, charging him with impoverishing the See by granting very long leases of almost all its lands, and with having complied with all the changes of Government, and sworn to Queen Elizabeth's supremacy, "which, as A. Wood says, no Popish Bishop in the Beginning of her Reign did besides this Man."

He died at the advanced age of ninety years, 31 October, 1563,¹ 1565², or 1566³, and was buried in Matherne Church.

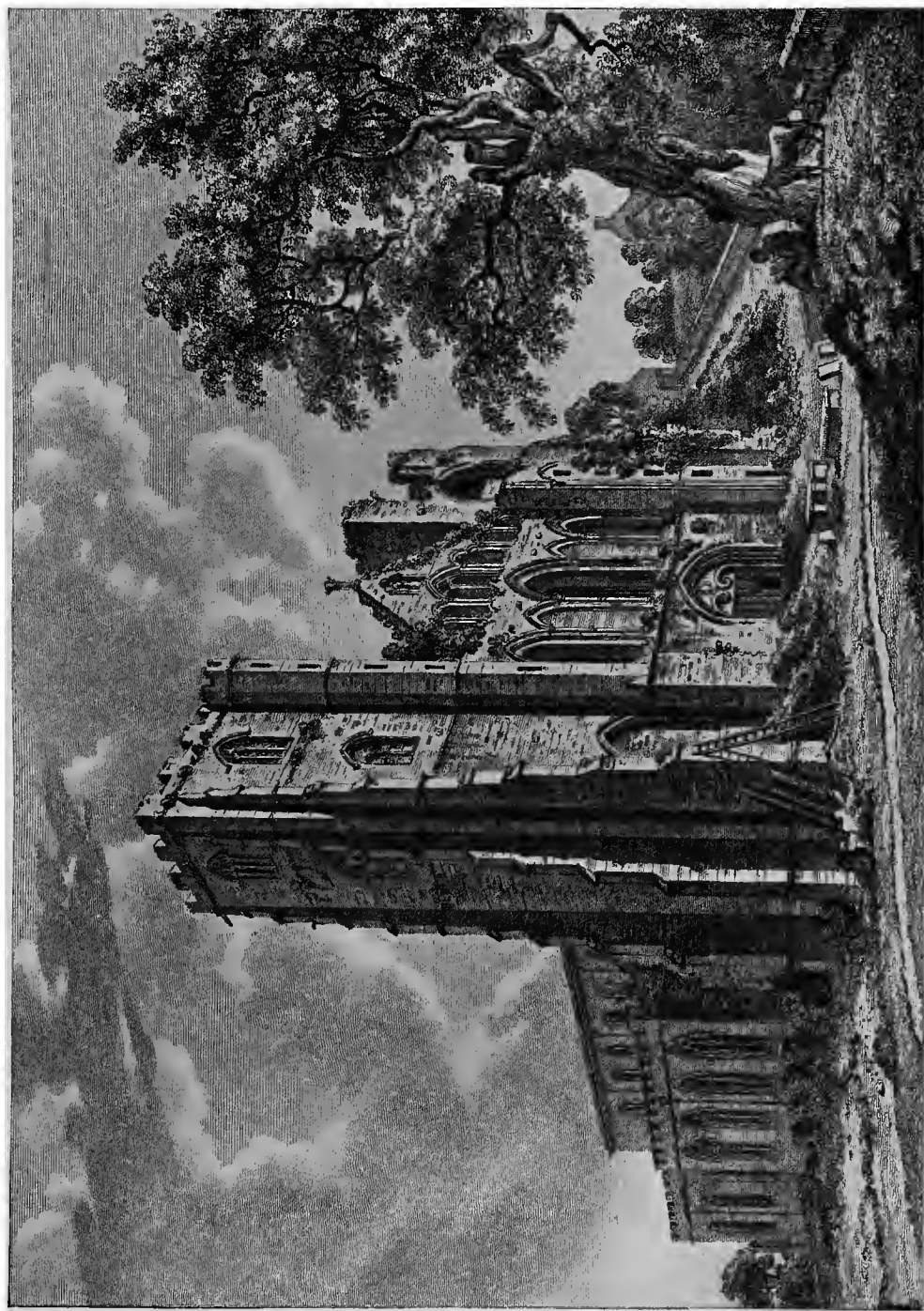
Dean Conybeare, writing his account of Llandaff Cathedral in 1850, is very severe in his denunciation of Bishop Kitchin, as will be seen from the following extract:—

"The great first cause of the 'decay and dilapidation of the Cathedral' in our own case was the infamous episcopate of Anthony Kitchin, from 1545 to 1566. 'Fundi nostri calamitas,' as his successor Godwin justly terms him in his 'History of English Prelates.

¹ *Registrum*, new edit., p. 103.

² Hardy.

³ Willis, p. 65.



P. Sandby, R.A., pinxit.

LLANDAFF CATHEDRAL, 1770.

W. Watts, sc.

The times in which he lived might well have tried the man even of real principle and moral resolution, in him they only developed a congenial spirit of tergiversation and dishonesty. He had acted as a bigotted and persecuting Papist in the Romanist days of Mary, and, on the accession of her sister Elizabeth, was the only one of those Bishops permitted to retain their sees through the previous reign, who again was ready to resume the Protestant faith, prompt to assist at Elizabeth's coronation, and to vote for and subscribe the act for the ecclesiastical supremacy of the queen. He thus firmly clung to his See, like the ivy to the oak, and for the same purpose—of absorbing and exhausting its vital nourishment; for the one great employment of his episcopate appears to have been the alienation, for his own benefit, of the episcopal property. The property of the Chapter also appears to have suffered materially at the same time, though far less than that of the bishopric. Insufficient endowments will, I am afraid, under the general condition of our nation, be found to lead to inefficient administration; and the consequence of this destruction of our resources was a long neglect of our services and our fabric. Browne Willis mentions, in 1720, that a few pipes, and other fragments of our organ, were, in his days, scattered over its loft, and that the choral services had been long discontinued, while the building, in which they should have been performed, was verging, without an effort made to arrest its progress, to ruin."

BISHOP HUGH JONES,

called, in the *Liber Landavensis* additions, Hugo Johannes, LL.B., Prebendary of LLandaff, and Vicar of Banwell, co. Somerset, the first Welshman appointed to the See for three hundred years, was elected 17 April, 1566,¹ or 1567,² in obedience to the *congé d'élire* of 7 March, 1565/6.³ The confirmation is dated 4 May, and he was consecrated on 5 May, 1566, at Lambeth Palace⁴ by Archbishop Parker, Edmund Grindal, Bishop of London, and Edmund Gheast, Bishop of Rochester. The temporalities were restored to him on 6 May. Bishop Jones died at Matherne, and was buried there, 15 November, 1574; his will is dated 5 November.

There is a document in the British Museum relating to this Bishop, which may be described as a final concord in the Court of Common Pleas at Westminster on the Octaves of St. Hilary, 11 Eliz. [A.D. 1569], before Sir James Dyer, K.B., and other Justices,

¹ Hardy, and the *Registrum*.

² Willis.

³ Hardy.

⁴ *Registrum*.

between Thomas Harrys, plaintiff, and John Thomas, gentleman, and Katherine his wife, deforciant, concerning twelve acres of pasture called "the garrog," with the appurtenances in Llantrysen, co. Monmouth, whereupon a plea of convention was summoned between the parties, to wit, that the said John and Katherine recognise the premises to belong to the said Thomas by their gift, and they release the same to the same for ever with warrantry. Thereupon the said Thomas grants to the said John all the premises to be held to the said John for term of one month; then to William son of Anne Hendson, *alias* William Jones, in tail; then to Jane daughter of the said Anne, *alias* Jane Jones, in tail; then Mary daughter of the said Anne, *alias* Mary Jones, in tail; then to Katherine daughter of the said Anne, *alias* Katherine Jones, in tail; then to the right heirs of Hugh [Jones], present Bishop of Llandaff.

(Brit. Mus., Add. ch. 1834, 1835.)

A record of the time of Queen Elizabeth contains "instruccions touching the Chaunteryes in LLandaffe" granted to Thomas Morgan, gentleman, from which it appears that "Morgan's lease of the Chaunterye landes beareth the date the ixth daye of August in the xiiiith yere of the Q's Majeste's raigne" [1571], and "he hath bene in controversie against the churche of Llandaffe for these chantries the space of iii. or iv. yeares and at laste compowndid with the church."

(Brit. Mus., Harley MS. 604, fol. 163; Clark, *l. c.*, p. 2110.)

Willis describes¹ a letter of the Chapter of LLandaff to Lord Burghley claiming custody of the temporalities of the bishopric during the vacancy of the See, by virtue of Letters Patent made to them by King Edward III, copy of which is enclosed in the letter. This record is in "The Paper Office." But no date is given by Willis in his account of it, and there were several vacancies at LLandaff during the long reign of the queen.

¹ P. 174.

CHAPTER XXXVI.

LATER BISHOPS (*Continued*), A.D. 1575 TO 1636.

BISHOP WILLIAM BLETHIN,

or Blethyn, LL.B., Præbendary of Oswaldkirk in the Province of York, Archdeacon of Brecon, "Episcopus Lanuensis," obtained the royal assent to his election 13 April; was consecrated at Lambeth, 17th April, 1575, by Archbishop Parker; Edwin Sandys, Bishop of London; and Edmund Gheast, Bishop of Rochester; the temporalities were restored to him 2 May, 1575, and he was installed at Llandaff by William Thomas, his uncle, 29 April, 1575, 17 Eliz. Bishop Blethin, in his notice to the clergy, 1575, describes the Cathedral as being in a state of almost irreparable ruin.¹ He died on 15 October, 1590, and was buried at Matherne in accordance with his will, dated 6 October preceding.

The Constitutions of Bishop Blethin, in whose time the Llandaff Cathedral Records begin, issued in January, 1575/6, and the Acts of the Chapter of Llandaff Cathedral from 1573 to 1666 are to be edited for a Committee by Rev. C. A. H. Green, Vicar of Aberdare, Glamorgan. These records, we are told, are all the more valuable because the Episcopal Registers earlier than 1660 have been lost or destroyed by fire. Therefore, for the century preceding the Restoration, the Chapter Acts are the primary authority for the ecclesiastical history of the Diocese. But as the Chapter, in the administration of the Cathedral estates, had dealings with all grades of Laymen, whose names are recorded, the Acts cannot fail to interest every student of that period.

BISHOP GERVASE BABINGTON,

Doctor of Theology, or S. T. P., succeeded. He was Treasurer of Llandaff. The election took place on 7² or 9³ August, 1591: confirmation on 27, and consecration on 29 August, in Croydon Church, by Archhishop Whitgift; John Aylmer, Bishop of London; and John Young, Bishop of Rochester. On 4 February, 1594/5,

¹ J. H. James, *Hist. and Survey of the Cath. Ch. of Llandaff*, 1898.

² Hardy.

³ Willis.

Bishop Babington was translated to the See of Exeter; and on 4 October, 1597, to that of Worcester. He died 17 May, 1610. There are no important memorials of the See of Llandaff during his tenure of the bishopric. In 1594 he granted certain¹ rights of burial in the N. aisle of the presbytery to the family of Mathews, on condition that the aisle should be kept in good repair. In making this grant the Bishop says: "Considering the daily seeing, to their great grief, the ruinous and decayed estate; being digged and delved pits and unpaved, being more like a desolate and profane place than like a house of prayer and holy exercises, and no way able with the revenues left unto that Church to repair and amend it as they wish."

The scattered records of the diocese among the miscellaneous "Fonmon Manuscripts," contain a formal deed of the annulment by John Whitgift, Archbishop of Canterbury, of the sentence of excommunication which had been pronounced against Ellinora Saunders *alias* Alexander, and Margareta Saunders *alias* Alexander, defendants in a cause at the suit of Elizabeth Kemys, plaintiff, of the diocese of Llandaff, heard before William Awbrey, LL.D., Auditor of Causes and Matters in the Canterbury Court of Audience; and of the restitution of the same to the communion of the Church. Dated 9 November, 1591.

(Clark, *l. c.*, p. 2115.)

BISHOP WILLIAM MORGAN.

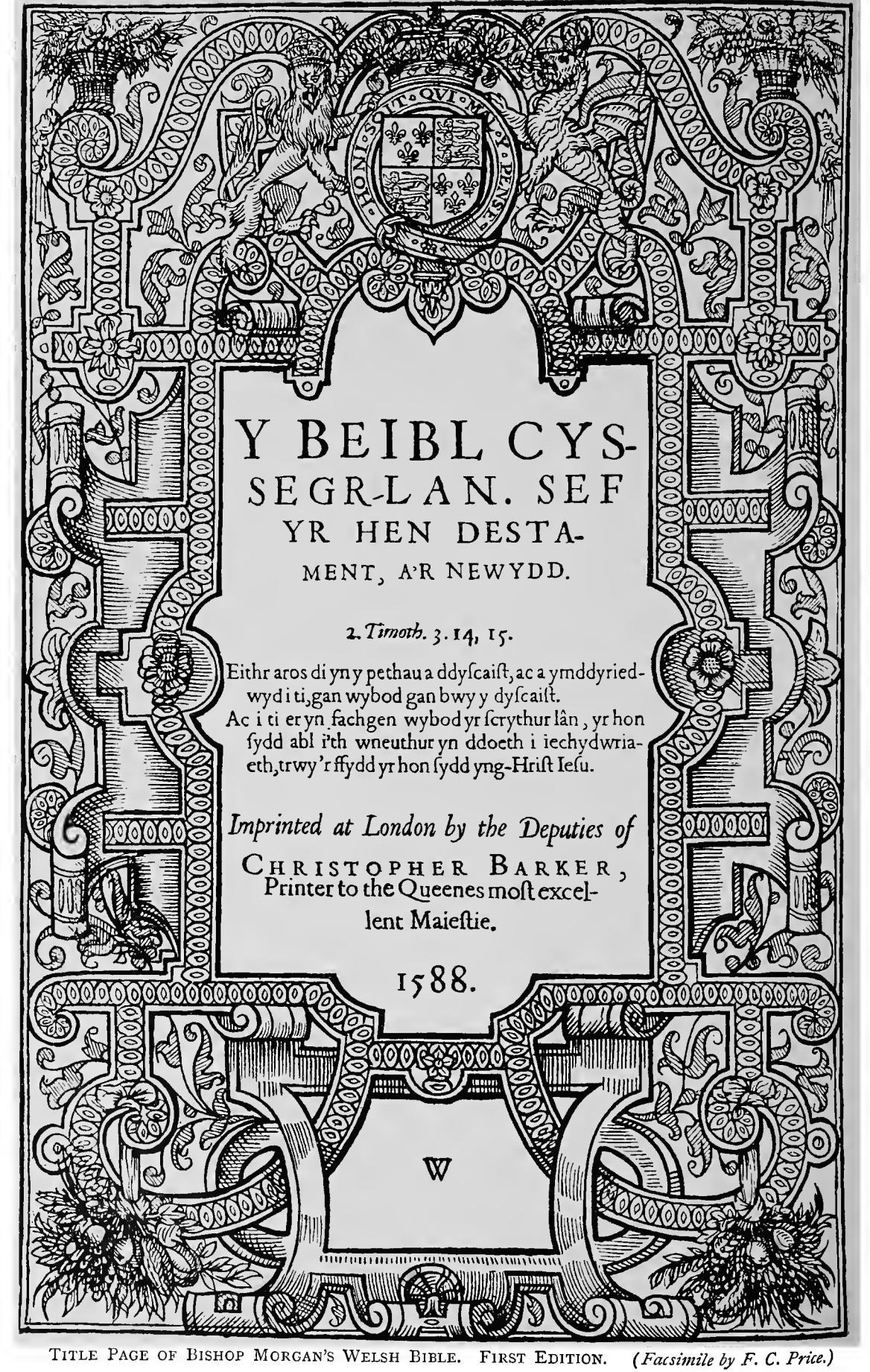
The licence to elect a Bishop in the room of Bishop Babington having been issued on 23 June, 1595, William Morgan, Doctor of Theology, was elected on 30 June, received the royal assent 12 July, was confirmed in his appointment on 18² or 20³ July, and consecrated 20 July, 1595, in Croydon Church, by Archbishop Whitgift; Richard Fletcher, Bishop of London; John Young, Bishop of Rochester; and William Redman, Bishop of Norwich. The temporalities were restored to him on 7 August in the same year. Bishop Morgan was translated to St. Asaph on 17 Sept., 1601, and died on 10 September, 1604.

Willis characterises this Bishop as a very learned man who translated the Bible into Welsh, and records of him that he had been previously vicar of Welshpool, co. Montgomery, 8 August, 1575; vicar of LLan rhaiaider in Mochnant, diocese of St. Asaph,

¹ J. H. James, *Hist. and Survey of the Cath. Ch. of Llandaff*, 1898.

² Willis.

³ Hardy and the *Registrum*.



Y BEIBL CYS-
SEGR-LAN. SEF
YR HEN DESTA-
MENT, A'R NEWYDD.

2. *Timoth.* 3. 14, 15.

Eithr aros di yn y pethau a ddyfcaist, ac a ymddyried-
wyd i ti, gan wybod gan bwy y dyfcaist.
Ac i ti er yn fachgen wybod yr scrithur lân, yr hon
fydd abl i'w wneuthur yn ddoeth i iechydwrïa-
eth, trwy'r ffydd yr hon fydd yng-Hrist Iesu.

Imprinted at London by the Deputies of
CHRISTOPHER BARKER,
Printer to the Queenes most excel-
lent Maiestie.

1588.

W

1 October, 1578 ; rector of Penant Melangel, 10 July, 1588 ; and rector of the *sinecure* of Denbigh, 1594.

Bishop Morgan's period has produced no very important memorials for our consideration in this book, but transcendent fame belongs to him personally as the translator of the first published Welsh Bible, which he dedicated to Queen Elizabeth. This Bible is now a very rare book and exceedingly scarce. A copy of it was very recently sold on the dispersal of the Library consisting of the rarest works collected by the late Mr. Henry Huth and after him maintained and augmented by his son Mr. Alfred H. Huth, of Fosbury Manor, Wiltshire. There is an imperfect copy in the British Museum Library, and another in the City Library, Cardiff. The title of this monumental work is:—
y Beibl Cys | segr-lan . sef | yr hen desta | ment , a'r newydd . |
2 Timoth . 3 . 14 . 15 . | (*texts*) | Imprinted at London by the
Deputies of | Christopher Barker , | Printers to the Queenes most
excel | lent Maestie . | 1588 | . Then follow the: *Nomina eorum*
qui præ cæteris hoc opus promouere conati sunt . Reuerendi
patres Asaphensis¹ et Bangorensis² episcopi libros quos petii mutuò
concessere , et istud opus examinare perpendere , atque approbare
dignati sunt.

Gabriel Goodman³ Westmonasteriensis Decanus , vir rei et nomine valde bonus , etc.

Sic opem tulerunt non contemnendam.

Dauid Powelus⁴ sacrae Theologiæ doctor.

Edmundus Priceus⁵ Archidiaconus Meirion.

Richardus Vachanus⁶ hospitij diui Johannis, quod est Literurthæ⁷ præfectus.

The translation is prefaced with a dedication to Queen Elizabeth under this title:—"Illustrissimae, Potentissimae, serenissimaeque Principi Elizabethae, Dei gratia, Angliæ, Galliæ, et

¹ Bishop William Hughes, 1573-1600.

² Bishop Hugh Bellot, or Bellott, 1585; translated to Chester, 1595; *ob.* 1596.

³ Gabriel Goodman of Ruthin, who translated the First Epistle to the Corinthians in the "Bishops' Bible," 1568. Bishop Morgan lived in his house while the Welsh Bible was passing through the press.

⁴ Dr. D. Powell, Vicar of Ruabon, *ob.* 1598.

⁵ Edm. Price, born 1541, son of John Price of Tyddyn Du, Maenturog; Archdeacon of Merioneth, 1576; Cannon of St. Asaph, 1602.

⁶ Dr. Richard Vaughan, a native of Cefn Amlwch in LLeyn, Bishop of Bangor, 1596; Chester, 1597; London, 1604; *ob.* 1607.

⁷ St. John Baptist's Hospital, Lutterworth, co. Leic.

Hiberniæ Reginæ , fidei veræ , et Apostolicæ Propugnat . etc. Gratiam, et benedictionem in Domino sempiternam .” In it the translator alludes to the praiseworthy labour of “reuerendus ille pater Richardus piæ memoriæ Meneuensis Episcopus (auxiliante Gulielmo Salesburio , de nostra Ecclesia viro optimè merito) annis abhinc viginti,” upon the Welsh Liturgy and New Testament ; and of John Whitgift, Archbishop of Canterbury, who had encouraged him in his task. The peroration is as follows :—“Caelestis ille pater , qui et imbecillitatem humanam , et fœmineum sexum , et virgineam indolem tam heroicis virtutibus in V. M. ornasse dignoscitur , vt et miseris solamen , et hostibus terror , et mundi Phoenix eadem hactenus extiterit , propitius concedat , cælesti spiritu ita regatur , diuinis donis adornetur , et alis Altissimi protegatur inposterum ; vt longæua mater in Israel , pia ecclesiæ nutrix , et ab hostibus semper tuta vitiorum hostis eadem permaneat , ad D . O . M . sempiternam gloriam , cui omne imperium , honos , et laus in omne æuum . Amen .

Serenissimæ Vestræ Maiestati Omni reuerentia Subditissimus,
GULIELMUS MORGANUS.”

The Rev. Dr. J. V. Morgan, in his recent work entitled *A Study in Nationality*,¹ reviewing the life of Bishop Morgan, says :—“ Among the forces working for progress, the primary place must be given to the translation of the Bible into the vernacular. This great work was performed by the Rev. Dr. William Morgan, Bishop of Llandaff, 1598, and of St. Asaph, 1601. He was the son of John Morgan of Wybernant, near Penmachno, N. Wales, was born in 1547, died 1604, buried in the chancel of St. Asaph. The Welsh translation has been pronounced by scholars as a very close translation of the original.”

BISHOP FRANCIS GODWIN.

The illustrious Bishop William Morgan was succeeded by another prelate of exalted literary fame, Francis Godwin, Sacræ Theologiæ Doctor. He was born at Hannington,² co. Northampton, and became a student of Christ Church, Oxford, and Sub-dean of Exeter. His nomination by Queen Elizabeth bears date 5 October, 1601 ; election, 14 October ; confirmation, 20 November³ ; and consecration, 22 November,⁴ 1601, in Henry VIIth Chapel, Westminster Abbey, by Archbishop John Whitgift ;

¹ London, 1911, 8vo, pp. 106-108.

² Willis, p. 67.

³ October, Willis.

⁴ Willis, p. 68.

Richard Bancroft, Bishop of London ; William Chaderton, Bishop of Lincoln ; and John Still, Bishop of Bath and Wells.

Bishop Godwin was translated to the See of Hereford, 10 Nov.,¹ 1617 ; and died on 29 April, 1633.

No memorials of importance are recorded during the tenure of this bishopric by Godwin, but his reputation as a literary writer rests justly on the compilation he made of a catalogue of the Bishops of England. This work is very properly praised by Willis,² who states that it was written in 1601, and "one or two Copies coming out imperfectly and erroneously in English gave Offence to the Author, and occasion'd his publishing it in a correct Latin Edition, Anno 1616, in quarto, which Edition having been greatly improved . . . it is a great Pity it is not reprinted with the Additions and correctly translated into English, on Account that the present English Version, Anno 1614, hath mis-led so many Authors into considerable Mistakes and Omissions."

There is a letter from Bishop Godwin to the antiquary Camden respecting the celebrated monolith of Pompeius Carantorius, near Margam Abbey, dated 14 July, 1603, among the Cottonian MSS. in the British Museum, Julius F. VI, fol. 297. (Clark, *l. c.*, p. 2143.) Other letters of Bishop Godwin to the same antiquary are contained in the same MSS., Julius C. V., fol. 94, dated 27 May, 1608, wherein he speaks of the *Liber Landavensis* with much veneration, and refers to it as in his hands² ; and fol. 344 (as Bishop of Hereford), dated 9 October, 1620.

On the 18 December, 1603, Bishop Godwin made formal and detailed returns of the ecclesiastical state of his diocese to Archbishop Whitgift, in obedience to his missive letters, dated 5 November in the same year, requiring particulars of the rectories, vicarages, curacies, impropriations, and values of the several churches belonging to the See of Llandaff. This return having been overlooked by Willis, and not being included among the *additamenta* in the *Liber Landavensis*, that of the *Glamorgan Vicarages* is given here as follows:—

THE DIOCESE OF LANDAFF,

CARDIFF, vicarages of St. John's and St. Mary's. The impropriation is held by Anthony Maunsell, yearly value *cli.*; vicarages *xxli.*

¹ Willis, p. 68.

² . . . "our booke of Landaff called St : Teylos booke . It is a very venerable antiquity , and if euer I come to London agayne , I will bring it with me y^t you may perwse it if you please." . . . /

LANTRISSEN vicarage with the chapels of Rustrodvodug, Lantwyt Vayrdrea, Aberdaier, and Lanwonno, the impropriation held by the same under the Chapter of Gloucester, yearly value *cli.*; vicarage *li.*

PENDOYLAN vicarage, the impropriation held by Nicholas Morgan, gent., under the Chapter of LLandaff, yearly value *xxiiijli.*, vicarage *xxvli. xiijs. iiijd.*

PENMARKE vicarage, impropriation held by the above A. Maunsell under the Chapter of Gloucester, yearly value *xxli.*; vicarage *xxli.*

LANTWYT MAIOR vicarage, impropriation belongs to Henry Doddington under the Chapter of Gloucester, yearly value *cli.*, vicarage *xiiijli. iijs. iiijd.*

CADDOXTON juxta Neath, impropriation belongs to Sir Will. Herbert, Knt., in fee by patent from the King, yearly value *lxxxli.*; vicarage *xxvili. xiijs. iiijd.*

LANGONWYDD vicarage, impropriation belongs to the said H. Doddington in fee by patent from the King, yearly value *xiiijli. vjs. viijd.*, vicarage *xxli.*

ST. LETHANS vicarage, parsonage belongs to the Archdeacon of LLandaff, and is held with the vicarage by grant of the Archdeacon, yearly value of both, *xx* markes.

PENTIRCH vicarage, impropriation held by Alex. Seyse under Chapter of LLandaff, yearly value *vjli. xiijs. iiijd.*, vicarage *xli.*

EGGLOISILAN vicarage with Lanvabon chapel, impropriation held by Sir Wm. Herbert, Knt., from LLandaff Chapter, yearly value *cxxli.*, vicarage *xvli.*

LANCARVAN vicarage, impropriation held by Arnold Bassett from the Chapter of Gloucester, yearly value *lxli.*; vicarage *xxli.*

PENARTH vicarage, impropriation held with the vicarage from Sir Wm. Herbert, patron, under Bristol Chapter, yearly value *xxs.*; vicarage *iiijli.*

NEWCASTLE vicarage with chapels of Laleston, Tithestow, and Bettus. Impropriation, yearly value *xliijli.*, one part held by John Turbill from the King, other part by Anthony Powell and Hopkyn Appowell from Sir Thos. Maunsell; vicarage *xxxli.*

LANBLETHYAN vicarage with the chapels of Cowbridge, Welsh St. Donaddes, impropriation held of Anthony Maunsell under Gloucester Chapter, yearly value *xlviijli.*; vicarage *xiiijli. vjs. viijd.*

PYLE and **KENFIG**, impropriation held by Edw. Gronnow by lease or grant from the King, yearly value *xxli.*, vicarage *xli.*

ST. MARY HILL, impropriation held by Anthony Maunsell in fee from the King, yearly value *xxs.*, vicarage *xli.*

GLINGTRROCK vicarage, impropriation held by lease Lewes Thomas Ewan, Jo. William and Thos. ap William, by lease from Sir Thos. Maunsell, Knt., having it in fee from the King, yearly value *xxvj*l*. xiijs. iiij*d*.*, vicarage *xiiij*l*.*

ST. BRIDES MAWR, impropriation held in fee by John Carne from the King, and was belonging to Wenny Priory, yearly value *xx*l*.*, vicarage *xx*l*.*

LANDEWIDDIG vicarage, impropriation belongs to John Carne in fee, but held by lease by the vicar, yearly value *iiij*l*.*, vicarage *x*l*.*

CELESTIN vicarage, impropriation belongs to the said J. Carne but leased to Mary Jones, widow, yearly value *xli.*, vicarage *xli.*

ST. DONATDES vicarage, impropriation held by Sir Edw. Stradling, Knt., in fee, yearly value *v*l*.*, vicarage *v*l*. xiijs. iiij*d*.*

PENLLINE vicarage, impropriation held by Katherine Thomas, widow, by grant from the King, yearly value *xx*l*.*, vicarage *viiij*l*.*

LAVELLOEHLIE vicarage, impropriation one part to Sir Wm. Herbert, Knt. in fee from the King, the other to Edw. Kemys from Llandaf Chapter, yearly value *li.*, vicarage *xli.*

UNDEWILLT parsonage, tithes received for xxx years by Christopher St. John, parson, who will not allow any wages at all to any curate nor any sequestracion, so the parish hath bene without service these 30 yeares and more, and the church almost fallen down, yearly value *xx* markes.

CHURCHES UPON IMPROPRIATIONS IN CO. GLAMORGAN.

MARGAN impropriation belongs to Hen. Doddington in fee from the King, yearly value *clii.*, the curate *xli.* yearly.

LISTAWN impropriation held by Sir Edw. Lewes, Knt., and Edw. Kemys by grant from the King, yearly value *li.*, curate *xlii. xiijs. iiij*d*.*

LANSBEN impropriation held as above, yearly value *xlviii*l*.*, curate *xli.*

LAVELLOE impropriation belongs to Sir Wm. Herbert, Knt., yearly value *li*l*.* for which the vicar of Penarth serves the cure.

MERTHER MAWR, impropriation held by Sir Edw. Stradling from the Archdeacon of Llandaff, yearly value xvij*l*., curate for service v*l*.

RADYER, impropriation held by Edmond Mathew in fee from the King, yearly value x*l*., curate for service viij*l*.

BONVILSTON, impropriation held by Thomas Bassett in fee from the King, yearly value xiiij*l*. vjs. viij*d*., curate for service x*l*. or the small tithes.

ST. HILLARY, impropriation held by Mrs Bassett, widow, and John Mathew by lease from Llandaff Chapter, yearly value x*l*., curate for service v*l*.

WENNY, impropriation belongs to John Carne in fee from the King, yearly value iiij*l*. xs., curate for service x*l*.

LANGYNOUR, impropriation now held by Rice Evans, curate there, by grant from Sir Edw. Stradling, Knt., yearly value xxx*l*., curate for service x*l*.

(Brit. Mus., Harley MS. 595, fol. 1 ; Clark, *l. c.*, p. 2144.)

Bishop Godwin issued a licence on 8 August, 1607, sixth year of his consecration, showing that whereas Sir Edward Stradlyng, Knt., lord of Monken Nash *alias* Magna Aish, in the diocese of Llandaff, and his ancestors had from time immemorial supported a clerk in Nash chapel for the benefit of the parishioners and inhabitants, yet had no baptistery nor consecrated cemetery, now therefore he grants permission hereby to Sir Edward Stradlyng, of St. Donatts, co. Glamorgan, Knt., subject to his approval, to have a baptistery in the nave of the said chapel, and to bury in the said chapel and in the cemetery adjacent. Signed by the Bishop and Sir Edw. Stradlynge. The two seals are wanting.

(Clark, *l. c.*, p. 2152, from the Collections of the late G. G. Francis.)

BISHOP GEORGE CARLETON,

or Carleton, Sacrae Theologiae Doctor, succeeded. The *congé d'élire* was issued on 27 November, 1617; the election took place on 23 December in the same year, royal assent was dated 20 February, 1617/8, confirmation took place 11 July, 1618, and on the following day the consecration was celebrated at Lambeth by Archbishop George Abbot; John King, Bishop of London; John Buckeridge, Bishop of Rochester; John Overall, Bishop of Lich-

field ; and George Montaigne, Bishop of Lincoln. Bishop Carleton was translated on 8 September, 1619, to Chichester, and died in May, 1628. His short tenure of the See of LLandaff has not been the occasion of producing any important memorials.

BISHOP THEOPHILUS FIELD,

or Feild, Sacræ Theologiæ Doctor, succeeded Carleton at LLandaff, being elected, in pursuance of the *congé d'élire* of 20 September, 1619, on 25 September, in the same year. Royal assent was given on 1 October, he was confirmed on 6 October, and consecrated on the 10th of the same month at Lambeth, by Archbishop Abbot ; John King, Bishop of London ; John Buckeridge, Bishop of Rochester ; Richard Milbourne, Bishop of St. David's ; and George,¹ Bishop of Derry. Bishop Field was translated to St. David's in 1627, and to Hereford in 1635. He died on 2 June, 1636.

No memorials of importance occur during the tenure of this See by Bishop Field.

Here we take leave of the *Liber Landavensis*, its additions, and its continuations, a work unique in itself for the many reasons which have been laid successively before the reader of this book. This MS. supplies in some degree the want felt by the loss of the earlier Episcopal and Capitular Registers of LLandaff, and if similar records had been made and preserved in other dioceses the history of the Church of England in mediæval ages could have been written far more definitely and accurately than is now possible.

The diocese, before the passing of the Statute 6 and 7 Will. IV, cap. 77, contained the greater portion of the Counties of Glamorgan and Monmouth, and by that Act the whole of these shires was placed within the See.²

In the Cathedral, before the alterations made by the Ecclesiastical Commissioners, there were :—

An Archdeacon.	Treasurer.
Chancellor.	Nine Prebendaries.
Precentor.	

¹ Gams, *Series*, p. 216, following Ware, H. Cotton, T. Walsh, and Theiner's *Monumenta*, lists Roch. MacGeogain a S. Cruce as occurring *circ.* 1640—*ob.* 1641 ; after Redmund O'Gallagher, *circ.* 1600-1601. The succession of this See of Derry appears to have been disturbed in the early years of the seventeenth century.

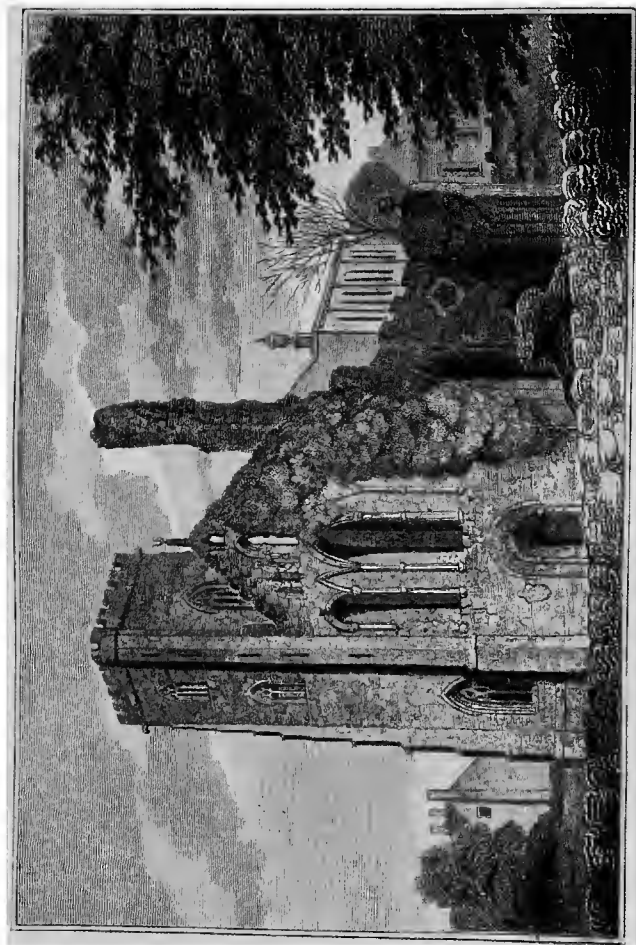
² Hardy's *Le Neve*, vol. ii, p. 239.

By Stat. 3 and 4 Vict., cap. 113 §. 19, no appointment was to be made to vacancies until the number of canons was reduced to four ; and by Stat. 6 and 7 Vict., cap. 77 § 2, the four canonries were to be in the direct patronage of the Bishop.¹

The church plate of the Diocese of Llandaff has been ably treated by Mr. George Eley Halliday, F.R.I.B.A., Diocesan Surveyor for Llandaff, in his fully-illustrated work entitled *Llandaff Church Plate*, 8vo, London, 1901. The cathedral possesses two handsome silver flagons, twelve inches high, in perfect preservation, hall-marked 1638. The maker's mark seems to be G. G., with a mullet beneath them for George Garthorne, inscribed "Deo et Ecclesiæ Landaviæ;" and round the base "D. D. D. Carolus Williams de Llangvby miles Anno Dom. 1639." This Sir Charles Williams of Llangibby was High Sheriff in 1626, and M.P. in 1621, and 1640 to 1641, in which year he died.

The other church vessels are of date later than the scope of this work.

¹ Hardy's *Le Neve*, vol. ii, p. 239.



LANDAFF CATHEDRAL, 1823.
Engraved by H. Hughes.

CHAPTER XXXVII.

THE SEALS AND ARMORIAL BEARINGS OF THE BISHOPS.— THE CATHEDRAL CHAPTER SEALS.

THE charters and other documents which have now been described contribute many very remarkable and beautiful specimens of the art of the seal engraver to our notice, and to these a few detached examples contained in the British Museum may be added so as to make the series nearly complete.

The Seal of Bishop NICHOLAS AP GURGANT (1148-1183) is appended to the Harley Charter 75 A. 30, described at page 271. The design shows a pointed oval or vesical form, containing a figure of the Bishop standing upon a small platform or corbel, attired in episcopal vestments and wearing a mitre of archaic character. He is lifting up the right hand in the act of pronouncing a blessing, and in the left hand bears a pastoral staff, the curve of which is turned towards him, a style supposed by some to signify local and personal jurisdiction over his bishopric. The legend or inscription is very fragmentary:—

✠ SI NDA PI .

Although the design comprises no armorial bearings, a coat of *gules*, three chevrons *argent*, is attributed to this Bishop in Bedford's *Blazon of Episcopacy*, London, 1858, 8vo, a useful book of reference dealing with the difficult subject of church heraldry.

(See Plate I, Fig. 1.)

Bishop WILLIAM of Salt-Marsh (1186-1191), used a seal with two distinctly different counterseals. The obverse or principal side of the seal, appended to the charter (Harley 75 A. 17) described at page 276, shows a standing figure of the Bishop habited in episcopal vestments, his attitude not dissimilar to that indicated on the seal of his predecessor, but the curve of the staff is turned outwards, perhaps indicating a wider sphere of religious influence than that enjoyed by Bishop Nicholas.

The legend is very indistinct and imperfect.

Bedford's *Blazon* attributes the arms of *argent, crusily, gules, three cinquefoils of the second pierced of the first*, to this Bishop.

(See Plate I, Fig. 2.)

On the reverse is a small oval counterseal as described on page 277.

(See Plate III, Fig. 4.)

The second counterseal bears the impression of an ancient Christian gem. It is oval, and the design shows a long cross between two busts, couped at the breast, facing towards each other in profile, probably intended for portraits of saints or personages of exalted rank. The legend when perfect would read:—

IN . [ORE . DVORVM . AVT . TRIVM . TESTIVM .
STAB]IT . OMNE . VERBVM .

Compare *Deuteron.*, xix, 15 ; and *2 Cor.*, xiii, 1.

(See Plate III, Fig. 5.)

This impression is appended to the Harley Charter 75 A. 16, described at page 277.

These two counterseals were probably made from the finger-rings of the Bishop, which were set in accordance with the taste of the age with valuable gems of ancient origin, engraved with the portraits of notable persons.

Bishop HENRY of Abergavenny (1193-1218) used two different seals. The first, appended to the Harley Charter 75 A. 21, described at page 283, represents the Bishop standing, attired in his robes, and holding the staff appropriate to his pastoral office, with the curve turned towards him. The legend is:—

[✠ S]IGILL' : HENRICI : [LANDA]VENSIS : EPISCOPI .

(See Plate I, Fig. 3 ; and Plate II, Fig. 1, from a detached impression in the British Museum, MSS. Department, xciv, 75.)

The small counterseal, of pointed oval shape, bears the effigy of the Archangel Gabriel with expanded wings, and holding a cross or staff. The legend is:—

✠ SECRET' . HENR' . LANDAV' . EPISCOP' .

The letters NR and ND are respectively united as monograms.

(See Plate III, Fig. 6.)

There are other impressions of this seal appended to charters (Harley 75 A. 18, and 75 A. 23) described in the chapter dealing with Bishop Henry.

The second seal of this Bishop, appended to the Harley Charter 75 A, 20, described at page 280, shows the prelate standing on a columnar pedestal, lifting up the right hand in blessing, and holding the pastoral staff in the left hand. The arrangement of the folds of the vestments differs from that of the previous seal, and indicates progress in the art of representation. The legend, when perfect, would be :—

✠ SIGILL' HENRICI . DEI . GRACIA .
LANDAVENSIS . EPISCOPI .

(See Plate I, Fig. 4.)

The small counterseal of this example represents a cherub on a platform. The legend reads when perfect :—

[✠ SIGIL]L' . H' . D'I . GAĀ . LAND' . E[PI .]

(See Plate III, Fig. 7.)

Bishop Henry used the first type of his seal in conjunction with the cherub counterseal in the charter (Harley 75 A. 22) described at page 281.

Bishop WILLIAM of Goldcliffe (1219-1230) indicates in his seal a further advance in the art of the seal designer. The vestments worn by the standing effigy of the prelate appear to be bordered with an ornamental orphrey, and the background of the seal is enriched with a reticulated pattern, having a rosette set in each interstice. This network is symbolical of the miraculous draught of fishes, that is, the conversion of the people to the true faith, and is an elegant allusion to St. Peter, to whom the cathedral church was dedicated. The legend is :—

WILLELMVS : DEI : GRACIA : LANDAVENSIS : EĒS .

The illustration is derived from a cast in the MS. Department of the British Museum. No. XCIV, 77.

(See Plate II, Fig. 2.)

Bishop ELIAS of Radnor (1230-1240) continues the artistic progress of the seal engraver on his beautiful seal appended to the charter (Harley 75 B. 6) described at page 291. The impression is fine and clear, but the lower point is chipped. The figure of the Bishop is standing on a pedestal, with the right hand uplifted to pronounce a blessing, and the left hand holding a pastoral staff with curved top turned towards him. The ornament at the breast, and the long tie at the wrist, are noteworthy. At the sides, in the field or background, are the crescent moon and the radiant

sun-star of six points, indicative of the open air and celestial realms, a survival of much older Byzantine art.

The legend is preceded by a crescent, and reads:—

ELIAS : DEI : GRACIA : LANDAVENSIS : EPISCOPUS .

(See Plate I, Fig. 5.)

On the reverse is a small pointed oval counterseal, bearing the conventional design of a right hand of blessing issuing from wavy lines intended to represent the clouds, with the legend:—

✠ SECRETU[M] : ELIE : LANDAVENSIS : EPISCOPI .

(See Plate III, Fig. 8.)

Other examples of Bishop Elias's seal are appended to the Harley Charters 75 A. 25 ; 75 B. 8 and 9 ; 75 B. 40, A.D. 1234 ; and 75 A. 26, A.D. 1239.

The supposed Bishop WILLIAM of Christ-Church (1240-1244) is credited with a fine seal, which must, however, be received with some reserve, as it resembles that of another Bishop William in some respects. The charter (Harley 75 D. 16) to which it is appended is described at page 296.

The effigy is of the same character as those of Bishops Henry and Elias, his predecessors, and the legend is:—

✠ SIGILL' : WILL'I : DEI : GRACIA : LANDAVENSIS : EPI .

(See Plate I, Fig. 6.)

There is a smaller pointed oval counterseal, which shows a figure of the Patron, Saint Peter, standing on a bracket or corbel, with a book and keys, his customary emblems. The legend is:—

✠ SECRET' . W . LANDAVENSIS : EPI .

(See Plate III, Fig. 9.)

Casts of another impression are preserved in the British Museum, Department of MSS., No. LXXXII, 52.

Bishop WILLIAM of Bury (1245-1253) used a very interesting seal, described at page 299. There are two examples of it among the Margam Charters. The armorial bearings of the Bishop are blazoned by Bedford, in the work already mentioned, as *gules*, seven lozenges, *vair*, three, three, and one.

Bishop JOHN de La Ware (1254-1256) does not appear to have left any seal extant to illustrate his short tenure of the episcopal dignity. Bedford derives from the Additional MS. 12,443 in the



1



3



2

4

5



SEALS OF THE BISHOPS. PLATE II.

British Museum the armorial bearings of Bishop J. de La Ware to be *or*, semé of crosses crosslet fitchées a lion rampant.

Bishop WILLIAM of Radnor (1257-1266) has not contributed any seal to the series to which I can refer in this place.

Bishop WILLIAM de Brewys, or Bruce (1266-1287), has appended his seal to the Additional Charter 19,629, in the British Museum, of which a photograph is given at page 305. Only the central part of this impression remains and shows a standing figure in the conventional style on a carved corbel, with a field or background diapered lozengy, enriched with a small leaf in each interstice. Bedford, relying on the Manuscript remains of the antiquary Cole (No. XXVIII), blazons this Bishop's armorial bearings as: *argent*, crusily *gules*, a lion rampant *queue fourchée*, of the second. Other impressions of a variant seal are preserved in the British Museum, Dept. of MSS., No. LXXXII, 53, and XCIV, 76, from which latter the illustration here given is derived. The legend reads:—

S' . WILLELMI DE BRE DEI . GR̄A . LANDAVENSIS . EP̄I .

The letters DE, and EN, are respectively united as monograms.
(See Plate II, Fig. 3.)

PHILIP of Staunton, Bishop-Elect (1287), does not appear to have left a seal to mark his supposed episcopate.

Of Bishop JOHN of Monmouth (1297-1323), I have been unable to discover any seal.

Bishop ALEXANDER of Monmouth (1323) although accepted by the King, was rejected by the Pope, and has left no impression of any seal as far as can be ascertained.

Bishop JOHN of Eglescliff (1323-1347), had a seal of beautiful design and execution, as befitted the period of highest art in the power of the seal engraver to carry out. An imperfect impression of it is appended to the Additional Charter 20,610, in the British Museum, described at page 329; and another is in the same national repository, Dept. of MSS. (No. XXXV, 5). The example among the Margam Charters is described at page 332. Unfortunately, this impression is also far from perfect, but there is left sufficient to indicate its great excellence above all that had preceded it. The design consists of a figure of the Bishop, standing on an elaborately-carved corbel, and habited with embroidered vestments; lifting up the right hand in the act of pronouncing a blessing; in the left hand a pastoral staff; overhead is a finely-traced

gothic canopy, with crocketed roof-lines and pointed finials. Over the canopy is a crescent on the right, the corresponding sun star on the left is lost. The field of the seal is diapered lozengy, a favourite enrichment at this period of the art, with a rose *en soleil* in each interstice. There are two shields of arms at the sides of the Bishop, under his right arm, the heraldic dexter side bears a shield of the Royal Arms of England, but it is difficult to say why the Bishop of a Welsh See, himself an Irishman, should use the arms of England on his seal, the arms of the See itself being quite different: the shield on the sinister side, under the left arm of the figure, bears a stork statant. This is the family coat of arms, and it would yield up the secret of the Bishop's surname if it could be attributed with any degree of certainty to a Monmouthshire or Irish family.¹ The legend is imperfect, but appears to have been when perfect:—

✠ S' . IOHANNIS . DEI . GRACIA . EPISCOPI . LANDAVENSIS .

(See Plate I, Fig. 7.)

Bishop-Elect JOHN of Coventry (1347) was rejected by the Pope, and therefore it is very improbable that he ever had an episcopal seal.

Bishop JOHN Paschal (1347-1361), has not left any impression of any seal for our notice. A manuscript in the College of Arms, quoted by Bedford in his *Blazon*, attributes to him the armorial bearings of: *sable*, a mitre and chief *argent*.

In like manner, Bishop ROGER Cradoc (1361-1382) contributes no episcopal seal to the series. Bedford blazons his armorials as: *azure*, crusily *argent*, three boars' heads coupéd *of the second*.

Bishop THOMAS Rushooke (1383-1385) has left among the Margam Charters, appended to a document described at page 337, a curious seal, which departs from the hitherto style of representing a personal effigy of the prelate, and in its stead presents to our view the figure of the Patron, St. Teilo, as the principal *motif*, while the Bishop himself occupies the subordinate position of a votary kneeling in adoration of the Saint, in the base part of the design, between two shields of arms dexter, France and England quarterly, for King Richard II, and in this respect assisting us to explain the presence of the Royal Arms of England in a previous seal: sinister, an indistinct family coat.

¹ The family of Starkie which flourished in several English counties bore this coat-of-arms.

Bishop WILLIAM of Bottisham¹ (1385-1386) has left no impression of his episcopal seal for our series. His armorial bearings, as given in the Additional MS. 12,443 in the British Museum, are: *azure*, three bird-bolts points in base *argent*, as reproduced by Bedford in his *Blazon*.

Bishop EDMOND Bromfield (1389-1393) fails to yield any impression of a seal. His armorial bearings, recorded in Smith's Manuscript, formerly in possession of Sir Thomas Phillipps, and No. 11,282 in the library of that illustrious collector, are: *argent*, three fusils in fess between as many cinquefoils *gules*. Another authority gives the coat of *azure*, a lion statant *or*, to this prelate.

No seal of Bishop TIDEMAN of Winchcombe (1393-1395) has come down to our investigation. His armorial bearings, blazoned by Bedford, with the authority of Smith's MS. in the Phillipps Collection above mentioned, are: *azure*, on a chevron, between three birds *or*, as many cinquefoils *of the field*, on a chief *of the second* three fleurs-de-lys *of the first*. No example has been described of the seal of this Bishop as Bishop of Worcester, to which See he was translated. His seal, as Abbot of the Cistercian Abbey of Savigny, in the diocese of Avranches, A.D. 1391, is described in the Catalogue of Seals in the Department of MSS., British Museum, No. 18,866, vol. v, p. 356.

Bishop BARRETT, or Barret, has no recorded seal for his short tenure of this See (1395-1396). His armorials, as blazoned by Bedford from the Phillipps MS. described above, are *gules*, on a chief indented *or*, three escallops *sable*.

The seal of Bishop THOMAS Peverel (1398-1407) is known from a good matrix, of which there is an impression in gilded gutta-percha, preserved in the British Museum, Department of MSS., No. XXXV, 367. In obedience with the changed views respecting the representation of episcopal effigies, this Bishop employed a seal on which is represented the Holy Trinity, designed after one of numerous unconventional methods of depicting this subject. In a niche with trefoiled canopy, adorned with seven tall pinnacles (in symbolical allusion to the mystic seven of the candlesticks, the churches of Asia Minor and the gifts of the Holy Spirit), heavily crocketed and between two wavy sprigs, is the Almighty Father, with a nimbus around his head and seated on a bench-like throne. Before him he holds a *tau* cross, on which is the crucified Saviour,

¹ Probably an Austin-Canon of Bottisham Priory, near Cambridge.

so badly engraved as to be scarcely recognisable. Over the left arm of the cross is a branch of foliage to balance the Dove of the Holy Spirit, which is over the right arm of the cross. The Bishop's kneeling effigy takes a subordinate position in base below the niche. He is wearing a stringed or ribboned mitre, and carries a pastoral staff curved outwards. Behind him on the left is his shield of arms: a bend, and in chief a book or billet; or perhaps these bearings may be blazoned as a canton and bend. The armorial bearings placed by Bishop Peverel on his seal as Bishop of Worcester, to which See he was translated in 1407, are: vairé, over all a bend, described in the British Museum Catalogue already referred to, No. 2287, where a different design representing the Holy Trinity is also employed. Bedford records another coat of arms for this Bishop: *argent*, on a saltire *gules*, five mullets *or*. The legend is:

Sigillum : thome : peuerell' : epy : Llandauen' .

The workmanship of this seal is very poor, and greatly inferior to that on the older specimens of this series.

(See Plate II, Fig. 4.)

No seal of Bishop JOHN de la Zouche (1408-1423) is extant, so far as these investigations have been carried. Bedford blazons his armorial bearings as: *gules*, ten bezants in pile, a canton *ermine*, found on the gateway at Llandaff, as mentioned by Browne Willis,¹ and refers to Enderbie's *Cambria Triumphans* for his authority.

Bishop JOHN Wells (1425-1440) contributes no example to this series of episcopal seals.

Bishop NICHOLAS Ashby (1441-1458) has left no impression of a Llandaff seal to mark his tenure of the See. His arms are blazoned by Bedford as: *azure*, a chevron *ermine*, between three leopards' faces *or*.

The seal of Bishop JOHN Hunden (1458-1476) followed the then fully-established style of representing Divine Personages or Saints. There are casts in the British Museum, Dept. of MSS., Nos. XCIV, 78; and CII, 71, from the matrix, the design of which is interesting, although the workmanship is debased and the technique execrable. In a central niche with heavy canopy is a standing figure of the Patron Saint of Llandaff Cathedral, St. Peter, with radiated

¹ P. 57.

nimbus and his emblems the keys and a book. On each side is a niche of two storeys canopied. In the lower storey is St. Paul, with the sword, his emblem, on the left. Above him a Saint, probably one of the *trias thaumaturga* of LLandaff, St. Dubricius, or St. Oudoceus. In the lower storey of the corresponding niche on the right is St. Teilo, and overhead the third member of the triad. Two of these being Bishops wear the mitre, and the effigy of St. Teilo, who is credited with the pre-eminence of an Archbishop, holds the long archiepiscopal cross which symbolises that primatial dignity. Under an arch in base is Bishop Hunden half-length, with mitre and pastoral staff, praying to the Saints above. On each side is a shield of arms: that on the sinister bears a key and a sword, crossed in saltire, the emblems of St. Peter and St. Paul, for the See of LLandaff. That on the dexter is crusily fitchée, three *hounds'* or *talbots'* heads erased; a canting coat-of-arms by way of rebus on the Bishop's surname. Bedford blazons a variant coat of arms for Bishop Hunden; a fess embattled between three escallops *gules*. But the arms on the seal are unquestionably authoritative. The legend is:—

Sigillum : ioh'is : episcopi : Llandau : ord'is : p'dicatorū :

(See Plate II, Fig. 5.)

Of Bishop JOHN Smith (1476-1478); JOHN Marshall (1478-1496); JOHN Ingleby (1496-1499); MILES Salley (1500-1516); and GEORGE de Athequa (1517-1537), I have no record for seals. Bedford ascribes to Bishop Smith the armorial bearings of: *azure*, a saltire *ermine*, between four fleurs-de-lys *argent*, from Addit. MS. 12,443;—to Bishop Marshall, per chevron *or* and *azure*, in chief a falcon *sable*, in base the capital letter M *argent*, as in Bottesford Church, Nichols's *Leicestershire*, and a variant coat of: per chevron *or* and *vert*, in chief a letter M *sable*, in base a falcon *of the first*, from B. Willis;—to Bishop Ingleby: *sable*, an estoile *argent*;—to Bishop Salley, *or*, a fess *azure*, between three thistles slipped *vert*, flowered *gules*, from Williment's *Parliament Roll of Henry VIII*, also a variant of: *sable*, on a saltire engrailed *or*, a pellet, from the *Procession Roll* of the Lords, 1512, in Cole's MS. xxx.

Of Bishop ROBERT Holgate (1537-1545), there is the impression of a signet seal or ring, appended to the Harley Charter 43 I. 10, described at page 360. It appears to be a bust of Our Lord, with an imperfectly-rendered legend or text. The armorial bearings of Bishop Holgate are: *or*, a bend between two bulls'

heads coupé *sable*, on a chief *argent* two bars *gules*, surmounted of a crutch staff in bend *azure*, as in the grant of arms, in 1541, from Cole's MS. XXVIII.

The armorial bearings of Bishop ANTHONY Kitchin (1545-1565), are given by Bedford, from British Museum, Addit. MS. 5798 (Cole), as: *argent*, on a pile *azure*, between two crosses crosslet *gules*, a dove displayed in a glory issuing from the chief *of the first*.

Bishop HUGH Jones's (1566-1574) arms, of which a woodcut was found by Bedford in the Hanover Edition of Archbishop Parker's *Antiquitates*, under the name of "A. Davis, Bishop of Llandaf," are: *azure*, a chevron between three pelicans in piety *or*, on a chief *argent*, a rose *gules*, between two butterflies. (Brit. Mus., 5798, as above.)

Bishop WILLIAM Blethin (1575-1590), bore: *or*, a lion rampant *gules*, according to the Brit. Mus., Harley MS. 4181, and: a chevron between three pelicans in piety, on a chief as many cinquefoils, according to the Brit. Mus., Addit. MS. 12,443.

Bishop BABINGTON (1591-1595), bore: *argent*, ten torteaux in pile, a file or label of three points *azure*. (Brit. Mus., Addit. MS. 20,024.)

Bishop WILLIAM Morgan (1595-1601), bore for family arms: *argent*, three spears' heads embued *sable*. The Ashmole MS. 8569 gives a coat evidently in allusion to his translation of the Bible: *argent*, a double-headed eagle displayed *sable*, armed *gules*, on a chief *azure*, a Bible opened, stringed *or*.

No seals are available which belong to the succeeding Bishops, until the time of Bishop Godwin, whose signet is attached to the document described in page 367, from Harley MS. 595, fol. 1.

This Bishop, whose arms are in a window of the Bodley Library, bears: *or*, two lioncels passant *gules*, on a canton *sable*, three plates.

There are two seals of the cathedral chapter. Of the first there are two impressions in the British Museum appended to the Harley Charters 75 B. 25, and 75 A. 18. The design is a very remarkable view or elevation of the cathedral edifice, perhaps from the north side, but the limited knowledge of perspective and of the art of delineating accurate proportions enjoyed by artists of the twelfth century makes it impossible to determine exactly the true



COUNTER-SEALS OF THE BISHOPS AND CHAPTER SEALS. PLATE III.

point of view intended to be represented here. This is, however, as far as the designer could reproduce it, the new church of Bishop Urban (1107-1133), built according to historical evidence towards the latter part of his life. The legend is very fragmentary and appears to read when perfect:—

✠ SIGILLVM . LANDAVENSIS . ECCLESIE .

(See Plate III, Fig. 1.)

The second seal of late twelfth-century workmanship, of which there are four impressions in the British Museum, appended to Harley Charters 75 B. 6, 75 A. 20, 75 B. 8 and 9, dating in the thirteenth century, shows a view or elevation of the cathedral apparently from the west, and has more distinct details of the Early Norman architecture, masoned walls, round-headed windows, central tower, porch, two smaller pinnacled shafts, the transepts roofed with a lozenge pattern of lead or tiles, and other subsidiary elements of construction. The legend reads:—

✠ SIGILLVM . CAPITVLI . LANDAVENSIS . ECCLESIE .

(See Plate III, Fig. 2.)

On its reverse is a smaller seal bearing a fine representation of the Lamb of God, the "Agnus Dei," *contourné*, with the long cross and banner usually associated with the symbolical image of Our Lord. The legend is:—

✠ SIGILL' CAPITVLI . LANDAVENSIS . ECCLESIE .

(See Plate III, Fig. 3.)

CHAPTER XXXVIII.

THE CATHEDRAL OF LLANDAFF.

VERY little that is new can be written about the fabric of the Cathedral. Its architectural history has been minutely described by many writers. Of the first building there is no written notice, but, whatever it was originally, it had fallen into hopeless ruin and decay by the time that Urban succeeded to the bishopric. Aply assisted by Ralph d'Escures, Archbishop of Canterbury, who interested himself in the restoration, Urban was enabled to pull down the miserable ruin into which the Cathedral Church had fallen, and to erect in its place a new and worthy church of which we see a view, albeit a somewhat ill-defined one in regard to detail, depicted upon the first seal of the chapter represented in Plate III, Fig 1. This edifice¹ naturally did not extend beyond a small, though highly-enriched, church, the nave of which is supposed to survive in the present presbytery, while the Lady Chapel occupies the site of Urban's chancel.

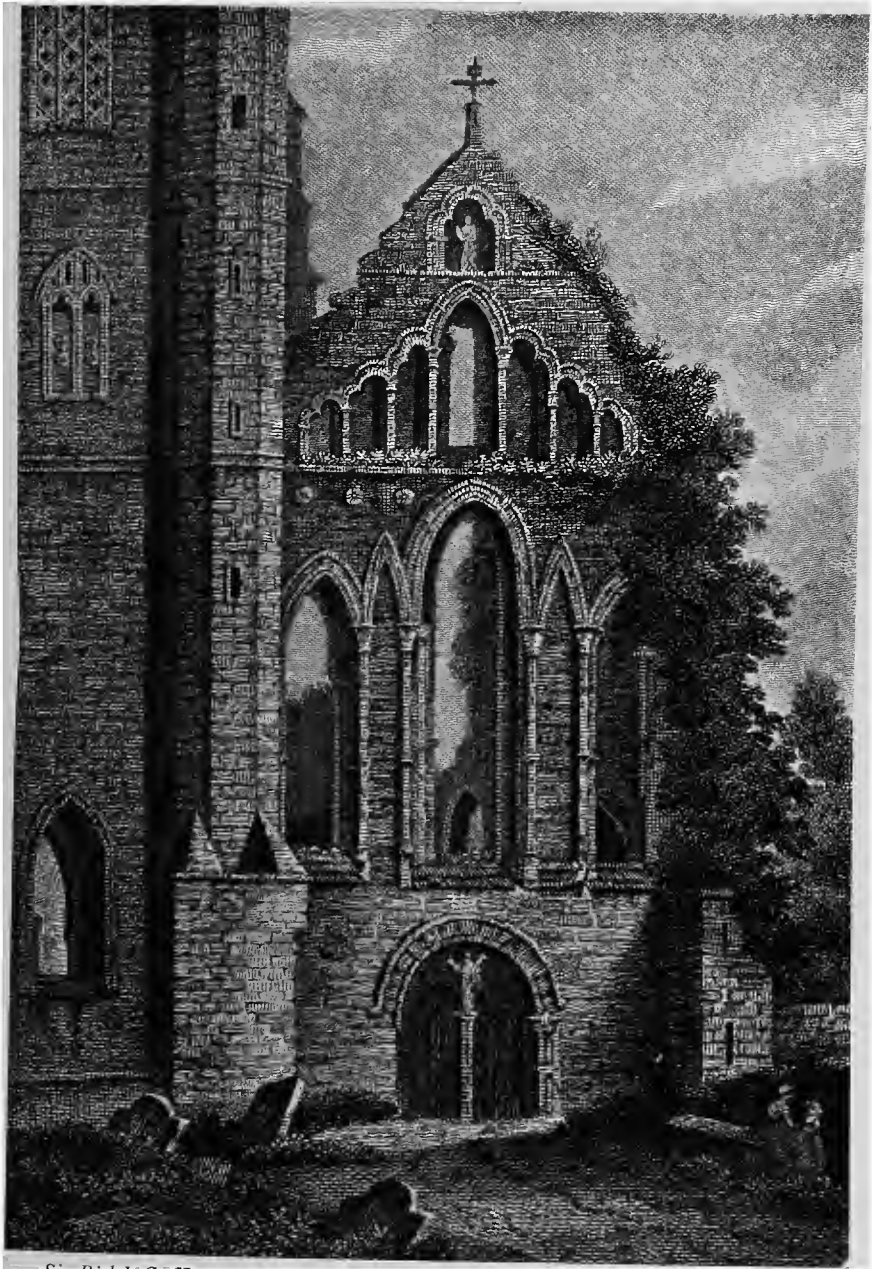
One of the earliest memorials of LLandaff is given in J. Speede's Map of Glamorgan, published in 1610, to which is appended the notice that it was "Performed by John Speede. And are to be solde in Popes head alley against the Exchange by John Suilbury and George Humbell Cum Privigio" (*sic*). In his account of "Glamorgan-shire," Speede speaks of "the Citie Landaf wherein is a Castle and Cathedrall Church, dedicated to S. Telean, Bishop of the same, without any other memorable matter worthy the speaking of."

Speede's birds'-eye view of the city, which is reproduced here,² shows the relative positions of the Cathedral, the streets or roads, the river Taff or Tave, the Bishop's Castle³ or Palace, the Market Cross, and other buildings. The shield of arms at the right hand top corner, which must be blazoned as two pastoral staves crossed in saltire, on a chief three mitres, described by Bedford from Brit. Mus., Harley MS. 1048, as *sable*, two pastoral

¹ Birch, *History of Neath Abbey*, p. 194.

² See Frontispiece.

³ Described in Willis, p. 30.



Sir Richd. C. Hoare, del.

Wm. Byrne, sc.

LANDAF, WEST FRONT BEFORE THE RESTORATION, 1806.

Cardiff Public Reference Library.

staves in saltire *argent*, handled *or*, on a chief *azure*, three Papal tiaras *of the third*, is different to that found on the seal of Bishop Hunden,¹ shown in Plate II, Fig. 5. Willis describes² another variant: "a sword between two keys in saltire, with three mitres on a chief," on the tomb slab of Bishop Francis Davies, 1674-5, better blazoned by Bedford as: two keys in bend sinister enfiled of a sword in bend dexter, on a chief three mitres labelled,³ and records that on the tomb-slab of Bishop Hugh LLoyd (1667), which resembles the figure on Speede's Map.

Willis prints a long account of the Cathedral addressed to him in a letter from W. Wotton, in 1718. In his *Prefatory Epistle* Willis writes:—

"Out of a sad Contemplation lest so glorious a structure as this Church honour'd by being the ancientest Bishop's See in the Kingdom (as we have evident authority to shew) rais'd, enrich'd, and beautify'd, by the Piety of so many noble Founders, should be utterly destroy'd, and become a woful Spectacle of Ruin, . . . I forthwith (being thereunto excited by the Rumour of a projected Design to remove the See hence to Cardiff) apply'd to the same learned Gentleman, that assisted me in drawing up my Survey of the Cathedral Church of St. David's, and prevail'd with him to send me a Description of the Church of Landaff also; which I here adventure to publish as my Materials have come to Hand."

Wotton's description of the remains is practically correct in the main, and is sufficiently available to readers to day to excuse repetition here. It is illustrated with three plates: 1. "The Ichnography of the Cathedral Church of Landaff;" 2. "The South Prospect of Landaff Cathedral Church," drawn by Joseph Lord and engraved by M. Burghers; and 3. "The West Prospect of Landaff Cathedral," drawn and engraved by the same persons, there called Josep Lord and Michael Burg. The concluding paragraph is of interest to the readers, and the inhabitants of the diocese may be congratulated that the pious wishes of the writer have now been carried out:—

"This, Sir, is the best Account I could procure of the Cathedral Church of Landaff, in which, if there were not Prayers read every Day, and the Ecclesiastical Courts and Offices thereunto belonging, constantly held in it, and kept in the Village just by, there would

¹ See p. 381.

² P. 18.

³ Willis, p. 20, finds these on Bishop Marshall's monument.

be very small Signs of its being the Mother-Church of so wealthy and populous a diocese. Its Neighbourhood to Cardiff, which is a Mile off to the East, makes its decay'd Condition the more remarkable. The Inhabitants of that very elegant Town, have within these few Years, beautify'd their Church and furnish'd it with an Organ, at their no small Expence. The Steeple of that once Conventual Church, which is much the finest in South Wales, casts a Shade upon Jasper's Tower in the Church of Landaff, whilst the Decorations at the Top of the one, which are very fresh and curious, reproach the broken Condition of the Battlements of the other.¹ It must be own'd the Revenue of this Church is very small ; but in this Age, in which building and repairing of Churches is more in Fashion than it has been at any Time since the Reformation, so near and so laudable an Example, will, I hope, incite those who are best able, to raise the Mother-Church above its next adjoining Daughter. And I cannot but believe, if those whose immediate Concern the World will judge it to be, would set themselves about It with Vigour and Application, but the Gentlemen of these two flourishing Counties of Glamorgan and Monmouth, which constitute the Diocese of Landaff, would, in like manner as their Ancestors did on the erecting the primary Structure, willingly contribute to make its ancient Cathedral once more appear with a Lustre equal, at least, to that which it ever had.

“ I am with due Respect, Honoured Sir,

“ Your most faithful and most obedient Servant,

“ W. WOTTON.”

A Portfolio of collected Prints and Drawings preserved in the King's Library of the British Museum, No. XLVI, contains copies of the three illustrations in Willis's work: A North Prospect by Harris; a North-West View by Buck, 1741; a coloured drawing of the West Front; and the South Prospect as intended, in the Italian Style, by (?) John Carter.

The next work descriptive of the Cathedral is that by George Cooper, entitled *An Historical Description of the Cathedral Church of Llandaff*, London, 1807, fol. In this the writer says:—

The Cathedral is situated at the bottom of an abrupt declivity, leading from the village of Llandaff, and terminating at the W. and S. walls of the church; the remaining tower of which is nearly upon a level with the heights of the village above. The river Taff,

¹ Damaged in a storm on 27 November, 1703.—Willis, p. 2.



J. Pritchard, del.

O. Jewitt, sc.

WEST DOORWAY, LLANDAFF.

From Freeman's "Remarks," 1850.

which here assumes a straight and regular course, passes by the north wall at a short distance, and nearly in a parallel direction. The whole fabric has been constructed of well-wrought masonry, and the sculptures with which it has been decorated appear to have been equally creditable to the age and ornamental to the building. The west front is of a mixed architecture, Saxon and Norman Gothic. It had formerly two towers, the most ancient of which is now destroyed, except a small portion of its north wall. Its present ruin cannot be entirely attributed to the hand of time; its destruction must have been hastened by accidental force or wanton violence.

The N. tower has escaped desolation, except in its crowning, which must have been in the style of the most florid Gothic; for it equalled the beautiful tower of Cardiff.

The windows of the N. tower may be called stone windows, for the parts between the mullions are mere perforations, in the form of ornamental circles and rhomboidal lozenges, similar in style and design to the beautiful windows in the celebrated church at Batalha, in Portugal. The tower was built by Jasper, son of Owen Tudor, and his wife Catherine, daughter of Henry VI, King of France Duke of Bedford in 1485. The space within the chord of the arch of the W. entrance has an elliptical panel, containing a figure, in very low relief, of St. Dubritius The slender columns supporting the tracery round the arch are attached to the walls only by their capitals, and a carved belt in the middle. Over the W. entrance is an alternation of windows and recesses, these have slender columns for dressings, from the capitals of which spring pointed arches of unequal heights. There is also another series of recesses above, crowned also with arches, and in the centre of these a window in a Saracenic style. Above this window in another recess in the same style, inclosing a figure in a sitting position in alto relievo, supposed to be Henry I, in whose reign the Cathedral was built. On the S. side of the building is a doorway in good preservation, which formerly led from the Consistory Court into the church, a fine specimen of Saxon origin. The outer circle of this arch is decorated with an ornament which has become very common in our times, but appears singular in a composition of this date, and is in reality of Greek origin. In the interior of the church there is not that profusion of mouldings generally found in religious buildings of this era, and the whole composition, though simple, is very

bold and impressive. The piers which support the nave are enriched only with columns and angular chasms. The whole W. part of the building is separated from the rest in connection and style by an injudicious composition forming a "contre façade," but is of no decided character, and awkwardly rears its front above the walls of the ancient structure, and separates them from that part which is now used as the parish church.

Cooper's illustrations comprise: Plate I. The W. Front;—II. The Interior;¹—III. The S. Doorway;—IV and V. Various Capitals;—VI. Corbels, Heads, etc.;—VII. Corbels, Effigy of Teilo or Dubricius;—and VIII. Windows, Plans of Piers, and Rustic Corbel.

Wotton, in Willis's *Survey*, p. 30, writing in the year 1717, states that "the Bishop's Castle stood, before it was demolish'd, South East of the church. It was heretofore a very stately Building if we may judge by the Gate-House which is still remaining. It was destroyed by Owen Glendower, or Glyn-dwr-dwy, who made great Devastation in this Country, as well as in North Wales when he rose in Arms against Henry IV. There is a very high thick Stone-Wall still standing, which probably enclos'd the Castle, and the out-houses that belong'd to it. The site of the Castle is now turn'd into a Garden, which belongs to Thomas Matthew, Esqr.; of the *Court of Landaff*, (a House so call'd just adjoining) who is Tenant to a Descendant of the House of Aradir, now living in Ireland; which Family has been in possession of that which was once the Episcopal House, and the Grounds thereunto adjoining, for some Ages."

The accompanying illustrations at pages 348 and 313 show the condition of the remains of the Castle or Palace in the years 1775 and 1823.

G. Nicholson, in *The Cambrian Travellers' Guide*, London, 1813, describing Llandaff, points out that this city is in the cwmwd of Cibwyr, cantref of Brenhinol, now called the Hundred of Kibber, a vicarage not in charge; the Chapter of Llandaff, patron. The population of this parish in 1801, including the hamlets of Canton, Ely, Fairwater, Gabalfa and Llandaff was 860. It has no market and, except for a few shops, depends on Cardiff. The fairs are held on 9 February and on Whitmonday when great numbers

¹ See Illustration.



INTERIOR OF LANDAFF CATHEDRAL, 1807.
Drawn and Etched by G. Cooper.

of Cattle are sold. It is also celebrated for its vegetable produce. The parish area consists of 2399 acres.

There are some remarks on the cathedral in Cooke's Topographical Library, South Wales, 1830; in Rev. Richard Hart's *Ecclesiastical Records*, 1836; in Samuel Lewis's *Topographical Dictionary of Wales*, 1838; and in Charles Frederick Cliffe's *Book of South Wales*, 1847, and other works.

The Very Rev. W. D. Conybeare, Dean of LLandaff, in his *History and Architecture of the Cathedral of LLandaff*, 1850, has given a detailed account of the cathedral edifice, and described the desired reparation. This is contained in the *Archæologia Cambrensis*,¹ in which it is shown that the church although it can assert no competition in the exquisite richness of architectural beauty with its English sisters of Salisbury, Lincoln, or Ely, and still less venture any comparison with the grand amplitude of Canterbury, York, or Winchester, may still assuredly claim the supremacy both in elegance of detail and magnitude of scale over every other cathedral of the Principality. The Dean points out that the building was commenced in the year 1120, and a part of what now stands is of the later half of the twelfth century. One peculiar feature in the design is the absence of transepts.²

The late Professor E. A. Freeman, in his *Remarks on the Architecture of LLandaff Cathedral*, 1850, gives much critical information about the sacred building, with a valuable plan which should be contrasted with that included in Willis's *Survey*. The Professor criticises Dean Conybeare's estimate of the beauty of the church, and awards the foremost place in this respect to St. David's Cathedral. The following extracts are of much interest:—

“The Cathedral is a building which, in many respects, both of its history and architecture, stands alone among English churches. To one who had never visited St. David's, it would probably appear, in all its circumstances, nearly the most striking of their number. Elsewhere we are accustomed to find our greater churches, those especially of cathedral rank, sometimes in the densest parts of our great cities, but at all events in towns of considerable size, rising as a witness above the din and bustle of busy life. But the founders of the Welsh cathedrals would seem, as

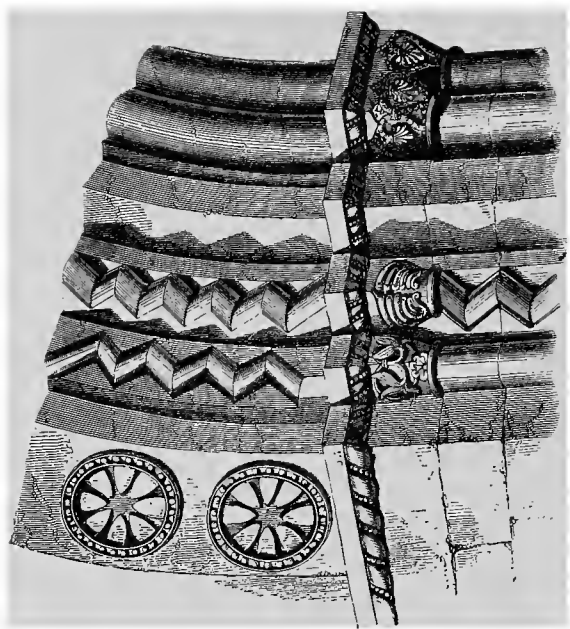
¹ New Series II, Vol. I, p. 24.

² Birch, *Hist. of Neath Abbey*, p. 196.

indeed is directly recorded of the greatest among them, almost to have fled from the presence of men, and to have fixed their dwellings in places adapted rather for retired contemplation than for any active government of the church, in sites suited rather for Cistercian abbeys than for cathedral churches. The English Sees have been, in several instances, after their original seats had fallen into decay, removed to cities of greater importance; while the Welsh remain to this day in the small places where they were originally founded. For there is no reason to suppose that the 'cities' of St. David's and Llandaff were at any time of greater intrinsic importance than at present. A somewhat greater amount of population and industry was doubtless induced in past ages by the presence of a greater number of resident ecclesiastics, but there could hardly have been anything beyond what was thus factitiously introduced. No military or commercial consequence ever belonged to them.

"This air of desolation and remoteness from man is, however, much less strongly felt at Llandaff than at St. David's. The greater size of the latter Cathedral, the immense extent of surrounding ruins, the character of the country around, produced an effect infinitely more striking than that of Llandaff. The richer country around the latter, and the near neighbourhood of a large town, take away much from its solitary character, and the peculiar outline of the building helps to diminish the effect. St. David's is eminently a cathedral in the wilderness. Llandaff might almost pass for a village church of unparalleled size. With no cathedral character in any part of its exterior except the west front, with all traces of collegiate buildings demolished, there is nothing whatever to mark its peculiar purpose, while the unparalleled neglect which, till lately, had overwhelmed alike the fabric and its services, has reduced the whole to a state into which St. David's, with all its deficiencies, has never fallen.

"In fact, the nearest parallel to Llandaff which I know, is a building not of cathedral rank at all, at least not for nearly eight centuries; the Abbey Church of Dorchester in Oxfordshire. They are the two greatest village churches existing, and used as such, that I have seen, and several points of resemblance may be found both in their architecture and their history. Both exhibit the same vast length, unbroken by tower or transept, so unusual in churches of their scale and rank. In both an originally small church, by enlargement in different directions, has swelled into a vast pile, but without acquiring, either within or without, many of the distinctive

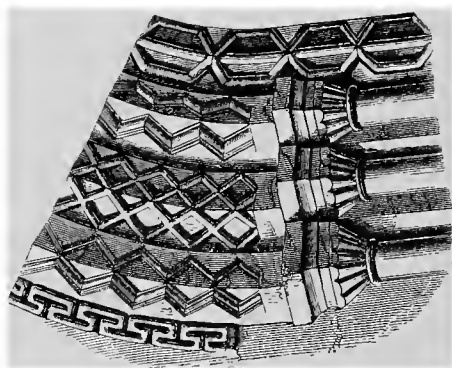


O. Jewitt, sc.

LLANDAFF CATHEDRAL.

Impost and Portion of Arch between Presbytery and
Lady Chapel.

From Freeman's "Remarks on the Architecture of Llandaff Cathedral," 1850.



J. Pritchard, del.

Impost and Portion of Arch of
South Doorway in Nave.

From Freeman's "Remarks on the Architecture of Llandaff Cathedral," 1850.

features of a large church. Llandaff, however, has acquired far more of those distinctive features. The individual parts, the nave, choir, etc., are quite cathedral or abbatial in their character, though the general effect is not ; at Dorchester even the parts taken singly exhibit only an exaggeration of the parochial type. Both—though Llandaff more completely and more disgracefully—have fallen into utter neglect and decay, both have come in for their share of the happy spirit of restoration which does so much honour to our own day.

“Llandaff Cathedral on the whole stands well. The first part of the building, the beautiful west front, is indeed concealed from any distant view, but this deficiency is quite counterbalanced by the singular and striking approach from the ‘city’; the steep descent coming down almost immediately upon the grand western portal. The rest of the church stands open, and very good views from the south, both nearer and at some distance, may be obtained in a walk across the field from Cardiff. I know of no cathedral, from which the subordinate buildings have been so completely removed, in which their loss is so little felt; probably because as the character of the building does not so distinctly proclaim its rank, the deficiency is not so painfully forced upon the eye. The castellated gateway of the old episcopal palace is a fine object, and comes well into the grouping from several points; but it has no particular reference to the Cathedral. The palaces at Wells and St. David’s especially the latter, magnificent in its ruins, could be mistaken for nothing but what they are; they are parts of a whole, the largest and most splendid portion of the collegiate buildings; but the remains at Llandaff have nothing distinctly episcopal about them, they might as well have been the stronghold of any Norman robber, the lair of the wolf of the flock, rather than the dwelling of its shepherd.”

The illustrations to this writer’s account of Llandaff include: the South View of the Cathedral;—the Plan;—the West Front;—the Western Doorway;—Parts of Doorways in the Nave;—Interior of the West End;—Bays of the Nave and of the Choir;—Part of the Arch to the Lady Chapel;—Details of the Lady Chapel;—Arch and Window in the Presbytery, etc.

Of the restoration of the Cathedral, a good notice is contained in a work entitled *Some Account of the Condition of the Fabric of Llandaff Cathedral*, by Dr. Ollivant, Bishop of Llandaff, London, 1857, 8°, but the lateness of the undertaking removes from the scope of this present work any endeavour to describe it in detail,

or to give extracts from the Bishop's account, which may be procured without difficulty.

Mrs. S. C. Hall, the well-known writer, in her *Book of South Wales*, London, 1861, 8°, speaks of Llandaff as follows:—

Llandaff:—About two miles from Cardiff is the ancient and venerable City of Llandaff, and a pretty and pleasant walk it is from the town to the city. Though an episcopal See, it is a most pitiful place—a poor and uninteresting village, with few remains to indicate its former greatness. The old Cross has been repaired and the Cathedral is in course of restoration under the direction of architects . . . aided by . . . an admirable carver in wood and stone. Time and strife had sadly ill-used this venerable structure; a few years ago it was in a state absolutely ruinous; happily, however, the Bishop, the Dean, and other authorities have set themselves to the task of renovation, and ere long Llandaff Cathedral will rank among the most beautiful sacred edifices of the kingdom. B. Willis represented it as in a most deplorable state of decay, the storm of 1703 having completed its destruction. In the middle of the last century a sum of seven thousand pounds was contributed towards its restoration; but that sum was expended in debasing the old building so as to render it absolutely hideous, doing it more serious injury than had been accomplished by tempest and by time. Of the Episcopal Palace at Llandaff the remains are interesting. The artist has pictured the castellated gateway, a fine object which comes well into the grouping from several points, but has no particular reference to the Cathedral. The ruins have nothing distinctly episcopal about them, they might as well have been the stronghold of any Norman robber.

Thos. Nicholas in his *History and Antiquities of Glamorganshire*, 1874, relates that in the year 1188 Giraldus Cambrensis, in company with Baldwine, Archbishop of Canterbury, on their tour through Wales preaching the Crusades, visited¹ Llandaff. He says little about the Cathedral, but incidentally mentions that the church had then a “high altar,” and records that on the morning following the arrival of the travellers, “the business of the cross being publicly proclaimed at Llandaff, the English standing on one side and the Welsh on the other—showing a sharp line of race distinction—many persons of each nation took the cross, and we remained there that night with Bishop William of Saltmarsh.”

¹ *Itin.*, VII.



LLANDAFF CATHEDRAL, NORTH-WEST VIEW.

From a photograph taken before 1860 by C. E. Whinfield, Gloucester
Cardiff Public Reference Library.

Mr. John Roland Phillips in his *Concise History of Glamorgan*, 1879, describes the vicissitudes of the Cathedral's history; the injuries inflicted on it by the Danes, and in the struggles between the natives and the Normans; and the efforts of Bishop Urban, which resulted in the erection of a church worthy of the See, which took sixty years to construct.

The following extract from *Hill and Valley; or, Hours in England and Wales*, 1838, by Catherine Sinclair, is worthy of perusal:—

“*Llandaff*:—The most retired, modest, quiet little city I ever entered. A charming village green lies in the centre What remains of the ancient Cathedral is extremely elegant, but some parts have been . . . clumsily repaired and modernised The beautiful windows are lancet-shaped, light, and graceful The arches are lofty and adorned with . . . carved foliage; and the doorways seem in perfect preservation, displaying a profusion of ornament. Over one entrance stands the image of a bishop, and in another place is an animated figure with a Bible in his hand, apparently very ancient . . .” (P. 326.)

Mr. J. H. James in his *History and Survey of the Cathedral Church of LLandaff*, 1898, remarks that during the Civil Wars of Charles I the Cathedral was converted by Milles, one of the Puritans who enjoyed the wanton defacing of the pious work of former times, into an ale-house, the Choir became a calf-pen, one part of the building was used as a stable, and another as a post-office, and the font became a hog-trough.

Among other works containing notices of LLandaff, the following may be consulted with advantage:—R. J. King's *Handbook to the Cathedrals of Wales*, 1873, and Rev. W. R. Compton Davies's *Historical and Pictorial Glimpses of LLandaff Cathedral*, 1895.

The Cathedral¹ was partly destroyed, if tradition be true, during the rebellion of Owen Glyndwr; and though Jasper Tudor, Duke of Richmond, in 1485, embellished it with two towers, of which only one remains, it was never completely restored. A great part of it remained in ruins, and in the latter half of the eighteenth century it was further spoiled by the erection of a so-called Grecian temple within the walls of the nave. Such was the taste of the age that the altar was placed under a Greek portico, and the ceiling

¹ W. de G. Birch, *Hist. of Neath Abbey*, pp. 194, 195.

was adorned with models and figures in plaster-of-Paris. Fortunately the restoration was confined to the inside of the walls, and the walls themselves were not injured, and its thorough reparation was left to more recent times. The work commenced by Bishop Edw. Copleston and Dean Conybeare, and accomplished by Bishop Alfred Ollivant and the late Dean Williams, reflects credit on all concerned. The restoration was well designed and carried out, and the Cathedral is now worthy of its name. "In March, 1850, the western portion of the building was, as it had been for 127 years, a roofless ruin. The window in the western façade was dilapidated and unglazed. A lofty fragment of what had once been a south-west tower frowned upon the desolation below, threatening still further destruction. Branches of ivy had grown into the joints of the columns of the arches which had so long been exposed to the weather. One portion alone of the ancient clerestory had survived: a model of beauty, which in the event of any future restoration the architect would feel himself constrained to follow. Beyond the three roofless bays stood an Italian temple, terminated at the west by a wall which crossed the nave and side aisles from north to south. Its western front exhibited on its summit two Grecian urns. The inside of it was lighted with round-headed windows, plaster rosettes adorned the ceiling. The choir and stallwork of painted deal were in keeping with the style of the building. The doorway of the crossing-wall transmitted to posterity the date (1752) of the completion of the Italian building which by those who erected it was regarded with intense satisfaction." This is the account given by Dr. Ollivant. Happily, this incongruity no longer offends the sight: the Italian temple has been removed, and the ancient Cathedral satisfactorily restored. The total outlay amounted to thirty thousand pounds.



LLANDAFF CATHEDRAL, SOUTH-WEST VIEW.

Drawn and etched by Buckler ; reproduced from a proof in the Cardiff Public Reference Library.

APPENDIX.

I.

LIFE OF ST. DUBRICIUS.

¶ *De Sancto Dubricio Episcopo et Confessore.*

[Anno autem domini centesimo quinquagesimo sexto.¹]

LUCIUS Britannorum rex ad Eleutherium Papam legatos misit , scilicet Eluanum et Meduinum , vt iuxta eius admonitionem christianus fieret . Qui eosdem legatos baptizauit , et catholica fide suscepta ordinauit Eluanum in Episcopum , Meduinum autem in doctorem . Et propter eloquentiam et scientiam quam habebant in scripturis sacris , predicatorum ad Lucium in Britanniam reuersi sunt , quorum sancta predicatione Lucius , et totius Britannie primates , baptismum susceperunt ; episcopos ordinarunt , et beneuolendi normam docuerunt . Exorta tandem heresi pelagiana , ad illam confutandam sanctus Germanus et Lupus episcopi a Gallie episcopis ad Britannos missi sunt . Qui cum heresim illam extirpassent , episcopos in pluribus locis Britannie consecrarunt , et dextralis partis Britannie beatum Dubricium summum doctorem et archiepiscopum statuerunt , et landauensem ecclesiam , in honore beati Petri fundatam , sedem cathedralem collocarunt . Collatis autem ecclesie Landauensi a rege multis possessionibus et ecclesiis , Dubricius discipulos per ecclesias diuisit , quasdam nouas ecclesias fundauit , Daniele in episcopum bangorensem , et sanctum Iltutum [in abbatem] in loco ab illo Laniltut , id est 'ecclesia Iltuti' vocato , ordinauit . — Regulus quidam Cambrie Peibanus nomine contra hostes in expeditionem profectus , et cum triumpho regressus , precepit filie sue Eurdile pro labore peracte pugne caput ipsius abluere . Que cum iussa patris conaretur implere , ex ipsius gravitate genitor illam pregnantem animaduertit . Nimia igitur ira succensus , iussit eam in quodam utre includi et in flumen precipitari . Quotiens vero in flumen illam proiciebant , totiens ad ripam illesa ferebatur . Indignatus ergo pater igne eam comburi sine miseratione iussit . Parato illico rogo puella immittitur : sed in crastino , missis

¹ From Cotton MS., Tiberius, E.I.

a patre legatis ad videndum si ossa aliqua filie inusta remanerent , eam incolumem , et filium quem pepererat in medio ignis in gremio tenentem inuenerunt , vestibus illius atque capillis ab omni combustione intactis . Baptizatus autem puer , Dubricius vocatur , et spiritus sancti gratia statim repletur . Quis vero pater eius extiterat , ignoratur ; quidam idcirco erronei eum patre carere mentiuntur . Cum itaque rex miranda signa que dominus erga filiam et ipsius partum patrauerat cognouisset , filiam cum nata prole confestim ad se adduci precepit . Cumque infantulum paterno affectu complectens deoscularetur , instinctu divino puer manum sursum porrigendo , puerili more faciem ipsius contrectauit : et ex infantis contactu ab incurabili morbo , quo laborabat , curatur . Saliua enim ab ore eius incessanter profluebat , quam duo clientes , ad hoc deputati , extergere vix poterant . Gausius ergo rex recepta salute , paucis annorum elapsis curriculis Dubricium totius regni sui constituit heredem . Traditur puer litteris imbuendus ; et iuuenis factus , litterarum scientia et morum honestate in tantum profecit , vt non solum rudes , sed etiam periti edificandi gratia ad eum confluebant . Inter quos erant sanctus Thelias , Sampson , Aidanus , et ceteri multi . In nativitatis sue solo . iuxta ripam Waie fluminis , aptam sibi et discipulorum multitudini sedem elegit , et pluribus annis ibidem studium rexit . Constructa autem ecclesia iussu angeli domini , predicabat et populum docebat ; et manus ejus impositione diversorum morborum languores crebrius sanabantur , anxii quicunque et debiles leti et incolumes redibant : — Exorta tandem , vt premittitur , heresi pelagiana , mittitur de Gallia Sanctus Germanus , cum Lupo episcopo , ad compescendam eam . Corrupta namque fuit christianitas Britonum , tum propter paganos Saxones , tum propter pelagianam heresim , cuius venenum in ipsis pluribus serpsit diebus . Itaque sancti episcopi predicti , consensiente rege Ambrosio Aurelio necnon et omni clero , Dubricium archiepiscopum consecrarunt . Idem autem rex , ut memoriale procerum Britannie quos Hengistus , Saxonesque sui complices , nephanda prodicione in Monte Ambrii , qui omne vulgo “ Stanhenges ” dicitur , trucidauerat , scilicet quadringentorum octoginta consulum atque baronum , eternum fieret , pergrandes lapides qui ibidem in horum memoriam vsque in presens positi sunt , ab Hibernia cum magna manu germano suo Vther illuc transmissio deportari fecit . Qui cum allati fuissent , congregati sunt in Monte Ambrii edicto regis magnates cum clero , vt cum magno honore dictorum nobilium sepulturam prepararent . Die autem prefinita impositum est diadema capiti regis Aurelii Am-

broſii , et de communi conſenſu ſedem eboracenſem contulit Sampſoni viro ſancto , Urbis vero Legionum archiepiſcopatum inclito Dubricio dedit . Cumque hec et alia in regno ſuo rite diſpoſuiſſet , precepit Merlino vati . ſaxa circa ſepulturam erigere que de Hibernia nauigio attulerat . Et factum eſt ita . Perempto tandem veneno Aurelio rege , et regnante paucis annis Vther fratre eius , Arthurus filius ejus ope Dubricii ſucceſſit ; qui Saxones audacter pluribus preliis aggreditur , nec tamen illos a regno funditus extirpare potuit . Subiugauerant enim ſibi Saxones totam partem inſule que a flumine Humbrie vsque ad cathanenſium equor protenditur . Ea-propter conuocato Arthurus clero regnique primatibus , quid potiffimum contra paganorum Saxo- num irruptionem faceret conſuluit . Communi tandem conſilio mittit ad Armoricam , id eſt Minorem Britanniam , ad Howelum regem nuncios , qui ei calamitatem Britannie notificarent . Qui cum quindecim milibus armatorum Britanniam veniens ab Arthuro et ſancto Dubricio honorifice ſuſceptus ; ad urbem Lincolniam a Saxonibus obſeſſam proficiſcentes ; commiſſo bello ſex milia Saxonum vel ſubmerſi vel telis percuſſi perierunt . Ceteri vero ad nemus Calidonis fugientes , a Britonibus obſeſſi , ad deditiorem coacti ſunt . Et ſuſceptis obſidibus de tributo annuatim ſolvendo , cum ſolis nauibus eos repatriare permisit . Elapſo paruo inde tempore , peracte pactionis Saxones puduit , et viribus reparatis fedus ſuum irritum fecerunt , urbemque Badonis obſidione vallant , que nunc Bathonia vocatur . Quo audito Arthurus congregato exercitu , conſpectis hoſtium caſtris ſic ſuos alloquitur :—“ Quoniam ” , inquit , “ impiiffimi Saxones fidem michi ſeruare dedignantur , ego fidem deo meo ſeruans , ſanguinem ciuium meorum vlcisci conabor . Proditores ergo iſtos viriliter aggrediamur , quos procul dubio ſuffragante Chriſto cum votiuo triumpho deuincemus . ” Hec illo proſequente , ſanctus Dubricius aſcenſo cuiuſdam montis cacumine , excelsa voce exercitum ſic affatur : “ Viri chriſtiana profeſſione inſigniti , maneat in vobis conciuum veſtrorum pietas et patrie , qui proditiore paganorum exterminati vobis ſempiternum cedent in opprobrium , niſi ipſos totis niſibus defendatis . Pugnate pro patria veſtra , et mortem , ſi ſuperuenerit , ſponte patimini pro ea . Ipſa enim victoria eſt et anime remedium . Quicumque enim pro fratribus ſuis mortem ſubierit , uiuam hoſtiam ſe preſtat deo ; Chriſtumque ſequi non ambigitur , qui pro fratribus ſuis animam ponere dignatus eſt . Si quis igitur veſtrum in hoc bello mori contigerit , ſit ei mors illa omnium delictorum ſuorum penitentia et remiſſio , dum eam hoc

modo recipere non diffugerit . ” Percepta itaque sancti benedictione , omnes ad arma currunt , Arthurus etiam humeros suos clipeo protegit , quo imago sancte Marie dei genitricis depicta constitit , quam sibi crebrius in auxilium inuocauit . Et irruens in Saxonum cuneos , adiutus Sancti Dubricii precibus , multa milia prosternendo victoriam obtinuit , et paucos qui stragem euaserant ad deditionem coegit . Dubricius autem monasterium Iltuti abbatis quodam tempore quadragesime visitauit : et cum Sanctum Sampsonem ad sacerdotii gradum promoueret , una cum Sancto Iltuto columbam nive candidiorem celitus missam , quousque completeretur officium , super caput Sampsonis manentem vidit . Idem etiam Sampson curam promptuarii habens , cum omnia pene pocula ob letitiam aduentus Dubricii hospitibus erogasset et egenis , cuiusdam fratris inuidia qui paulo ante eodem officio fungebatur , delatus est se quicquid in cellario potus habuerat prodiga manu dilapidasse . Exorto idcirco inter fratres murmure , Sampson nimis erubescens cum Sancto Dubricio rem gestam retulisset , et ejus auxilium in tanto necessitate postulasset ; motus episcopus orauit dominum vt Sampsonem a cordis amaritudine liberare dignaretur . Et cellarium comite Sampsonem ingressus , extensa manu et data benedictione , omnia vasa plena reperta sunt . Confluentibus undique populis ad beatum Dubricium , et egris meritis eius corporum et animarum salutem reportantibus , quidam potens , regali prosapia ortus , flexis genibus eum exorauit vt filiam suam energuminam sua prece a demonio liberaret . Mox vir dei procidens in terram , facie lachrymis profusa deum precibus pulsans , puellam sanauit . Que seculo renuncians , doctrinis viri dei adhesit et deuote deo seruire studuit . Dubricius tandem , infirmitatibus et senio grauatus , laboriosum opus episcopi dereliquit : et heremiticam vitam cum pluribus discipulis , labore manuum suarum viuentibus , in quadam maris insula solitarie vixit : Et octauodecimo kal . decembris vitam gloriose finiuit , et in eadem insula , vt viuens iusserat , sepeliri meruit . Asserunt enim antique Britonum historie , multa sanctorum martyrum et confessorum milia in illa insula , nomine Enly , sepulturam habuisse . Hec enim pauca de multis enucleauimus viri sancti gesta , cum miracula eius nonnulla et sancte conversationis eius exempla membranis impressa vel ignibus hostium exusta , seu ciuium exilio fuerant , ut fertur , deportata . Anno autem domini quingentesimo duodecimo sanctus Dubricius migravit ad dominum , et anno domini millesimo centesimo vicesimo nonis maii ab insula Enly ab Urbano landauiensi episcopo translatus fuit corpus Sancti

Dubricii et quarto kal. iunii in ecclesia landauensi honorifice reconditum . Eodem vero tempore tota Glamorgancia nimia siccitate afficiebatur , nam pluribus septimanis in prouincia illa pluuiâ de celo non descenderat ; in adventu sanctarum reliquiarum pluuiâ copiosa super terram illapsa incolas letificauit . Cum autem episcopi duo ossa sancti in pelui lauare inciperent , reliquiis confestim vnda intinctis ebullire limpha cepit , ac si lapis ignitus immisus fuisset . Et quamdiu ossa ab episcopis erant lota , calor laticis auctus est , et sonus feruentis vnde auditus .

(*Nova Legenda Angliæ*. Ed. C. Horstmann for Clarendon Press, 1901. Vol. I, pp. 267 to 271.)

II.

LIFE OF ST. TEILO.

¶ *De Sancto Theliao Episcopo et Confessore.*

Sanctus enim Thelias ab infantia dei cultor existens , orationibus et vigiliis deo militauit : seipsum , vt alios pinguesceret , macerabat , omnia que possidebat pauperibus erogabat , et aliorum miserebatur , ut misericordiam consequeretur . Ex nobilibus parentibus ortus est , vt carnis nobilitas inter homines honestaret eum , qui iam animi nobilitate apud deum acceptabilis erat . Post incrementum autem etatis , virtutum et sapientie , congrue nomine "Helyos" a sapientibus nuncupatus est — "elyos" enim grece , latine "Sol" interpretatur : fulgebat enim sicut sol doctrina ejus , fidelium illustrando corda . Sed laicis extremum vocabuli corrupte proferentibus , adoleuit quod non "Elyos" sed "Eliud" appellatur . A sancto enim Dubricio episcopo in scripturis sanctis eruditus fuit , donec eum tante indolis puerum perpendit , vt spiritu sancto cooperante scripturarum nodos perfecte explicaret . Tunc puer sanctus , audita cuiusdam Paulini sapientis viri fama , accessit ad eum , et scripturarum secreta cum illo conferebat : vbi sanctum David , perfecte hominem vite , sibi associauit ; quos tanta coniunxit dilectio et sancti spiritus gratia , quod idem velle et nolle ambobus esset . In istorum autem sanctorum diebus , quidam populi , qui siue a pictis vestibus , siue propter oculorum stigmata , "Picti" dicebantur , cum innumera classe de Scithia ad Britanniam venerunt , et capti amore terre possidende , magis fraude quam viribus Britannos inuaserunt , et in eos ad tempus miram tirannidem exercuerunt . Quorum quidam princeps miseros incolas trucidando ,

edes et templa comburendo , vsque Mcneuiam procedens , palatium ibi construxit . Et videns Santi Dauid et Eliud aliorumque sanctorum vite et morum sanctitatem , non solum illis inuidit , sed multa eis obprobria sepe ingessit . Precepitque vxori sue ad sanctos ancillas suas dirigere et motibus corporum impudicis et blandimentis sanctorum mentes a proposito peruertere . Que dum domine sue mandata sequentes , quasi insanas se simularent , insane facte sunt . Quo viso persequitor ille et domus sua tota fidem Christi suscipientes baptizati sunt . Cum enim Sanctus Thelias , qui et Elyud , et Madocus lectionibus vacarent , superuenit famulus quidam , dicens ligna deesse quibus cena fratrum preparari posset . Qui egre ferentes audita , ad siluam cum festinatione pergebant . Et ecce duo cervi mansueti occurrentes , quasi ad seruiendum parati , colla sua iugo submittebant . Cumque sancti onerato plaustro redirent , viris longe precedentibus sanctis , nullo vrgente cerui velociter eos sequuti sunt : et multo post tempore ligna et alia necessaria monasterio deferebant . Misit autem dominus angelum suum Sanctis Dauid , Theliao , et Paterno , qui Hierusalem peregre proficisci , et donatiua ibi recipere eis precepit . Tunc illi sine pera et baculo , in domino tantum confidentes , iter arripiunt , et per diuersas prouincias sue sanctitatis vestigia relinquentes , occurrentium debilium dolores alleuiabant . Cumque latrones in via obsisterent , non tantum spolia illis pacifice concedebant , sed si quid prede immemores ipsi relinquerent , predatoribus hilari vultu porrigebant . Illi autem simplicitatem sanctorum considerantes , redditis spoliis veniam de commissis postulabant , et ad tuta loca eos conducebant . Ingressis autem illis Hierusalem , occurrit omnis populus psallens in canticis et hymnis , vsque ad templum domini eos deducens . Continuatis enim triduo ibi precibus , adeo supernorum contemplationi vacabant , quod terrenorum immemores penitus erant . Expectabat interea totus clerus attente considerans , quis sanctorum quam sedem sibi oratione finita eligeret , vt , sicut celitus per angelum docti erant , in sedium electione notarent quem ceteris illorum prelatum constituerent : Erant enim in templo tres cathedre senioribus ab antiquis temporibus constitute . Quarum inferiorem et magis humilem Thelias eligens , nobiliores fratribus propter reuerentiam dimisit . Quo viso , omnes qui aderant in facies suas proni cadentes coram viro dei dixerunt : “ Salve sancte dei Thelie , et vt apud domimum nobis valeant preces tue propitius concede , quia hodie plus ceteris confratribus tuis sublimatus es , residens in sede domini nostri Jhesu Christi , in qua patribus nostris predicabat regnum dei” .

Hoc audiens vir dei , cum magno stupore surrexit , et se in terram prostravit , dicens : “ Beatus vir qui non abiit in consilio impiorum et in via peccatorum non stetit et in cathedra pestilentie non sedit . Et benedictus saluator qui sedem sibi fieri elegit de ligno , qui per lignum succurrere voluit pereunti mundo” . Rogaverunt ergo eum omnes quatinus ad instructionem virtutum parabolam eis de Christo diceret , vt sicut illum imitatus fuerat in cathedra residendo , eum imitaretur verbum dei predicando . Qui videns amorem divini verbi flagrare in cordibus eorum , cum lingue [illorum] penitus expers fuit , miro modo sollicitudo et angustia premebant eum . Vt tamen populo supplicanti et illorum voto satisfaceret , sacras scripturas exponere cepit ; et unusquisque astantium illum sua lingua loquentem audivit . Cumque omnes tanta dulcedine sermonis illius essent affecti , vt quanto eum diutius audirent , magis illum audire desiderarent ; ne predicandi officium videretur sumere si solus predicasset , populo dixit : “ Audite iam a fratribus meis verba vite , qui me perfectiores in vita sunt et diligentiores in doctrina .” Surrexerunt ergo Sanctus Dauid et Paternus , et predicaverunt populo , omnibusque in sua lingua perfecte intelligentibus eos . Post hec vero , admonitione angelica , a clero et populo electi pontificali dignitate sublimati sunt ; et quasi in testimonium gratie quam ibi domino largiente susceperant , data sunt eis preciosa tria munera , prout cuique competebat : Paterno baculus et capa choralis precioso serico contexta , eo quod illum cantorem egregium videbant : Sancto autem Dauid altare mirificum , nulli bene notum de qua materia fuerat factum ; nam iocundius ceteris celebravit , Beato autem Theliao cimbalum dederunt magis famosum quam sit magnum , magis preciosum quam pulchrum , quia dulci sono organum omne videtur excellere , periuros dampnat , infirmos curat ; et singulis horis nullo mouente sonabat , donec peccatis hominum exigentibus qui illud pollutis manibus temere tractabant , a tam dulci obsequio cessaret . Sicut enim cimbalum a torpore sompni et inertie cunctos ad ecclesiam inuitat , ita Sanctus Thelias , Christi prece factus , incessanter predicando subiectos ad celum verbo et exemplo incitabat . Sancti itaque dei prospere in regionem suam reuersi , propter pestilentiam que fere totam deleuerat gentem , diutius in terra morari non poterant . Pestis autem illa “ flaua ” vocabatur , eo quod flauos et exsanguis vniuersos quos inuasit efficiebat . Que in columpna aqueose nubis hominibus apparebat , vuum caput verrens per terram , aliud sursum trahens per aerem , et per totam regionem discurrens . Quecunque autem animantia suo pestifero flatu attigit , aut illico moriebantur

aut vsque ad mortem egrotabant . Si quis vero medelam egrotanti adhibere conaretur , sine medicaminis effectum medicamentum cum egroto atra lues ad interitum trahebat . Seuiente enim in hominibus et iumentis illa peste , Sanctus Thelias in ieiunio et planctu clamauit ad dominum , diceus : “ Parce , domine , parce populo tuo , qui non vis mortem peccatoris , sed vitam , [et] ne des hereditatem tuam in perditionem ” . Ira demum dei eius oratione aliorumque sanctorum ad tempus sopita , celitus admonitus cum hiis qui residui fuerant de gente in longinquas discessit regiones , donec deus eis reditum in patriam innuere dignaretur . Deus autem , cuius misericordia plena sunt universa , non tantum gentis tandem miseriam , sed sanctum pro gente exorantem propitius respiciens , concessit eis de exilio reuerti , et a periculo penitus liberari . Vir autem dei , gentis reliquias colligens , natale solum repetiit , et principatum super omnes ecclesias occidentalis Britanie vsque ad finem vite sue tenuit . Sanctus demum Thelias , virtutibus et omni sanctitate plenus , in senectute bona , quinto idus februarii seculum relinquens migravit ad celum . In nocte autem depositionis eius inter tres clericos trium ecclesiarum illius magna oritur dissensio , singulis suas auctoritates de habendo corpore eius et priuilegia pretendentibus . Discretorum tamen habito tandem consilio , orationibus et ieiuniis insistere acquiescunt , vt summus arbiter Christus , qui est vera auctoritas et priuilegium sanctorum , ostendere dignaretur quibus sancti sui corpus dignius esset committendum . Mane autem facto , quidam senior , vbi corpus sancti positum erat inspiciendo considerans , voce magna exclamauit dicens : “ Exaudita est , fratres mei , a domino oratio nostra . Surgite , et que facta sunt a Christo domino ad vestram sedandam discordiam respicite , vt sicut in beati confessoris Thelias vita sanctissima , sic et in eius morte ad honorem et laudem dei fierent miracula ” . Et ecce vident ibi corpora tria , quibus par erat quantitas in corpore , idem color in facie , et in nullo discrepantia totius compaginis aut vestium lineamenta possidebant . Sicque sedata lite singuli cum suo corpore cum gaudio reuersi , et diuersis in locis cum summa reuerentia sepelierunt . Vnum autem corpus in landauesi ecclesia , aliud non longe ab vrbe Caermerthin , tertium in Westwallia , in magno honore habetur .

(*Nova Legenda Angliæ.* Ed. C. Horstmann for the Clarendon Press, 1901. Vol. II, pp. 364 to 367.)

In the Life of Saint David or Dewi, contained in the British Museum, Cotton MS. Vespasian A. XIV, ff. 60-69, there are some

remarkable notices of Saint Teilo or Eliud, with whom he was contemporary.

III.

ACCOUNT OF ST. TEILO.

¶ The .ix. daye of February “In englond the feest of saynt Thelias / that is called saynt Elios / & þe comyn people done call hym saynt Eliud / a noble man borne / & from youth applyed unto vertue / & whan he was lerned in scripture / he herd þe fame of saynt Paulyn in wales / & thyder comyng he founde there saynt Daid / & they twayne lyued togyder as breder : in theyr tyme the pictes hethen men entred englond & destroyed many places & slewe moche people / & a prynce & capytayne of them went in to wales / þt by this holy saynt was conuerted / & he had reuelacyon to go w^t saynt Daid & saynt Paterne unto Ierusalem / where they all thre preched in þt tongue that before they neuer knewe / as the apostles / & in all languages / & dyd there & by the waye many grete myracles / & whan they came home / saynt Daid was archebysshop of wales / & this saynt a bysshop / & whan he was deed thre countrees dyd contend & stryue for his body / & at þe last by counseyle they fell all unto prayer / & comytte the iudgement unto almighty god & our sauour Iesu / & on þe morowe after they founde there thre bodyes / all & eueryche so lyke unto other / that no difference myght be noted / wherfore euery of the thre countrees praysynge god toke one body / one of them lyeth at landaf / the seconde at kayrmyrthyn / & the thyrde in west wales.”

(From *The Martiloge in Englysshe after the use of the chirche of Salisbury and as it is redde in Syon.* Ed. F. Procter, M.A., and E. S. Dewick, M.A. Bradshaw Soc., London, 1893, p. 24.)

IV.

A PRAYER TO ST. TEILO.

The *Liber Landavensis* has a prayer, written in a fourteenth-century handwriting, which belongs to a Breviary, or other Service Book of the church, for use on the Feast of St. Teilo, 9 February. The allusion contained in it is to the episode described at pages 59 and 70.

“ Omnipotens sempiterne Deus qui de beato corpore Sancti Thelyai confessoris tui atque pontificis tria corpora consecrasti . et per illud miraculum pacem et concordiam inter inimicos reformasti , concede propicius per ejus suffragia pietatis tue misericordiam consequamur . per dominum nostrum etc . ” (P. 281.)

V.

LIFE OF ST. OUDOCEUS.

¶ *De sancto Oudoceo , Episcopo et Confessore.*

Sanctus Oudoceus Christi seruus , ab infantia bonis et sanctis meritis deditus , ieiuniis , vigiliis et orationibus pro eterna mercede assiduus , liminibus beati Petri apostoli visitatis , locum sancti Dauid adiit et inde per ecclesiam Sancti Thelyai diuertens , reliquias quasdam ibidem acquisitas secum sumpsit ; cumque in itinere constitutus latronibus obuiaret , et illi copiam thesauri eum habere sperantes , depredari vellent , cecitatem incurrerunt , et penitentes prece Oudocei oculorum visum receperunt . Cum autem factus episcopus iter cum suis ageret , de mulieribus quibusdam butirum lauantibus , aquam de vase sibi porrigi postulauit . Ille vero ironice , nullum aliud vas nisi butirum se habere responderunt . Episcopus vero , accepto ab eis butiro , et formata ad modum tintinnabuli nola , inde potauit , et in tali forma remansit , aurea videlicet , in tantum quod videntibus apparet esse ex auro purissimo , et ab illo die in ecclesia landauensi in miraculi testimonium conservatur . Rex quidam venando cum ceruum insequeretur , et ceruus ad pallium sancti confugeret , rex cum venatoribus hoc videns miraculum , veniam a seruo dei humiliter postulauit , et totum territorium illi concessit . Dimissa tandem vir dei pastoralis cura , construxit monasterium juxta aquam nomine Weie , et congregata fratrum magna caterua , in magna abstinentia et sanctitate vite per multos annos vitam ducens , exempla virtutum et totius sanctimonie vsque ad mortem fratribus ostendit . Migravit autem ad Christum sexto nonas iulii .

(*Nova Legenda Anglie.* Ed. C. Horstmann for Clarendon Press, 1901. Vol. II., p. 273.)

VI.

EARLY HISTORY OF LLANTWIT.

An old MS. of Sir Edward Stradlings says that "the Saints of Lantwit Monastery had for their habitation four Hundred houses and Seven Halls," which must mean, I think, that they lived in four Hundred separate habitations or Lodges, like the little dwellings of the place, that many of them still remains, for we find no reason to suppose them very large and Sumptuous Buildings, which were like our Halls, or, as we may deem them, Colleges.

There is another old book at Landaff, worm-eaten and rotten, very little of it readable now, but in what of it can be read some names of Abbots of Lantwit may be seen; these are, Iltutus, Piro, Isanus, Cennet, Samson, etc., and many more that cannot be read now, so Old and decay'd is the Parchment, which I guess to be some decree of a Pope, or it may be some Charter of a King to the Abbots of Iltutus and the Church of Lantwit; some, I say, of these names, or what are very much alike them, are amongst the Bishops of Landaff in those days, and . . . it is not unlikely that some Abbots of Lantwit might be made Bishops of Landaff, for who Else could be found so proper . . . from their learning and Holiness. The Bishops of Landaff were in those days chosen by the Clergy and their Congregations out of their own number, and it should be odd if none of the Abbots of Lantwit should be chosen to be Bishops of LLandaff . . .

(Extract from a manuscript, in possession of the Marquess of Bute, entitled *The Antiquities of Lantwit Major and Boverton*. By Henry Tucker, of Lantwit, 1825. 4^o. P. 17.)

VII.

EVENTS OF THE YEAR 961.

The Book of Aberpergwm, under 961 . . . relates that Padarn, Bishop of LLandaff, died, and Rhodri, son of Morgan the Great, was placed in his room, against the will of the Pope, on which account he was poisoned, and the priests were enjoined not to marry without the leave of the Pope, on which account a great

disturbance took place in the diocese of Teilo, so that it was considered best to allow matrimony to the priests.

(Rev. E. J. Newell, *History of the Welsh Church.* 8^o. London, 1895, p. 164. With a reference to the Gwentian Brut in *Arch. Cambr.*, 3rd Series, X, Suppl., p. 28.)

VIII.

EARLY NOTICES OF GLAMORGAN.

Towards the Sea: is Catguilia, now Cydweili, a country sometime possessed by Mauritius of London. Next whom lieth Gwhir, which ioyneth vnto Morgania, with a Towne at the mouthe of Tawai, of vs Abertawai, of Englishmen called Swansei. Morgania, of Englishmen Glamorgan, of vs called Morganwc and Gwladforgan, that is to say: the country of Morgan, of one Morgan, which was there slayne by his Auntes sonne Cuneda, who was King of Lhoëgr more then two thousand yeres since: so called. It lieth on the Seuern Sea, and was alwaies wont to be rebellious agaynst his Prince. Wherefore, when it refused to obey his true, and lawfull Prince: by the iust iudgement of God, which allwayes reuengeth Rebellion, and Treason: it was enforced to come in seruitude vnto straungers. For aboute the yere of our Lorde, one thousand, fourescore, and ten, when Iestinus, sonne to Gurgantus, Erle of Morgania, refused to obey Rhesus, sonne to Theodore, Prince of Southwales, and sent Aeneas sonne to Cediurus, sometime Lorde of Demetia, into England, to take muster of Souldiers, and there receaued a great army vnder the conduct of one Robert, sonne to Hamo, and ioynynge with other Rebelles out of Wenta and Brechinia: mette with Rhesus in Black hill and there slew him. . . . In this prouince are, Neth vpon a Riuer of the same name, Pontfayn, that is to say, Stone brydge, Englishmen falsly call it Cowbridge, Lantwyd, Wenny, Dynwyd, Townes and Castels, besides Caër Phili, a most auncient Castle, and Fortresse. Whiche, as reporte goeth, was erected by the Romans, and Caerdid, the principall towne of the shyre, standyng vpon the ryuer Taf, English men terme it Cardyd. And not far from thence is Landaf, to say: a Church standyng on Tauus, ennobled with a Byshops See

(Extract from *The Breuiary of Britayne . . . written in Latin by Humfrey Lhuyd of Denbigh, a Cambre Britayne, and lately Englished by Thomas Twyne Gentleman.* Sm. 16^o, 1573. Fol. 79. b.)

On the first flyleaf of the copy belonging to the Marquess of Bute from Lord Amherst's Library is written "This Edit. of the Breviary of Britain is so Scarce that Mr. Tho. Hearne of Oxford never could meet with a compleat copy but one in the Earl of Oxford's Library. Dr. John Moor Bishop of Ely offered to Mr. Ralph Thoresby for this Copy its weight in Gold, *i.e.* this Breviary."

IX.

ELECTION OF BISHOP URBAN, WITH ACCOUNT OF HIS CHARACTER.

Venerando sanctæ Cantuariensis æcclesiæ metropolitano Anselmo clerus et populus æcclesiæ Clamorgatensis debitam subjectionem .

Vestræ paternitati est cognitum quantum temporis est ex quo accidentibus variis eventibus ecclesia Clamorgatensis suo sit viduata pastore . ac destituta rectore . quod non solum ad nostrum verum et ad vestrum ac omnis vestræ dioceseos detrimentum pertinere dinoscitur . cum totius provintiæ sollicitudinem metropolitano constet esse commissam . Propterea elegimus Wigorniensis æcclesiæ presbiterum nomine Urbanum nobis sufficientissime cognitum . natalibus et moribus nobilem . apostolica et æcclesiastica disciplina imbutum . fide catholicum . natura prudentem . docilem . patientem . moribus temperatum . vita castum . sobrium . humilem . affabilem . misericordem . litteratum . in lege dei instructum . in scripturarum sensibus cautum . in dogmatibus ecclesiasticis exercitatum . et secundum scripturarum tramitem traditionemque orthodoxorum et canonum ac decretorum sedis apostolice præsulum constitutiones . sano sensu æcclesiasticas regulas intelligentem . sanoque sermone docentem atque servantem . amplectentem eum qui secundum doctrinam est fidelem sermonem . et cum modestia corripientem eos qui resistunt . et qui sanæ doctrinæ adversantur eis resistere . et redarguere prævalentem . hospitem . modestum . suæ domui bene præpositum . non neophitum . habentem testimonium bonum in gradibus singulis . secundum traditionem æcclesiasticam ministrantem . ad omne opus bonum et ad satisfactionem omni poscenti rationem de ea quæ in illo est spe paratum . Quem nobis quantotius petimus ordinari pontificem . quatinus auctore domino regulariter nobis præesse valeat et prodesse . et nos sub ejus regimine salubriter militare possimus . quia integritas præidentium

salus est subditorum . Et ubi est incolumitas obœdientiæ . ibi sana est forma doctrinæ.

(*Letter of the Clergy of the Diocese of Glamorgan to Archbishop Anselm.* British Museum, Harley Roll A 3.)

X.

ANNALS OF LLANDAFF.

1283. David [Walensis] cum duobus filiis . uxore . et filiabus . capti sunt fraude nepotum .
1286. Combustio domorum apud Stratam - Floridam .
-
1081. Edificata est Kerdivia sub Rege Willelmo primo .
1104. Obiit Herwaldus Landavensis episcopus annorum . C. cui successit Worganus ab Anselmo archiepiscopo Cantuariensi consecratus .
1133. Robertus cognomine Courtehose . frater primi Henrici Regis Anglie et comes Normannorum , obiit apud Kerdiviam . et sepultus est Gloucestrîæ .
1147. Fundata est abbatia de Margan a Roberto comite Gloucestrîæ . qui construxit castrum et turrim et prioratum beati Jacobi Bristollîæ qui comes eodem anno obiit et sepultus est in dicto prioratu .
1148. Obiit Huctredus Landavensis episcopus .
1158. Willelmus comes Gloucestrîæ et Hawisia comitissa capti fuerunt de nocte in castro Kerdivie de Yuoro dicto Parvo
1183. Obiit Nicholaus Landavensis episcopus ii non . Julii .
1218. Obiit Henricus Landavensis episcopus ii idus Novembr .
1219. Willelmus prior Golclivie consecratur in episcopum Landavensem .
1229. Obiit Willelmus de Golclivia episcopus Landavensis v kal . Febr .
1230. Obiit Elias episcopus Landavensis .
1231. Lewelinus ap Wereward . circa festum apostolorum Petri et Pauli . cepit castrum de Neth .
1232. Combusta est Villa de Kenefeg per Morganum Gam .
1236. Abbas et Conventus de Teukesbury concesserunt domino Eliæ episcopo Landavensi et capitulo Landavensi dona .

1237. Johannes de Golelvia abbas de Morgan obiit ix kal . Sept .
cui succedit Le Ware .
1242. Obiit Willelmus de Marisco . Captus est insula de Londey .
Pacem habuit Griffinus ap Reys .
1243. Combusta est Villa de Kenefeg [ab] Howel ap Moruduth
contra Ricardum comitem de Clare . Willelmus de Burgo
eligitur in episcopum Landavensem cassata Willelmi de
Christi Ecclesia [electione] .
1245. Interfectus est dominus Herebertus filius Mathei prope
Margan in die beatæ Agathæ Virginis .
1250. Dompnus J. de Ware cessit ab officio abbatia de Margan in
festo apostolorum Petri et Pauli . cui successit Thomas de
Pertchiwet in festo SS. Martyrum Mauricii sociorumque
ejus .
1253. Obiit dominus Willelmus de Burgo episcopus Landavensis .
cui successit dominus J. Le Ware quondam abbas de
Margan post festum Omnium Sanctorum .
1256. Obiit Johannes Le Ware episcopus Landavensis in festo
apostolorum Petri et Pauli cui successit dominus
Willelmus de Radnore .
1263. Gilbertus de Clara filius dicti Ricardi comitis . xix . annorum
accessit ad terram suam de Glamorgan circa festum beati
Michaelis .
1265. Obiit dominus Willelmus de Radnore episcopus Landavensis .
xi . kal . Sept . consecratur Willelmus de Breus Landa-
vensis episcopus .
1266. In crastino Sancti Edmundi Regis et martyris Willelmus de
Breus Landavensis episcopus intronisatur . eodem die
dedicatio ecclesiæ ejusdem loci . Eodem anno post
festum Epiphaniæ die sabati captus est Griffinus ap Reys
in castro Kerdivie . postea missus ad Kilkenni ad incarce-
randum .

(Extracts from the Queen's Remembrancer's Miscel-
laneous Book, Vol. I, in the Public Record Office.
Cf. Clark, *Cartæ*, p. 858.)

XI.

NOTICE OF BISHOPS PASCHAL OR PASCALL, AND
BROMFIELD.

Of the Bishops of LLandaff in the fourteenth century, Godwin notes John Paschall, D.D., a Carmelite of Ipswich, and a Suffolk man, whom the Pope pushed into the See, having set aside the free and lawful election of the Chapter in favour of John Coventry, Archdeacon of LLandaff. Bishop Godwin, with scornful depreciation, says that Paschall was "a man of great learning for those times." How Edmund Bromefield came to be pitchforked into the See of LLandaff shows the occasional arising from making oneself very busy and disagreeable. Bromefield was a learned monk at Bury, who sorely tried the patience of the worthy fathers of that Abbey by what Godwin calls "his pragmatistical and stirring humour." So, to get rid of him, the convent sent him to Rome to act as their agent, having first made him take oath never to seek preferment in their house without their consent or knowledge. In process of time the Abbot of Bury died; the Pope would make Bromefield Abbot in his place: consequently the oath could not be kept. The new Abbot went to take possession and found when he got to Bury another Abbot chosen with the King's approval. The King's Abbot proved too strong for the Pope's Abbot. Dr. Bromefield had a cell in the Tower of London, instead of the comfortable Abbots-Chamber at Bury. Pope Urban VI durst not give him any support for fear of alienating the King of England, there being at that time an anti-pope. However, to make up the loss to Dr. Bromefield, the Pope nominated him to an Irish bishopric, when just at the nick of time the Bishop of Rochester was gathered to his fathers; the Pope and the King, glad of the opening, made up their differences; the Bishop of LLandaff [William Bottisham] was translated to Rochester and Edward Bromefield slipt into LLandaff. We do not hear any more of "pragmatistical and stirring humour." The mitre quieted him as it has done many others before and since: though he did not live long to enjoy it, being consecrated 1389, and dying 1391.

(Extract from *Welsh Sketches, Third Series*, London, 1853.)

XII.

BISHOP GODWIN'S RETURN FOR MONMOUTHSHIRE, 1607.

The return made by Bishop Godwin of the vicarages, chapels, curateships, etc., belonging to the Diocese of LLandaff, in Monmouthshire consists of the following parishes and sites, and tabulates the impropiators and patrons:—

Vicarages.

Christchurch	...	...	...	College of Eaton.
Goldcliff...	...	...	...	College of Eaton.
Nashe	...	...	...	College of Eaton.
Lanover, with the Chapels of Tre-				
vethyn and Mamhylow	...	...	...	LLandaff Chapter.
Dingestow, with the Chapel of Tregare				LLandaff Chapter.
Lantyllo—Bertholly	...	...	...	LLandaff Chapter.
Langattock—Clennigg	...	...	...	The King.
Lannyhangle—Kylcorny	...	...	...	Charles Morgan.
Lanellyn	...	...	...	Margaret Morgan.
St. Mellan's	...	...	...	Bristol Chapter.
Marshfield	...	...	...	Bristol Chapter.
Rumny	...	...	...	Bristol Chapter.
Ragland...	...	...	...	Wm. Johns, Gent.
Lantrissen	..	...	...	Thos. Reynolds, Gent.
Lanthewy—Richerch	...	...	...	Christofer Probert, Gent.
Langattock vibon Avell	...	...	...	The King.
Carelion	...	...	...	LLandaff Chapter.
Vndye	...	...	...	LLandaff Chapter.
Wonastow	...	...	...	Pension to the King.
Lantilio Gressenny	...	...	...	LLandaff Chapter.
Carewent	...	...	...	Pension to LLandaff Chapter.
Mager, with the Chapel of Redwick...				The King.
Witeston	...	...	...	Half to LLandaff Chapter and half to Eaton College.
Rockfield	...	..	...	Pension to the King.
Newport, <i>alias</i> St. Wollo, with the				
Chapel of Bettus	...	...	...	The Bishop of Gloucester.
Langum...	...	...	...	LLandaff Chapter.
Trelegg	...	...	...	Pension to the King.
Matherne, with Crick and Runston				
Chapels	...	...	...	LLandaff Chapter.
Chepstow	...	...	...	The King.
Basselegg, with the Chapels of Henllis,				
Bettus and Ryscha	...	...	...	Bishop of LLandaff.
Lanhyleth	...	...	...	The King.
Abergavenny	...	...	...	Robt. Gunter, Gent.
St. Bride's	...	...	...	Sir Wm. Herbert, Knt.

Vska	...	...	...	Earl of Pembroke
Lanarth	...	...	...	Earl of Worcester.
Gresmont	...	...	...	The King.
Skenfryth	...	...	...	The King.
Caldicott	...	...	...	The King.

Parsonages leased.

Bedwasse Rectory	...	...	...	Sir Edw. Lewes, Knt.
LLanlowell	...	...	...	Wm. Nicholas, Gent.

Curateships.

Lanissen	...	...	...	Earl of Worcester.
Landyunny	...	...	...	Earl of Worcester.
Trostrey	...	...	...	John Morgan, Gent.
Kemys Comaüder	...	...	...	Edw. Morgan, Esq.
Landoggow	...	...	...	LLandaff Chapter.
Tyntarne	...	...	...	Archdeacon of LLandaff.
Lanhenogg	...	...	...	LLandaff Chapter.
Lanthewy vauch	...	...	...	LLandaff Chapter.
Chappell hill (belonged to Tintern Abbey)	...	...	...	Earl of Worcester.
Byston	...	...	...	Archdeacon of LLandaff.
Langenwyth	...	...	...	The King.
Trelegges grange	...	...	...	Earl of Worcester.
Pentirry	...	...	...	Wm. Powell of Lampill, Esq.
Killgurrock	...	...	...	Wm. Powell of Lampill, Esq.
Menythustoyn	...	...	...	Sir Edw. Herbert, Knt.
Bedwelty	...	...	...	Sir Edw. Herbert, Knt.
New Church	...	...	...	Earl of Worcester.
Lanbaddock	...	...	...	Earl of Pembroke.
Glascott	...	...	...	Wm. Woolffe, Gent.
Monkeswood	...	...	...	Andr. Powell, Gent.
Lanweochva	...	...	...	Edw. Morgan, Esq.
Lannyhangle juxta Lantarnam	...	...	...	Edw. Morgan, Esq.
Langoneu	...	...	...	Chas. Jones, Gent.
Pennyclawd	...	...	...	Chas. Jones, Gent.
St. Arvan's	...	...	...	Earl of Worcester.
Peterston	...	...	...	Thos. Morgan, Esq.
Holwick	...	...	...	The King.
Mownton	...	...	...	Henry Lewes, Esq.
Lanvayre Escoyd	...	...	...	Rice Kemys, Esq.
Dynhan	...	...	...	Rice Kemys, Esq.
Lanthonis	...	...	...	Treasurer of Llandaff.

(British Museum, Harley MS. 595, fol. 1, *et seq.*)

This record is valuable, being different to that in the *Liber Landavensis* of an earlier, and that in Willis's *Survey* of a later, date. There is a return made by Bishop Anthony Kitchin, 4 Aug., 1563, in the same MS.

XIII.

NOTES ON LANKE, P. 344; AND GYMYN, P. 347.

Mr. J. S. Corbett of Pwll y Pant, Cardiff, has kindly supplied me with the following notes:—

Lanke.—I have had great difficulty in coming to a conclusion as to the meaning of Lanke or “Llanwke,” but now think that the place meant must be Bishton or Llancadwaladr, Monmouth. The form Lankadawadr, occurs in *Lib. Land.*, Evans’s edit. p. 282. It seems difficult to understand how such words as “Lanke” or “Llanwke” could be arrived at, but there is no other place in the district to which this remark would not apply with greater force. Llancarvan is out of the question, as the Bishops had no property there. It may perhaps be doubted whether the word is quite correctly copied from the original. It is probably a contraction.

The property granted (Clark, *Cartæ*, 1st edition, Vol. II, p. 87) consists of:—

(a.) Four acres of land bounded by the demesne lands, the way called Thucleue the messuage formerly of Adam Raye and the way called Cherchewey.

(b.) One and a-half acres of meadow bounded by the meadow late of Llewelin Giffard the meadow of Iohn Henward the younger the meadow called Brodemede and a common called Crenemore. [Now there is at Bishton what was formerly a common, now inclosed called “Greenmoor” and to the south of it there is a tract of land called Broadmead.]

(c.) Two and a-half acres of meadow two within and a-half outside a close or fence (clausum), bounded by a half acre called Iudasalfacre, the meadow called Schort Mede late of Llewelin Giffard a pasture called le Parocke and the meadows of Thomas Brounfeld and Iohn Haddeley.

[Not far from Greenmoor and Broadmead there is a tract, very many acres in extent, called in the old one-inch ordnance map by the curious name of “the halfacres.” This name suggests that at one time it was divided into, or at least partly consisted of, several half-acre holdings, of which Iudasalfacre and the half-acre “extra clausum,” the subject of the grant, might be two.]

I have not been able to make anything of “Thucleue,” “le Parocke” (perhaps = “Park”), or¹ “Cherchewey,” but they may be

¹ The Church and a road leading to it are near.

known locally. It is likely enough, however, that they may have disappeared. "Greenmoor," "Broadmead," and "The halfacres," are now subdivided, apparently by ditches, evidently comparatively modern, so that the state of things is much changed since the time of the grant.

Gymyn.—"Villa de Gymyn in comitatu Cardyff," I think, means the Kymin at Penarth. The name "villa," though ordinarily implying a town or village, is found occasionally applied to places where now only one farmhouse, or little more, exists. Further, this document, one of the obligees being a citizen of London, may have been prepared there, or at a distance from this district, by someone who did not accurately know the status of the Kymin. There is not anywhere near Cardiff any other place of the same name or any even remotely resembling it. There was a family of Buttons living in the neighbourhood (the main line in St. Nicholas parish) at the period of the document. I find no other evidence of any at Penarth. "In Comitatu Cardyff" means no more nor less than "in the lordship or county of Glamorgan." There are various examples of the name Cardiff being used when Glamorgan is meant. Thus, in the well-known agreement of 1126 between Robert Consul and Bishop Urban "the Sheriff of Cardiff" is referred to. In a document in the *Cartæ* (1st edit., Vol. I, p. 4) occur the words "carissimis amicis suis vice-comiti Glamorgansiræ et omnibus baronibus et militibus Comitatus de Cayrdif." In the same Vol., p. 63, King John directs a mandate "baronibus et militibus de Honore de Glanmorgan et de Honore de Kaerdif." Of course, in fact, there was no "Honour" of Cardiff as distinct from that of Glamorgan.

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ERRATA AND ADDITAMENTA.

- Page 25, line 14, *dele* "fol."
- „ 33, line 2, and page 39, line 5, *for* "Iunapeius," *read* "Iunapius."
- „ 34, line 1, *for* "pen," *read* "pan."
- „ 45, line 18, *for* "Verwalt," *read* "Verwallt."
- „ 60, line 26, *for* "Teudirie," *read* "Teudiric."
- „ 98, line 1, *after* "Nant Ruisc," *add* "Along the dyke to the kiln of Lunbiu, then downwards."
- „ 99, line 6, *for* "Gahyr," *read* "Guhyr."
- „ 101, line 15, *after* "Bran," *add* "Conbau . Conlouern . Gellan . Atgar . Guengarth."
- „ 101, line 16, *for* "Eliud," *read* "Elguid."
- „ 101, line 23, *add* "*The boundary* : From the Aber of the well of the Twelve Saints on Lake Syvadon ; the Guer to its spring ; the head of Lyuarch Hen's dyke ; the Lyfni ; Pen Brynn Eital ; to the left across to the hill-top ; the source of the brook Tael ; along to the Lyfni ; along to the lake ; along to the Aber where it began."
- „ 101, line 35, *for* "Sulgin," *read* "Sulgen."
- „ 122, *add* "GUODLOIU" *to title of Chapter after* "GURUAN."
- „ 128, line 5, *after* "kings," *add* "of Brecheniauc."
- „ 135, line 23, *for* "Gamher," *read* "Gamber."
- „ 150, line 29, *for* "Tatnerth," *read* "Tutnerth."
- „ 161, line 8, *for* "Guoronid," *read* "Guorinid."
- „ 175, line 27, *for* "Iudnerth," *read* "Iudnerdh."
- „ 205, line 20, *for* "Sigeit," *read* "Sigrit."
- „ 208, line 14, *for* "Caed weli," *read* "Caedweli."
- „ 234, 276, etc., Bradington, Bradetune, etc., most probably at or near Llan-veithin, a hamlet in Llancarvan.
- „ 266, line 34, *for* "or," *read* "of."
- „ 268, line 38, *for* "Abbeys," *read* "Abbey."
- „ 300, line 25, *for* "sparrowhawk," *read* "goshawk."
- „ 360. Bishop Kitchin's return of the state of the diocese, to the Privy Council, 1563, is in Brit. Mus., Harley MS. 595, fol. 10.

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