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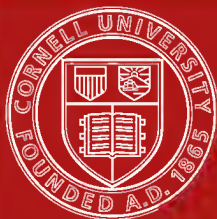
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BY HILTYD'S CROSS, LANTWIT.

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LIVES
OF
THE CAMBRO BRITISH
Saints,

OF THE FIFTH AND IMMEDIATE SUCCEEDING CENTURIES,
FROM ANCIENT *Welsh & Latin MSS.* IN THE BRITISH
MUSEUM AND ELSEWHERE, WITH ENGLISH
TRANSLATIONS, AND EXPLANATORY
NOTES;

BY THE REV. W. J. REES, M.A. F.S.A.
RECTOR OF CASCOB, RADNORSHIRE, PREBENDARY OF BRECKNOCK, AND MEMBER
OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION, ETC.

PUBLISHED FOR

The Welsh MSS. Society.

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MDCCLIII.

To

The Right Rev. Canon Chirkwall, D.D.

Lord Bishop of

The Diocese of St. David's;

Whose extensive acquirements enable him, to take no small interest with effect in subjects of Antiquarian research, and from whom the Editor has received several marks of personal kindness, the following Work, containing the Life of his distinguished predecessor, the venerated St. David, and of other eminent Cambrian British Saints, transcribed and translated from Ancient MSS. is respectfully dedicated, by one of the Clergy of long standing in his Lordship's Diocese, and his faithful humble servant,

Casob, Radnorshire,
June ii, mdccliii.

W. J. Rees.

"OES Y BYD I'R IAITH GYMRAEG."



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The Welsh MSS. Society,

HAS been formed for the purpose of transcribing and printing the more important of the numerous unpublished Bardic and Historical Remains of Wales, still extant in the Principality, and other parts of the world, that have hitherto been allowed to continue in a state of obscurity, without any effective measures being adopted to lay their contents before the public, and secure them from the various accidents to which they are liable. In addition to the general decay which, from their perishable nature, these venerable relics have been for ages undergoing, whole collections have, within a short space of time, been destroyed by fire; and of those MSS. dispersed throughout the country, numbers known to have existed a few years ago, are now no where to be found.

Besides the interest which these ancient documents possess, as objects of antiquarian curiosity, and as contributing to the elucidation of British History, they have a claim to attention of a far more general character, as being intimately connected with the origin and progress of modern European Literature; for it is among the legends and traditions of the Welsh that many of the materials are to be found, which supplied the nations of the Continent with their earliest subjects of composition, and produced those highly imaginative works that continue to exercise so powerful an influence to the present day.

A great mass of Historical information, relating to the thirteenth, fourteenth, and fifteenth centuries, is contained in the unpublished Poetry of Wales; from which an intimate acquaintance with the state of Society during those periods may be obtained; the Welsh Bards being the Chroniclers of the times in which they lived, and their Poems chiefly addressed to the leading men of the day. Besides Poetry, there is still existing unpublished a large collection of Prose, both Historical and Legendary.

The first Work that engaged the attention of the Committee, was the LIBER LANDAVENSIS, or LLYFR TEILO, comprising nearly 700 Royal 8vo. pages; gratuitously edited and translated by the Rev. W. J. Rees, M.A. F.S.A. &c. has been for some time before the Public.

The second Work issued by the Society, the HERALDIC VISITATIONS OF WALES, AND ITS MARCHES, by LEWIS DWNN, Deputy Herald at Arms, Temp. Elizabeth, was put into the Press at the joint risk of the Society and the Publisher, and was completed in two very large Imperial Quarto Volumes, under the gratuitous and able superintendence of the late SIR SAMUEL RUSH MEYRICK, K.H. LL.D. F.S.A. &c., assisted by W. W. E. Wynne, Esq. M.P., and Mr. Joseph Morris, of Shrewsbury.

The third of the Society's Works consists of the IOLO MSS. being a MISCELLANEOUS SELECTION OF ANCIENT WELSH MSS. in Prose and Poetry, from the originals collected by the late Edward Williams, (*Iolo Morganwg*) for the purpose of forming a continuation of the Myvyrian Archaeology, and afterwards proposed to be used as materials for a New History of Wales. Edited with Notes and Translations, by his son, the late TALIESIN AB IOLO, of Merthyr Tydvil. This work in consequence of the serious illness, and subsequent death of its Editor, was completed by the late Rev. T. Price, Carnhuanawc, and published a short time before his decease.

The present Volume, the LIVES OF THE CAMBRO BRITISH SAINTS, from Ancient MSS. in the British Museum and elsewhere, has been gratuitously prepared for the press and edited by the Editor of the LIBER LANDAVENSIS, the Rev. W. J. Rees, M.A. F.S.A. &c. and will be followed immediately by the Works enumerated below:—

The MEDDYGON MYDDFAI, or a Compendium of the Medical Practice of the celebrated Rhiwallon and his Sons, Cadwgan, Gruffydd, and Einion, of Myddfai, in Caermarthenshire, Physicians to Rhys Gryg, lord of Dynevor and Ystrad Towy, son of Gruffydd ap Rhys, the last Prince of South Wales, about the year 1230.—Edited by John Pughe, Esq. M.R.C.S. of Penhelyg House, Aberdovey.

The Ancient WELSH GRAMMAR made by EDEYRN DAFOD AUR, at the injunction and desire of Llywelyn ap Gruffydd, (prince of Wales from 1254 to 1282,) Rhys Vychan, lord of Dynevor and Ystrad Towy; and Morgan Vychan, lord paramount of Morganwg. Edited by the Rev. John Williams, (*Ab Ithel*.) M.A. Editor of the *Archæologia Cambrensis*, and Author of the *Ecclesiastical Antiquities of the Cymry*, &c. &c.

A New Edition of the MYVYRIAN ARCHAIOLOGY OF WALES, with ENGLISH TRANSLATIONS, is being prepared for the Press, and will be published so soon as a sufficient number of Subscribers is obtained to defray the expense of printing. It will comprise four or five Volumes, Royal Octavo, price to Subscribers 21s. each.

The following MSS. have also been recommended for Publication.—Llyfr Coch Llan-elwyr or the Red Book of St. Asaph.—CHRONICLES OF WALES, in the Lambeth Library.—CHRONICLES OF WALES, in the Record Office.—The inedited matter of the Llyfr Coch o Hergest, in the Library of Jesus College, Oxford.—REGISTRUM PRIORATUS DE COCKNOCK.—ANCIENT RECORDS, Temp. Edward III. belonging to the Manor Court of Ruthin.

Preface.

The following collection of "Lives," consists of legendary biographical accounts of several pious persons, who in the early age of the ancient British Church, obtained great eminence and distinction in Wales; and were called SAINTS on account of their withdrawing themselves from secular concerns, and devoting their time and attention to religious matters, and particularly to the building of churches, and the founding of pious institutions.

The publication of the work was undertaken by the Welsh MSS. Society, in order to supply a desideratum in the literature of our country, by so far completing the series of the Lives of the most celebrated of the Cambro British Saints commenced in the *Liber Landavensis*, as to form a continuation and be a companion volume to that work, the Lives in both being of the same character, and apparently written about the same time.

The purpose for which, these and similar "Lives" were compiled, was to give information how the holy persons that they commemorate lived, and to set their mode of living as an example for others to follow, and accordingly they were appointed to be read in time of, and as part of divine service, whereby the hearers would receive a knowledge of the various particulars of their conduct, and be excited to imitate them. And being thus *read* for the purpose of conveying religious instruction and inciting to pious con-

duct, they were called *Legends*, in contradistinction to *Homilies*, or *Discourses*, which latter were *spoken*, and intended to promote the religious edification of the hearers by Precept, as the design of these Lives was to effect the same purpose by Example.

The days of the year, on which these Lives of the Saints were appointed to be thus publicly read, were those of their festivals, which were the days of their death, and considered to be their birth days, being those whereon they entered into a state of happiness; on which days, their good deeds were related by reading such Lives as are herein recorded; and the very solemn language, in which these Lives were written, and particularly concluded, and of which the Collects connected with them consisted, evinces the desire that a deep impression should be made on the hearers; of which Collects, specimens are given in this volume connected with St. David,¹ and St. Curig;² the like to which, were in the same manner uttered after the public reading of the Lives of all other Saints.

The time when these "Lives" were compiled,³ is not known, but it was probably about the twelfth century, when the descendants of the Norman invaders were desirous to render more intimate the connection that existed between the British and Roman Churches, and to conciliate the Welsh by writing favourable particulars of their national Saints, whom they venerated. And it may be concluded that all those Lives were originally written in Latin, it being a general language known to the Clergy, and that they were subsequently abridged and translated by them into Welsh to be read in their churches. And we have in this work a specimen of the manner in which it was done, in the Lives of

¹ Pages 144, 447. ² Pages 276, 609. ³ It has been observed that a good deal of the Life of St. Illtyd is in Hexameter Verse, and it is thought that other parts of it are in Rhyme.

St. David, where the former of the two, in Welsh,¹ is an abridgement of the latter in Latin;² in the same way, as in a later period, some of the Cambro British Clergy translated and adapted English sermons to suit their Welsh congregations.

The Lives of the Saints being of so much importance, and used regularly in public worship, it may be concluded that at one time copies of them were numerous, but as few of them are at present to be met with, the scarcity may be attributed to the circumstance, that when a change was taking place in the religion of the country, great pains would be taken to destroy what would be considered to uphold the old system. The Editor is not aware whether there is any ancient collection of the Lives of the Welsh (or more properly the Cymric) Saints, besides those in the British Museum, and a few separate single ones in the collection of the Earl of Macclesfield, and in the library of Jesus College, Oxford, from which sources the Lives in this Volume have been extracted. In the year 1366, a collection of them was written by John of Tinmouth, a monk of St. Alban's, of which there is a copy in the Cottonian library,³ but being illegible from the effects of fire, it cannot be ascertained whether the Lives therein recorded are the same as those in this volume, or are abridgements. A collection of the Lives of the English Saints, extracted from the said work of John of Tinmouth, was published by John Capgrave, an Austin friar, in 1516;⁴ and the learned Jesuits at Antwerp, Bolandus and his continuators

¹ Pages 102, 402. ² Pages 117, 418. ³ Sanctilogium Johannis Tinmuthensis. Tiberius E. l. 18 f. It has been supposed that there is a copy of this MS. in the Lambeth Library, but on examination it was found that what is there written by John of Tinmouth is not the Sanctilogium, but Extracts from various authors respecting the origin of the Britons. ⁴ Nova Legenda Angliæ 1516.

have, in their voluminous work, commenced in the year 1643,¹ given several particulars of the Cambro-British Saints, but on collating them, what they both contain were found to be abridgements of those inserted in this volume. Another work which contains abridgements of the same Lives, is that of the Rev. Alban Butler, with the title of "The Lives of the Fathers, Martyrs, and Principal Saints;"² and lately a work was published with the title of "The Cistercian Saints in England", and afterwards called "The Lives of the English Saints,"³ which contains an abridged Life of the Cambro-British Saint Gundleus (Gwynllyw.)

With respect to the materials, from which these Lives were written, it may be observed that in the Life of St. David, herein inserted, the writer states that he had collected what had been found in the most ancient writings of the country, which, although corroded by the constant devouring of moths, and a long series of years, had escaped.⁴ And it may be concluded that the writers of the other Lives had similar materials to work with; and that their foundation was in general truth, although they were principally intended to excite devotion, by exalting and perhaps exaggerating the meritorious deeds, and dignity of the canonized Saints, yet they incidentally exhibit information to be sought for in vain elsewhere.⁵

Respecting the authority of the various miracles herein related to have been performed by the Saints, the reader will of course form his own opinion. It may however be observed, that Roman Catholic writers have not unanimous

¹ *Acta Sanctorum collecta, digesta, notis illustrata, J. Bollandi et aliiis, Antwerp. 50 vol. fol. 1643—1736.* ² Of this work there are several editions, the third in 12 vol. 8vo. Edinburgh, 1798, and the last, 2 vol. 8vo. Dublin and London, 1838. ³ This work was commenced in 1844, and the 14th part was published in 1845. 12mo, London.

⁴ Page 446. ⁵ "Monumenta Historica Britannica," fol. London, 1848. Page 39.

sentiments relating to them; while one tells us that there is no reason why they should not be received as matters of fact, and that there is nothing in them to repel a properly taught, and religiously disposed mind;¹ another informs us that the Lives of the Saints, are not to be considered as strict biographies but as edifying stories composed from tradition, and designed not so much to relate facts as to produce a religious impression on the mind of the hearer.² In "Butler's Lives of the Saints," the author tells us that entirely to omit the mentioning of miracles would be an infidelity in history, yet he is very sparing in giving an account of them, deeming it sufficient to refer the reader to the original records.³ Whereas in the said "Lives of the English Saints," lately published, they are particularly related according to their deemed importance.

In the arrangement of the Lives related in this volume, regard is paid to the letters of the alphabet commencing the names of the Saints, whereby the reader is enabled to find the more readily the Life of any particular Saint wanted; except in the case of St. David, where the Welsh Life being the shortest, is placed before that which follows, as introductory to it. And the reader is further informed that the Lives in the Appendix were placed therein, because they were not of Cambro-British Saints, but were, notwithstanding, connected with Wales: the two former, those of St. Catharine and St. Margaret, being in the Welsh Language, and the Saints themselves having Welsh churches dedicated to them; and with respect to the three latter, those of St. Aidus, St. Brendanus, and St. Tathan,

¹ "Lives of the English Saints," No. 2, Advertisement to the Life of St. Richard, Pages iii, iv. ² "Lives of the English Saints," No. 4. Life of St. Neets. Page 74.

³ Introductory discourse to Butler's Lives of the Saints, Pages xlv, xlvi.

the Saints, although natives of Ireland, had passed much of their time in the Welsh country. The other articles introduced in the Appendix are connected with the main subject of the volume, and in accordance with the objects of the Welsh MSS. Society.

These "Lives" are deemed of considerable importance in indicating the manners and customs, habits and feelings of the people of the ages, in which they were compiled. An able Reviewer, in the *Athenæum*, states that a perusal of such Memoirs was "absolutely necessary to all who would understand the condition of the Ancient British Church, and of ancient British Society." He further suggests that "a work on the Church of Wales, with full Biographies of the more ancient Saints, and an inquiry into the state of Literature and Manners from the earliest period, to the time of Giraldus Cambrensis, if compiled not merely from Welsh Publications, but also from the MSS. dispersed in Libraries throughout the country, would be of exceeding value, and of exceeding interest;" and it may be said, would form an appropriate sequel to the Essay of the late Professor Rees, on the Welsh Saints. The *Liber Landavensis* and the present Work supply many requisite materials, which have been gleaned from the ancient MSS. to which the Reviewer refers, and it is hoped that some competent person will undertake to complete the Inquiry which he suggests; and which has been partially accomplished in the two very able works, "Williams's Ecclesiastical Antiquities of the Cymry," and "Stephens's Literature of the Kymry." The province of the Welsh MSS. Society being the publication of original MSS. with translations and Notes, leaves to the future historian the office of elucidating the particulars, and reducing the several related facts into regular history.

The "Lives" now presented to the public were Transcribed from original MSS. deposited in the British Museum, and elsewhere; and were partially prepared for the Press by the late lamented Rev. T. Price, Carnhuanawc; they were subsequently re-copied and carefully collated with the originals by the present Editor, who takes pleasure in acknowledging the courtesy he received from the officers in attendance at the British Museum, in readily supplying him with such MSS. as he wished to procure for the purpose of making extracts. He likewise acknowledges with pleasure the kindness he received from the Principal and Fellows of Jesus College, Oxford, in permitting him to make extracts from MSS. in their Library; and from the late Earl of Macclesfield, who once allowed him access to the valuable collection in his Lordship's possession, formerly the property of the celebrated Welsh scholar, the Rev. Moses Williams. Unfortunately he was unable to make more extensive transcripts in consequence of a fall which he had, that obliged him to return home, and after his recovery His Lordship did not find any time convenient to allow him to return and complete his projected labours, which had he been enabled to do, the present volume would have been rendered still more interesting.

The Editor also feels pleasure in returning his thanks to Howel W. Lloyd, Esq. of St. Leonard's on the Sea, for supplying him with copies of the Hymns to St. Curig;¹ and to the eminent Irish paleologist, Eugene Curry, Esq. for restoring, and translating the ancient Irish sentences in the Life of St. Aidus.² There is so much matter in the present volume of interest common to Wales and Ireland, that the

¹ Pages 276, 609. ² Page 573.

Editor hopes it may, in some measure, tend to the study of Irish Antiquities in Wales, and of Welsh Antiquities in Ireland. It is with pleasure that he has witnessed the connexion, now on the increase, between the Antiquaries of both countries, and he cannot but feel that many fresh facts would be elicited, and those known, elucidated by mutual acquaintance with each others ancient literature.

To J. Bruce Pryce, Esq. the Editor is indebted, for his readiness and zeal in assisting to identify some of the old boundaries described in this Work, for which he returns him his thanks; and also to the Rev. D. Morgan, of Llancarvan, and Mr. Edward Thomas, of Llanbethery, for their kind assistance in identifying places mentioned in the Life of St. Cadoc. To J. O. Westwood, Esq. the Editor considers that not only he himself, but also the whole Principality is deeply indebted for the preservation of correct copies of the Inscriptions on the ancient monumental stones of Wales. The very accurate, and spirited representation of the Cross of St. Illtyd, given as a frontispiece to this volume, is from his pencil, and is doubtless valuable, and was likely to have become much more so, for in a short time afterwards, the hands of a ruthless engineering contractor would have completely destroyed the ancient monuments at Lantwit Major, where this monumental cross is placed, had not the evil been averted through the exertions, and remonstrances of some of the members of the Cambrian Archæological Association.

Lastly, in closing the list, and returning thanks to the kind persons, who have rendered assistance to the Editor in preparing the volume, he deems it his duty, most cordially to return his thanks to Thomas Wakeman, Esq. for the very valuable Notes, which he was so good as to communicate,

both with respect to passages in this work, and the supplementary ones to the *Liber Landavensis*; his intimate acquaintance with the early history of the Armorican Britons enabling him to adjust several difficult points in the chronology of the *History of Wales*; in all of which he has shewn deep research, and an extensive knowledge of the ancient and present state of the locality of the district.

By means of the assistance which the Editor has thus received, and his own individual exertions, he anxiously hopes that, notwithstanding the difficulties he had to encounter, owing to the distance between the place of his residence, and those places where the MSS. were deposited, and the occasional obscurities in the MSS. themselves, a volume is produced, which will be satisfactory, not only to the Committee and Members of the *Welsh MSS. Society*, but also to the *Subscribers* to the work, and the *Public* in general.

Contents.

I. LIFE OF SAINT BRYNACH.—TRANSLATED FROM THE LATIN.

SAINT BRYNACH deduced his origin from illustrious ancestors, and embraced the service of God from his infancy. He travels through various countries in his younger years sowing the seeds of religion. He comes to Rome, in the neighbourhood of which, he by prayer kills a pestilential beast. He travels to Lesser Britain where he remains many years, and performed important beneficial acts, and great miracles. He removes to Milford in Pembrokeshire, where he withstands the attacks of a nobleman's daughter to injure him. He fixes on a place of residence by the river Gwain, and afterwards on the Never, and at length becomes settled on the banks of the Caman. He has an altercation with Maelgon, king of Wales, who is ultimately reconciled, and grants to him an exemption from all regal tribute, with the jurisdiction of the land of Telych. After the performance of many great miracles, he is removed to eternal blessedness. Latin, from 5th to 12th page—English 239—293.

II. LIFE OF SAINT BEINO.—FROM THE WELSH.

Saint Beino was born when his parents were in advanced age. He is instructed by Saint Tangusius, and noticed by king Ynyr Gwent. He goes to Maun, son of Brochmael, and has given to him Berriew, in Montgomeryshire. He comes to Meivod in the same country, where he remains for some time with Saint Tysilio. From thence he goes to Cynan, son of Brochmael, and has given to him Gwyddelwern. Leaving that place, he goes to the banks of the Dee, and obtains from Temic, a place to pray to God, and a township, where he built a church, and consecrated it to God. This Temic was the son of Eliud, and had a beautiful daughter named Winefred. Winefred refusing to submit to the criminal desires of king Caradoc, is killed by him at the entrance into the church. She is restored to life by Saint Beino, and at the place where her blood was shed arose Saint Winefred's Well in Flintshire. Saint Beino prays to God that Caradoc might not be spared on account of his crime, and he melted into a pool, and was no more seen in this world. Saint Beino goes to Cadwallon, son of Cadvan, and has given to him Gwardawc, in Arvon. This place being claimed, he goes to Caernarvon, and has the township of Kelynawn granted him by Guidenit. He restores to life a daughter of king Ynyr Gwent, who had been killed by her husband. And after the performance of many other miracles, and giving meat to the hungry, and drink to the thirsty, clothing to the naked, lodging to strangers, visiting the sick, and conferring important benefits on various persons, departed joyfully to heaven. Welsh, page 13—21. Translation, 299—308.

III. LIFE OF SAINT CADOC.—FROM THE LATIN.

Saint Cadoc the son of Gwynllyw king of Gwynllwg, was baptized by the name of Cathmail, and instructed by Meuthi. Tidus is punished for refusing to give fire to Cadoc. Cadoc departs from his instructor, seeks a place for the worship of God, and builds a monastery. He sails to Ireland, and comes to the principal men of the country named Lismore Muchutu. He returns and settles in the district of Brycheiniog, where he is instructed by Bachan. He performs a miracle there by procuring corn for the famishing poor, which becomes known to his grandfather, Brychan, then resident at Llanpyddid. He returns to his principal monastery at Llancarvan. He undertakes a long

journey, and in his absence Saint David assembles a large synod at Brevi. He lands in the island of Grimbul, where a queen who was barren became pregnant through means of his prayer, and brings forth a son who was named Elli. He goes through Greece and Jerusalem, and returns to the island of Grimbul. Is displeased with Saint David for holding the synod in his absence, but is appeased by an angel. He goes to the islands of Barreu and Echni, and to Nantcarvan, where he daily fed 500 persons. Performing a miracle by causing robbers to be swallowed up alive, Illtyd is thereby converted. He goes to a city near the river Neath, and raises to life an architect named Linguri, who was dead. Has a dispute with king Arthur, and forgives him. He restores eyesight to king Rhun and his servants, who had become blind, and delivers Rhun from the hands of the men of Gwynllwg. He goes to Scotland and there performs miracles. He returns to Llancarvan, and hospitably entertains Saint Gildas, who was taking a spotted bell to Rome, which was intended for the Pope, but ultimately it became possessed of by Saint Cadoc. He attends his father on his death-bed, and receives from him grants of much property. By his prayers, wolves were changed into stones, and in Cornwall a health-bearing fountain is produced by him. He goes to Rome, and passes through districts in France and Italy where places were built by the Saints. He comes to Armorica, and erects therein an elegant church which place he leaves and comes to his church at Llancarvan. He restores a bridge overthrown by a flood, and causes a man to be deprived of the sight of one eye, who had unlawfully beheld the monuments of his hearers. He appoints his disciple Elli to be rector over the clergy and common people of Llancarvan, and is removed in a white cloud from Britain to the city of Beneventum, where he is ordained an Abbot, with the name of Sophias. Subsequently he is raised to be the bishop of Beneventum, and is slain by a soldier when partaking of the holy eucharist. A chapel was built over his sepulchre. When his coffin was struck, it emitted a noise, and the death of the striker followed. Latin, page 22—96. Translation, 309—395.

IV. LIFE OF SAINT CARANNOG.—FROM THE LATIN.

Saint Carannog was religious from his childhood, and read canonical lectures from the cave of Edilu. He goes to Ireland where he associates with Saint Patrick, and changes his name to Cernach. The churches and cities in the reign of Legen were exalted under his name, and wherever he was he performed miracles and healed diseases. Afterwards he comes to his cave in the country of Ceredigion, with many clergymen. An altar is given to him, which he threw into the sea, and it went before him where he was to go. He renders harmless a powerful serpent which had laid waste twelve parts of the land of Carrum. Carrum is given to him at the desire of Arthur, where he builds a church. His altar lands in the part of Cwellit, and there he built a church, and the city was called Carron. He goes to Ireland, where he dies, and he was buried in the city called the city of Cernach. Latin, page 97—99. Translation, page 396—401.

V. LIFE OF SAINT DAVID, (DEWI).—FROM THE WELSH.

The particulars of the Life of Saint David which are related in this article are all mentioned, and in the same order, with fuller details in the following one, so that it may be considered to be an abridgement of it. And the contents being accordingly the same a reference may be made thereto, for those contained in this article. Welsh, page 102—116. Translation, page 402—417.

VI. LIFE OF SAINT DAVID.—FROM THE LATIN.

Saint David was foretold to his father Sandde, and to Saint Patrick, thirty years before he was born, and it was intimated that he should be enriched with mysterious gifts. Non the mother of David, when pregnant of him, by her presence disables Saint Gildas from preaching. Saint David is baptized by Beluc, bishop of the Menevensians. He is instructed at first at a place called Old Bnsh, and subsequently goes for more instruction to Saint Paulinus. He founds twelve monasteries to the praise of God. He goes to Glastonbury, where he erects a church. Then to Bath, where by blessing a deadly water, he rendered it salutary, and communicated to it a perpetual heat. He comes to Cronlan and Repetun, and afterwards to Colquan and Glascum. Then he founds the monastery of Leominster, and afterwards builds a church in Gwent at Raglan, and one in Gower at Llangevelach. He goes with his disciples to Glyn Rosyn, where they lighted a fire which displeased the governor Boya. He causes the cattle of Boya to be deprived

of life, which however, on being requested, he restores. He erects an eminent monastery, at the place, and directs how its affairs were to be conducted. An attempt is made by malicious persons to poison St. David, who are thwarted in their intentions. St. David's horse carries the Irish abbot over the sea in a wonderful manner. St. David goes to Jerusalem, accompanied by St. Teilo and St. Padarn, where they greatly distinguish themselves, and are enriched with gifts. The Pelagian heresy having revived, a synod was held at Brevi to confute it, and messengers were sent to Saint David to request his attendance, at length he consents to go, and in his way raises to life a young man who was dead. Through the exertions of Saint David, the heresy was expelled and the faith was confirmed in sound minds, and he was, by consent of all, constituted Archbishop. All the bishops gave to Saint David power, and supreme authority thereby. After greatly distinguishing himself by his piety and virtues, his soul is at length taken off by his Saviour with victory, glory, and honour, to heaven. Latin, page 117—144.—Translation, 418—448.

VII. LIFE OF GWYNLLYW.—FROM THE LATIN.

Saint Gwynllyw was eminently descended both on his father's, and mother's side. After the death of his father, king Glywys, he reigned over the seven districts of Glamorgan. He marries Gwladys, daughter of Brychan, king of Brycheiniog, and had a son Saint Cadoc. An angel points out to Saint Gwynllyw a situation for a mansion, where he builds a church. Saint Gwynllyw and his wife separate, and live apart from each other religiously and abstemiously, and perform penance, leading an heremital life. They are admonished by their son Cadoc to persevere in their manner of living, and to live further apart. Saint Gwynllyw by his prayers causes a most clear fountain to flow where it was much wanted. As the end of his life approached, he sends for his son Saint Cadoc, and Saint Dubricius, and they come and give him penance, exhorting and comforting him with salutary doctrine. His soul departs from the corporeal chamber, where it had remained, shining with angelic brightness, and it was accompanied through the skies that it might remain in eternal rest. His body was buried in the pavement of the church, where angelic visitation is frequently seen, and persons of divers disorders are then cured of every complaint. Latin, page 145—157. Translation, 449—464.

VIII. LIFE OF SAINT ILLTYD.—FROM THE LATIN.

Saint Illtyd was by birth an Armorican and descended from eminent persons. After receiving instruction in elementary science he postponed his proceeding in literature, and became a soldier. He visits the court of king Arthur, where he is magnificently received. With his wife Trinihid accompanying him he comes to Paulinus king of Glamorgan, where he is retained, and chosen to preside over the royal household. Saint Illtyd is converted and assumes the clerical habit on beholding a miracle performed by Saint Cadoc respecting the household of Paulinus. An angel admonishes Saint Illtyd to serve the King of kings. He undertakes to pass an heremital life in the valley of Hodnant, according to the angel's exhortation. Saint Illtyd protects a stag that had been hunted, and harassed by king Meirchion. He entertains king Meirchion, and provides food and drink for him in a miraculous manner. He receives from Meirchion a grant of land for his possession, where he dwells, has a very large household, and many scholars flock to him. He receives holy orders and is advanced to the abbacy. By prayer he secures an embankment against the sea, and causes a fountain to rise. Saint Samson shuts up birds in a barn that they might not injure the corn of Saint Illtyd. The wife of Saint Illtyd visits him, loses her sight and recovers it through his prayers. The governor Cyflym melts like wax before the fire because he had offended Saint Illtyd. Saint Illtyd dwells in a cave on account of the persecution of king Meirchion. Whilst he is in the cave, he is fed with heavenly food. He hears the sound of a Bell made by Gildas, intended to be given to Saint David, which Bell he ultimately obtains. He returns to the abbacy, which he peaceably governs. Saint Illtyd being often offended by a wicked superintendant, named Cefygid, he prays that he might be converted from his iniquity, but the marshy land swallowed him for his evil deeds. King Meirchion is swallowed by the earth on account of his evil intentions against Saint Illtyd. Through the prayers of Saint Illtyd, corn is miraculously carried to Brittany whereby he supplied the agriculturists with seed corn, and protected the inhabitants from dreadful famine. Having well performed the virtues, and being eminent for his miracles, and completing his mournful existence, he passed over to the Lord. Latin, page 158—182. Translation, 465—494.

IX. LIFE OF SAINT CYBI.—FROM THE LATIN.

Saint Cybi was of the region of Cornwall; his father was a military chieftain, but he was brought up at school. When seven years old he began to read. Afterwards he was in his own country for twenty years. Then he went a journey to Jerusalem to worship at the sepulchre of our Lord. Afterwards he was with Saint Hillary, bishop of Poitiers, and there he was fifty years, where he gave sight to the blind, and performed many other miracles. Being admonished by an angel, he returns to his own country. Afterwards he comes to the region of Edelygion, where king Etelic with his household arose to reject him and his companions, but the king and his household became blind, and by their intreaty and the prayer of Saint Cybi, they were cured. He departs from thence to Menavia, and afterwards sails for Ireland, to the island of Arum, where he resided four years, and built a church. By his prayer a cow was wonderfully loosed that had been detained by Crubther Fintam. Saint Cybi subsequently resided in various places, and at length came to the island of Anglesey. From thence he came to Cyndaf, where he employed one of his attendants, Caffo, to procure fire for him, which he could not get unless it was taken away in his bosom, and it was so carried, that not a hem of his shirt was burnt. King Maelgon having hunted a goat, it ran for shelter to the cottage of Saint Cybi, who would not loose it unless he would sacrifice it to God, and give to him the land his hounds had gone over. Maelgon grants to him his castle; where he slept with Christ in great honour, and a multitude of Angels came, and took his most holy soul to heaven. Latin, page 183—187. English, 495—501.

X. LIFE OF SAINT PADARN.—FROM THE LATIN.

Saint Padarn was an Armorican by nation, and descended from noble parents. From his childhood he chose to follow Christ; and when companies of the Armoricans, under the leaders Hitenlau, Cadvan, and Tydecho, sailed over to Britain, Padarn was made the fourth leader of a company. Eight hundred and forty seven monks followed him, and with his saints, he took a place in the church, subsequently called Llanhadarn-fawr in Cardiganshire, where he distinguished himself by performing a remarkable miracle. From thence he sailed to Ireland, where he made perpetual peace between the kings of two provinces who were at war. He returns to Britain, and builds monasteries and churches throughout the region of Ceredigion. The heralds of Maelgon maliciously trying Saint Padarn, were disappointed, and thereby lost their lives. King Maelgon becoming blind on account of the intended mischief to Saint Padarn, asks his pardon, and remunerating him with a quantity of land, has his sight restored. Saint Padarn goes with Saint David and Saint Teilo to Jerusalem, where they were ordained by the imposition of hands of the chief archbishop. He goes to Armorica at the request of Caradoc Vraichvras, and made laws for the churches therein, which should last for ever. Having suffered much from envious and false brethren, he leaves Armorica, and goes to the Franks, where he finished his course. Whilst the patriarch was at Jerusalem, the kings of the three southern kingdoms of the Britons succeeded under the three episcopacies of three saints, and the third episcopal place was the city of Saint Padarn bishop. On a certain time whilst Saint Padarn lived in his cell it happened that one of his servants was slain by thieves, of which being informed, he went to the wood, and called him by his name, Rees; then the head which which was cut off answered him; and at the blessing of the holy man, the head and body were joined together and the servant arose alive. The miracle coming to the ears of Eithir the governor, he asked pardon from Saint Padarn for the crime of the murderers, who were his men, and granted to him a portion of very beautiful country; to whom he gave pardon, and foretold that before the end of his life, he should please the Lord, and at his death be honourably buried in the cemetery of the place. Latin, page, 189—197. English, 502—514.

XI. LIFE OF SAINT WINEFRED.—FROM THE LATIN.]

Saint Winefred was the only daughter of Teynth who lived in Tegengle, and from her youth subjected herself to the power of religion. Her father got her instructed in the liberal arts, and Saint Beino was engaged to be her instructor. Her father and mother go to hear mass and the preaching of Saint Beino, and in their absence she is visited by Caradoc, a son of the prince of the district, who is desirous to attack her chastity, and she flies to the monastery to obtain the protection of peace from God and Saint Beino. She is pursued by Caradoc, who overtakes her at the threshold and cuts off her head.

Saint Beino beholding the corpse, fits the head to the body, and by prayer causes the body to resume the soul; and the floor stained with her blood cracks, and a fountain springs up in a torrent at the place. Saint Winefred makes a cloak for Saint Beino, which is annually brought to him in a miraculous manner. She attends a synod, and is elected to be over eleven virgins, that they might receive from her an example of life and holy conversation. Several miracles were performed at the fountain which flowed where her blood was shed. Three stones were seen in the ebullition to ascend and descend with the springing of the fountain, one of which a certain woman taking hold of, was seized with illness, and soon died. Many of those who were afflicted with worms went to the fountain, and returned home in health. Some who had been deprived of their intellects, and were troubled by unclean spirits, and with difficulty brought to the place in chains, returned from thence fully governing themselves with reason. Likewise persons afflicted with fevers, by an application of the water of the sacred fountain, were cured of those of every kind. Latin, page 198—209. English, 515—529.

APPENDIX.

I. LIFE OF SAINT CATHARINE.—FROM THE WELSH.

Saint Catharine was daughter of Alexander, king of Constantinople, and devoted herself to divine service in her youth. King Maxen orders the people of his country to come and sacrifice to his gods, and such as would not, to be put in prison; and Saint Catharine refused to obey his orders. He commands her to believe in his gods. On her not complying with his orders, she is cast into prison, where God showed her mercy, so that the gaol was all luminous, and angels came down, and communicated joy to her. And Maxen having in various ways endeavoured in vain to make her worship his gods, orders her to be taken out of the town and executed. And her head was cut off, and milk instead of blood ran out, and the angels took the soul of the blessed maiden to heaven. And whosoever came to her grave, requesting deliverance and health, and believed in her sufferings obtained them; and four streams of oil ran from her breasts, and many men and women therefrom received deliverance. Welsh, p. 211—218 English, 531—539.

II. LIFE OF SAINT MARGARET.—FROM THE WELSH.

Saint Margaret was the only daughter of Theodosius, and when she was only ten years of age gave herself up wholly to God. And Oliver the Sovereign of Asia, who worshipped false gods, came to the city of Antioch, near which Saint Margaret resided, for the purpose of ensnaring the Christians, and bringing them to unbelief. Having to no purpose attempted to force her not to believe in Almighty God, and preach Jesus Christ, he became angry and ordered her to be cast into prison until he should invent means how he might overcome her. Sitting as judge at Antioch, he sends for Margaret, and threatens her that unless she would worship his gods, his sword should pierce her, and her bones should be burnt. As she refused, he orders his officers to raise her up in the air, and beat her with rods. Saint Margaret continuing in her belief, Oliver orders her to be cast into prison, where was a marvellous dragon which swallowed her, but she was afterwards delivered. Saint Margaret saw another devil in the prison whose hands were bound, and he was upon his knees and she overcame him, and he became dumb and went away. On another day, the judge ordered Saint Margaret to be again brought before him, and she again refused to worship his gods, and he ordered his officers to hang her in the air, and burn her with consuming flames. At length Oliver ordered Saint Margaret to be beheaded with a sword; and when the man struck her, she fell to floor, and the angels of God descended, and took her soul to heaven, praising God. The sick, the lame, the deaf and dumb, and those who were possessed by dumb demons, and the maimed came to pray to her for deliverance, and through her means obtained a cure for their maladies, and disorders. Welsh, page 219—231. English, 540—553.

III. LIFE OF SAINT AIDUS.—FROM THE LATIN.

Saint Aidus was the son of Sedia by his wife Eithne, of the province of Connaught in Ireland. He was born in the island of Brerecemaige, and to that island, light has never been wanting. Being a hostage to king Ammerus, he delivered himself and fifty-three

hoys from the power of the king. He restores eight wethers which had been devoured by wolves, and shows to some religious persons the place of their resurrection. Saint Aidus, and Saint Molapas being companions, and desirous to separate, it was revealed to them, how each was to go. Saint Aidus being on a mountain would go to where Aired Siniuch dwelt, and angels took him to the place. He raises to life three boys who had been drowned. He comes to the borders of the Lagenians, and sails over to the city of Saint David, where he performs many miracles. Afterwards he returns to Ireland, and on approaching the land, he saved some strangers, who were about to be murdered. He walks over the sea dryshod. His bell came over the sea to him from Britain. He appeased a cow which had lost a calf by its being devoured by wolves—he renders blind, a man who wished to deceive him, in order to obtain flour. A herald who was desirous of stealing money committed to his keeping, died in consequence. He converts a loaf into a loaf, in place of one given to a wolf. A woman who was dead, arose to life on being told that Saint Aidus called for her. Saint Aidus went to the country of the Britons, on being sent for by Saint David, and on returning he went to the sea, and saw a large animal like a horse, and sitting on his shoulder, he came across the sea to Ireland. A paralytic man came from Rome, and sought a cure throughout the world, and could not procure it; and on being informed that no one could cure except Saint Aidus, who was in Ireland; he then went over sea, and found Saint Aidus dead, but the spitte that was in his mouth cured him of all his complaints. After his decease, Saint Molling would sleep in his bed, although he was told not to it, but so soon as he lay therein, he was seized with illness, and found that every one was not worthy to sleep in the bed of Aidus. Latin, page 232—250. English, 554—574.

IV. LIFE OF BRENDANUS.—FROM THE LATIN.

Saint Brendanus was a man of great abstinence, eminent in virtues, and president over a great many monks. When he resided in his Grove, Barurchus came to him, and related various particulars of the Land of Promise of the Saints, which was in a certain island. He said that his son a young man, named Menoc, had found a beautiful island by a stony mountain, and had several monks with him therein. That he went to visit him, and as they were walking over the island, they went to the sea coast, and sailed to the island called the Promised Land of the Saints. While sailing they were overwhelmed by clouds, and afterwards a great light appeared, and the land was spacious and fruitful. In walking over the island, they saw no herbs without blossoms, nor trees without fruits, and its precious stones were of various kinds. When desiring to pass a river, there appeared one in great splendour before them, who said that God had revealed to them the land that He was about to give to his Saints, where meat and drink, and clothing were not wanting, and none were oppressed with sleep. They afterwards came to where their ships were, and returned to the beautiful island, where the brethren exulted on their arrival. Barurchus after remaining some time, departs with his companions that he might return to his cell. On hearing the description, Saint Brendanus, with his congregation, prostrated themselves to the ground and glorified God; and he requested their advice and assistance that the Land of Promise of the Saints, of which Barurchus had spoken, should be in the heart of his spirit. Latin, page, 251—254. English, 575—579.

V. LIFE OF SAINT TATHAN.—FROM THE LATIN.

Saint Tathan was adorned with legitimate morals, and from his infancy was pure from allurements; he was committed by his parents to the study of letters when a child, and was instructed as his genius expanded; having made great progress in elementary knowledge, he became celebrated throughout Ireland, and many youths flocked to him to hear his learning. Despising an earthly kingdom, he chose a heavenly one. He goes to Britain with his disciples, and lands in Gwent, where after having left the ship in which he had sailed, it was held by a stag with his feet, that it should not be overturned and lost. While in Gwent, at the request of king Caradoc, he governed a college for study, and scholars from all parts flocked to him for knowledge. A suitable place for divine service is given him, and by the donations of Ynyr son of Caradoc he there founded a church. Mischievous people having spoiled the grass of a meadow, by the trampling of horses where a cow grazed, the horses were found dead through the prayer of Saint Tathan, but on the repentance and entreaty of the owners, they were restored to life. A horse directs Saint Tathan where is to be his residence. A cow which was stolen and killed could not be cooked, but became bloody in the pot, and subsequently the

cow came to life. Saint Cadoc, a disciple of Saint Tathan, being employed to procure fire, should not have it unless it was taken away in his cloak, which was so taken and yet the cloak was not injured. A maiden who kept sheep had a ram stolen from her, and was herself murdered that she might not make known the robbery; which Saint Tathan hearing, he grieved, and prayed that the murderers might be made known, who being struck with compunction, confessed their crimes, and the body being found where they described, he then built a church in honour of her. A swineherd complaining of the dryness of the land where he kept his pigs, a clear fountain flowed, through the prayers of Saint Tathan. A pigeon which belonged to Saint Tathan is taken away by a rapacious kite, but is subsequently restored to him. A cruel she-wolf having stolen from the swine herd the young pigs of one sow, they are restored through prayer to Saint Tathan. The most holy Father emitting his breath from his body, the heavenly angels become his associates, and on his decease angelic lightning filled the chamber, and was most fragrant of all. Latin, page 255—264. English, 580—591.

VI. PEDIGREES OF THE SAINTS.—FROM THE WELSH.

These Pedigrees were taken from an old Manuscript written in the thirteenth century; and was in the possession of Edward Lhwyd, author of the *Archæologia Britannica*, about the year 1707.—Welsh, page 265—268. English, 592—597.

VII. PEDIGREES OF THE WELSH SAINTS.—FROM THE WELSH.

These Pedigrees were taken out of an old Manuscript, which was once in the possession of John Lewis, Esq. of Llanwenny, in the county of Radnor, about the time of Queen Elizabeth. Welsh, page 269—271. English, 598—601.

VIII. ACCOUNT OF BRYCHAN OF BRYCHEINIOG.—FROM THE LATIN.

This Account of Brychan of Brycheiniog and his kindred was taken from an ancient Manuscript about the year 900. Latin, page 272—275. English, 602—608.

IX. HYMNS OF THE MARTYR SAINT CURIG.—FROM THE WELSH.

These Hymns are devotional exercises connected with the Life of Curig; similar to which there were Hymns used on account of the several Cambro British Saints on the days, whereon their respective Lives were read in time of divine service. Welsh, page 276—277. English, 609—611.

X. AN EPITOME OF THE HISTORY OF BRITAIN.—FROM THE LATIN.

This Epitome of British History extends from the year 1230 before the commencement of the Christian era to the year of our Lord 1281. Latin, page 278—284. English, 612—622.

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I.

Vita Sancti Bernaci.¹

INCIPIT VITA SANCTI BERNACI² CONFESSORIS.

Elegit sibi Dominus virum de filiis Israel juxta cor suum, Bernaci nomine, venustis ornatum moribus, titulisque virtutum insignibus excellentem; votum quippe vovit Deo Jacob quod ad summum irreprehensibiliter usque perduxit. Ab uberibus igitur matris sue Dei sui nomen amplectens, ejusque mandata non preteriens, elegit potius abjectus esse in domo ejus quam palatiis principum delicatius versari. Ab illustri siquidem parentum prosapia ortum ducens, meritumque famæ laudabilis non minimum obtinens, divitiisque quibus allici solent animi sæcularium admodum locupletatus, nec non pratensis dilatatus patrimoniis, nec non parentum solacio nec famæ preconio, nec diviciarum capi voluit deliciis, nec patrimoniorum includi legibus. Quid ergo, terram nativitatis suæ non suam reputans, extra patriam se portans patriam voluit acquirere, peregrinando voluit repatriare. Juxta Christi verbum, Christi imitando vestigia, omnia relinquendo sibi exoptavit donari omnia, exivit, perexit itinerando ad mare prevenit, nave ascendit; tranquillo cursu Deo disponente, transfretavit terrarum spacia transeundo, verborum Christi semina disseminando, Romam ingressus est. Ibi Dei doctrinæ pocula pectore sitibundo a quibusdam alacriter si posset, ministravit.

¹ Ex MS. Cott. Lib. Brit. Mus. Vespasian A, xiv. p. 142.

² Wallice BRYNACH.

Eo tempore in Romaniae partibus seviebat quaedam bellua pestifera, quae quoscunque conspiceret homines aut cruentis lacerabat faucibus, aut solo flatu venenoso ad mortem inficiebat, animalium quoque corpora infinita ut rabiem sasciaret laniabat, suus furor ingenitus nullo poterat saturari modo; tantum incolis incutiebat metum ut omnimodis se felicem estimaret, qui suam habitationem locaque finitima relinquendo, hujusmodi diram pestem effugere posset. At vir sanctus humanorum miseriis cupiens subvenire, quod populorum nequibat multitudo nuda precium instantia, belluam mortiferam ad terram enecando prostravit; pro quo, nec non pro aliis spectabilibus factis cuncti sanctum mireficabant, magnificisque incessanter extollebant laudibus. Videns autem vir Dei se plus solito divulgatum, malensque soli Deo, cui cordis occulta patent, in occulto placere, quam in ore populi, qui sola solet exteriora perpendere, famosius versari quamdiu inhabitaverat Romam, et ubi quasi certam sibi paraverat mansionem clanculo deseruit.

Deinde longum iter arripiens, et quocunque deveniret imitandum cunctis praebens bonitatis exemplum, versus occidentales mundi partes tendendo, minorem Britanniam ingressus est; ibi quidem per multos annos commoratus beneficia potiora magnasque virtutes operatus est. Confluebant ad eum infirmi ad recuperandam corporum sanitatem; concurrebant sani ut ad animarum medelam celestis doctrinae salutaria perciperent monimenta. Gratulabatur Britannia ob tanti viri presentiam, per quem salus igitur diffundebatur gratuita; congratulabatur sanctus per Dei gratiam indigentibus posset perficere; tristabatur tamen et moleste ferebat quod se cunctis fama volans non cessabat propalare. Unam ipsam quasi monstrum vitans implacabile, latenter, et solus accessit ad mare; et cum navim non invenisset petram quandam in undae superficie apte locavit, fideliter recolens quod qui de petra in deserto aquam perduxit, potens esset et facere super aquam petram natare; sanctus Dei fide plenus totum se Deo committens, cujus via in mari, et semitae ejus in aquis multis, petram ascendit, quia super

firmam petram id est Christum, fundatus erat; quia gubernat omnia summus Deus, qui terram palmo concludit, montes ponderat, qui firmat in virtute sua mare, mitigata equoris planicie longitudinem Britannici maris sanctum suum vexit, et in hostio Milfordi in Demetica regione, ad ripam fluminis Cleddyf applicuit.

Cumque aliquamdiu Deo suo famulando ibidem moraretur, antiquus humani generis adversarius nova suæ semper fugens commenta nequitiae, ad expugnandam fortius castimoniae puritatem continuo accinctus, filiam optimatis qui terre illi donabatur in amorem Sancti acrius incitavit. Ista vero, ut quequæ fere mulier diabolo vetus armatura malignitatis vas amplum et omne facinus invincibiliter præparata, temptat omnimodis famulum Dei illecebrose voluptatis suæ laqueis vinculare, et a consummatione melioris præposita conatur avertere suæ luxuriæ, miscet aconita venereisque munimentis formose indusiata, non cessat illi propinare quod miscuit inepte; non sitivit hujusmodi poculum sanctus Dei famulus, sed respuit, et ut monet apostolus, fugit fornicationis assultus. In hoc, etenim conflictu melius pugnat qui cedit quam qui resistit, fortius vincit qui fortius fugit. Puella vero puellarem abdicans modestiam, qui stabilem animum ad amorem nefariam non potuit inclinare, amorem vertens in odium sancti viri, sanctum corpus voluit ab anima separare. Mulier quidem in amore repudiata excogitat omne malum, et quem paulo ante usque ad divisionem corporis et animæ dilexerat, nunc in odium ejus inflammata ad omne genus mortis producere conatur.

Qui ut ille morum egregius informator Seneca ait, Aut odit, aut amat mulier, nichil est medium; misit ergo quosdam viros crudeles ad prosequendum Sanctum, ferociter præcipiens ut si vivum non possunt reducere, vivum non sinnerent abire. Accelerant viri nefandi, et ad malum suum currunt obcecati; quem secuntur inveniunt, mollibusque verbis ut redeat primum alliciunt; sed quia cum eis redire recusat, unus eorum mitem virum lanceæ diro confodit vulnere, irruunt et alii volentes perimere, sed assistunt nutu Dei qui-

dam præsentem qui virum sanctum a manibus carnificum festinant eripere. At ille qui vulnus infixit, Dei statim ultione percussus, toto corpore pediculis alatis obsessus, postquam diu languore et inedia afflictus fuerat, morte tandem miserabile miseram finivit vitam. Sanctus Dei famulus ad fontem qui juxta erat accessit, et aquam subintrans, sanguine abluit; Unde usque in hodiernum diem fons ille Fons Rubeus vocatus est; ubi etiam ob honorem Sancti misericors Deus multa sanitatum infirmis præstat beneficia, nec mora Domino mediante vulnerum sanitate recepta.

Sanctus Bernacus longius proficiscens ad locum juxta flumen Gueun venit, qui nunc pons appellatur lapideus; ubi ponens mansionem, locum illum a spiritibus immundis liberavit, quem ipsi omni nocte oberrantes diris clamoribus horrendisque replentes ululatibus usque ad illum diem inhabitabilem reddiderunt; sed quia divina Providentia hunc sibi locum diutius inhabitandum non destinaverat, longius ire cepit, et ad locum quendam venit super flumen Never, qui saltus veteris ecclesiæ appellatur. Cumque locus iste viris in religione degentibus aptus videretur, accinxerunt se ipse et socii sui, et accipientes secures et alia instrumenta, per totos tres dies secuerunt lignaque, secta et partim delata ad locum ubi volebant edificia poni detulerunt. Quarto die surgentes ad opera nichil horum quæcunque tribus diebus ante paraverant viderunt quærentes, que quasi omnia a terra essent absorpta, nec vestigia quidem inveniunt; quibus ob hanc visionem stupefactis, Sanctus Bernacus inquit, Non est mirandum propter opera mirabilia Dei, licet miranda videantur cum ipse operet qui omnipotens prædicatur; humiliemus nos igitur sub potenti manu Dei, jejunemus, vigilemus, et oremus ut ipse omnium illustrator quid istis portendum nobis velit ostendere. Quod et factus est.

Nocte igitur subsequenti, Bernaco percumbenti in oratione, apparuit angelus Domini, dicens, "Locus iste non est locus habitationis tuæ, sed perge super ripam fluminis, usque ad rivum sanctorum qui cadit in flumen, ripamque illius rivi collisque quousque suam albam videas silvestrem

cum albis porcellis, et ibi certam tibi pona stationem." Progre-
dians itaque Sanctus allocutione angelica exhilaratus, in-
venit suam promissam cum porcellis in loco quo, in ejus
nomine condita nunc excolitur ecclesia super ripam Caman,
qui antea profundus torrens, non propter ipsius profundita-
tem, sed propter vallium ita vocabatur concavitatem. Unde
devotas Deo persolvit gratias quia per angelum suum locum
designare dignatus est, in quo absque permutatione jugem
velit sibi ab eo præstari famulatum. Ignis accensus est, et
totam fere noctem illam, ipse et socii sui orationibus vacan-
tes insomnem duxerunt.

Erat eo tempore dominus territorii illius quidam, Clechre
nomine, vir justus, ac timens Deum qui præceperat in die-
bus suis; unum et senex cognominabatur; hic vir mane
consurgens, vidensque fumum ab igne, quem vir Dei in pro-
funda valle accenderat, surgentem dilatari et operire finiti-
mas partes terræ, spiritu Dei incitatus, convocat quos
habebat xx filios, et dixit eis, Filii mei, auribus percipite
quod advenit vir ille, quem diu nobis promissum novimus,
cujus fama bonitatis super faciem terre dilatabitur, et altis-
simis celebrabitur; et sicut videtis fumum ejus diffusum
expandi, ita potestas prelationis ejus et multo latius; eamus
ergo et procidamus ante faciem ejus et subjiciamur ei, quod
divine voluntati nullatenus contradicere, seu resistere de-
bemus. Euntes itaque unanimiter venerunt ad virum Dei,
et at genua ejus pervoluti, oraverunt ut sui misereretur.
Sanctus Bernacus ut erat et jocundi sermonis, benedixit eis,
et modesta voce quid velint inquit; respondit senex, et
dixit, Domine, multo tempore hujus territorii dominus
extiti; sed quod Dei providentia hunc locum tibi novi des-
tinatum, cedo Dei voluntati, cedo et tibi, verum hos filios
meos tibi commendo, ut sub tutela paternitatis tue Deo
nostro valeant adherere. Suscepit eos gratanter regulari-
busque instructos disciplinis laboris sui fideles habuit con-
sortes. Pater vero senex valedicens, osculatusque omnibus
secessit in partes Cornubie, ibidem Deo serviens beatam
Domino reddidit animam.

Sanctus autem Bernacus divini famulatus executor devotus existens, corporeæ affectionis tantum studebat superflua resecare; quantum affectabat divine voluntati gratus existere; continuis corpus jejuniis macerabat, crebrisque extenuabat vigiliis carnis insolentiam, vestium cohibebat asperitate gelidaque, quam subilat cotidie aquæ in frigidatione; quod ori, quod manui, quod toti corpori subtrahebat in usus pauperum convertebat; si quod poterat acquirere, eorum egestati sublevando reservabat; orationibus incessanter instabat, nisi quando cibo corpus vel sompno reficiebat. Ita Deo placentem gerebat vitam, ut angelorum visione, simul et allocutione crebro perfrui mereretur. Unum et mons ille in quo conveniebant, in cujus videlicet pede ecclesia fabricata est, mons angelorum appellatus est.

In conspectu populorum ita Dominus sanctum suum mirificavit, at feras ad jussum ejus, ritu feriali deposito, mansuetas redderet. Itaque siquando vellet de domicilio ad domicilium proficisci, advocabat de grege duos cervos quos volebat ad trahendum currum, in quo supellex deferendo reponeretur; soluti autem a jugo ad solita remeabant pascua, vaccam quoque quam quasi unicam ac singularem ad opus suum ab aliis segregaverat, tum propter corporis amplitudinem, quia ceteris major erat, tum propter lactis habundantiam, lupi deputavit custodie; qui more benesensati pastoris vaccam, mane agebat ad pascua sero autem ad domum reducebat incolumem. Contigit quidem eo tempore ut rex Cambrie, Mailgonus iter faceret non longe a cella Sancti, misitque ad eum precipiens ut sibi cenam pararet. Sanctus vero volens se et suos necnon et loca sua ex omni actione liberare, asseruit se regi nullam debere cenam, nec injusto ejus precepto in aliquo velle parere. Qui missi fuerant ad dominum redierunt dicentes virum, ad quem miserat, nullam sibi velle parare cenam. Rex ut erat facilis a mentis tranquillitate moveri, propinorque, ad nocendum quam ad subveniendum promptior dinoscebatur, nichil pietati, nichil sanctitati, nichil modestie deferens, misit satellites qui vaccam Sancti adducerent, et exinde sibi cibaria

pararent. Procul dubio nec aliis parceret, sed in remotis morabantur pascuis, minasque minis adjiciebat ferociter quod in crastino Sanctum a regno suo proscriberet, locaque sua solatenus penitus destrueret. Concurrunt ministri iniquitatis, et vaccam celeriter adducunt; illi se predam accingunt dapibusque futuris, tergora diripiunt costis, et viscera nudant, pars in frustra secant, et super ignem in caldario locant, igni ligna ministrant, et ex omni parte infantibus buccis sufflare festinant. Custos vacce lupo interim currit ad dominum suum, tristisque ac gemens jacet ad terram prostratus, quasi veniam postulaturus. Affuit qui diceret a ministris regis vaccam fuisse raptam, et secta frustratim ad coquendam positam.

Sanctus vero coram Deo suo querimoniam deponens, totam causam divino commisit arbitrio vinticandam. Rex et familia fame cruciantur, sed nec adhuc spes ulla refectiois datur, aqua namque in qua caro coquenda jacebat, ita sicut quando infundebatur frigida permanebat, nec magis igne incomparabili supposito ad bullicionem movebatur quam si glaciei congeries non modica dempto igne supponeretur. Sensit rex, senserunt sui Dei virtutem Sanctumque carum sibi esse, audierant autem operari; timoreque vehementi percussi sunt, statimque fastu regali deposito humiliatus, omnesque sui pariter contriti corde nudis pedibus incedentes, ad Sanctum venerunt, omnibusque ad pedes ejus in terra pervolutis, Rex suorum advocatus pro se, suosque in ipsum peccasse confessus promittens se iterum non facturum talia, humili prece, et sincera devotione postulavit ut sui misertus omnipotentem se suisque complicibus exoravit. Sanctus quidem Bernacus omni felle carens Dominum suum exoravit, suscipiensque dexteram regem erexit; et sperande pietatis altissimi fiduciam indulsit; vaccam vero in conspectu omnium pristino statui restituit, lupoque iterum custodiendam commisit.

Post hec regem ut deveru a consequenda securiorum efficeret, rogavit ut secum pernoctaret, et quod paulo ante fronte obstinata negaverat, hoc nunc largiflua caritate et

mente benefica gratuito optulit. Rex gratias egit, remansit; quid faciat, qui nichil aut modicum habet in penum quod apponat discumbentibus nisi sperare in Deo ut ipse faciat, qui filiis Israel esurientibus cibaria misit in habundantia, pluitque illis manna ad manducandum. Accessit ergo ad quercum que prope stabat, et per foliis dependentes triticeos decerpit panes quotquot habet necessarios. Unde et quercus panis dum stabit vocabitur. Accessit ad torrentem Caman, quippe prope fluebat, pro aqua hausit vinum ad affluentiam, pro lapidibus de eodem torrente pisces extraxit ad saturitatem. Venit ad regem, et ad suos, fecitque eos discumbere, et escas eis apposuit habunde; manducaverunt et saturati sunt satis, nec sunt fraudati a desiderio suo; post cenam hora instante accumbuerunt, dormitaverunt omnes et usque mane dormierunt suaviter.

Rex mane consurgens suos evigilavit, et secundum hospicii legem, gratias solvens sancto Bernaco dixit, Quia gratuitam beneficentiam tuam accepi ego munificentiam meam tibi gratis largiri non dedignor; in nomine Dei, et Domini nostri Jesu Christi te, et locum tuum totumque territorium ad locum tuum pertinens, nec non omnes in eo commanentes, ab omni regia exactione in perpetuum libero, insuper terram Thelych monachi ditioni tue liberam assigno; qui ergo contra hanc donationem meam de cetero venire persuaserit, Dei maledictionem omniumque fidelium Christi, et meam celeriter incurrat; munus regis sanctus Dei gratanter suscipiens, gratias egit, ipsique sequentibus suis mente devota benedixit. Deinde consolantes se mutuo, divisi sunt ab alterutro. Quot et quantis Sanctus iste effulserit miraculis, dum maneret in corpore, difficile quisquam posset explicare. Placuit demum Altissimo de hoc incepto, et instabili habitaculo sanctum suum eripere, et in celestia gloria inter santos et electos suos feliciter collocare. Transiit autem de hoc mundo vii die Aprilis, jacetque corpus ejus subtus murum ecclesie sue orientalem reconditum. Gratulatur sanctus Dei Bernacus in celis, operanturque mirabilia magna frequenter in terris, prestante Domino nostro Jesu Christo.

II.

Burhedd Beuno Sant.¹

Gwr bonnhedic a oed gynt ym Powys, yn y lle a elwir Banhenic, ger llaw auon a elwit yn yr amser hwnnw Sabrina, yn yr amser hwnn y gelwir hitheu Hafren; ac enw y gwr bonnhedic hwnnw oed Bugi, ae wreic a elwit Beren, verch Lawdden; dnyyon gwirion oedynt, a da oed eu buched, a gorchymynneu Duw a wneynt o bop ffordd or y gellynt, heb eniwed or byd a ellir y doddi yn y herbyn; ac nyd oedd udunt etivedd o vab, a dnyyon oedauc oedynt, vel na byddei blant udunt vyth, canys y ran vwyaf o eu hamser a dreulassant, a chyt gysgu yr oedynt yr ys deudeng mlynedd heb achaws cnawdol y ryingthunt. a hynny oed o hundeb eill deu. Ol dydgwaith, fal yr oeddynt yn ymddan, hwynt a welynt angel yn dyuod attunt ae wisic yn gyn wynnet a'r eiry, ac a ddywedut wrthynt, "Byddwch lawen a hyfryt canys gwarandewis Duw ych gwedi." Ac yna dywaut yr angel wrth y gwr. "Byt heno," heb ef, "gydymdeithas gnawdol rhyngot a'th wraig, a hi a geiff beichiogi, ac o'r beichiogi hwnnw, ef a enir mab i di; a hwnnw a fydd anrhydeddus herwydd Duw a dyn." Ac val y gorchymynnaed yr angel udunt, hwynt a gnaethant; a beichiogi a gafas Beren y nos honno, ac o'r beichiogi hynny, ef a anet mab iddi, ac ar y mab hynny y dodet yn enw Beuno.

A meithryn y mab a wnaethant, yn y un amser y rodi wrth leen. Ac yna yr anfonet ef hyt at Sant a oedd yn ghaer Went; enw y sant oedd Tangusuis, ae rieni ae rhodd-

¹ Allan o Ysgrif yn Llyfrgell Iarll Macclesfield, wedi ei chydmaru âg Ysgrif yn Llyfrgell Coleg yr Iesu, Rhydychen.

assant attau, a hynny o gytundeb. Ac chyt a'r sant hwnnw y bu ef drwy ganhorthwy Duw yn ddysgu yn y wyddiad yr holl ysgrythyr lan. O dyna y dysgawd ef wasanaeth, a rheolau yr Eglwys, ac a kymeroedd urddeb, ac y bu offeiriad. Ac yna arganuu ef Ynyr Gwent, brenhin oed hwnnw yn y vann honno, yn yfudd ac yn ddiweir ac yn hael, ac yn gwneuthur gorchymynion Duw ym mhob beth; ae derbynnyad yn anrhydeddus aoruc, ac yn garedic, a rodi iddaw modrwy eur, a choron, ac ymrodi ehun yn disgybl, ac yn vynaeh i Veuno Sant; a rodi iddo teir ranndir yn Ewas, a'r bobyl oll a oedd ar y rhandiroedd hynny, ae holl da byt.

Ac yn yr amser hwnnw y clefychawd tad Beuno o heint annobeith, ac anvon kennatau at Beuno y vab aoruc, ac erchi iddaw dyvod wrth y uenndit, ae diwed; ac yno dywawd Beuno wrth ei getymdeithion ae ddysgyblon, "Arhoet tri," heb ef, "yma o honawch," heb ef, "yn y dinas hwnn, a mynheu a afi edrych fyn Tat y sydd yn wannglaf." Ac felly y gwnaethant hwy. A Beuno sant ai gorchymynawd hwynt yr brenhin, ac yr wyr da y wlat, ac yntau a aeth rhagddau hyd y lle yd oed ei Tat yn glaf. Ai Tat gwedi caffael kymmun a chyffes, ac a ddiwedd perfeith, a vu varw. Gwedi hynny Beuno a drigawdd ar tref y tat, ac yna y adeilawd ef eglwys yno, ac ae cyssegrwyd yn enw yr arglwydd Grist, ac a blannawd vessen yn ystlys bedd y Dad, a honno a dyfawd yno yn dderwen, dirvawr y bu o faint ac uchder a phrasder, ac ar vrig y preun hwnnw ef a wrthtyfawd kainge hyt y llawr, ac o'r llawr drachefyn yn gyvyuch a'r brig y preun, a thrigiaw elin yr geine ar y llawr, ac velly y mae yn y stat; ac od y Sais rhwng yr elin hono a bon y preun, yn diennod a a byd marw; ac os Kymro a af yno, ni bydd henyd gwaeth.

Ac wedi trigyaw Beuno yno ar dalym o amser, y gadewis tref a Tat, ac a kerdawd raddau hyt att Vaun, vab Brochwel, a hwnnw ai herbymniawd ef yn garedic, ac ynu vonedigeid, o achos y gyveilliach, ae haelioni, ae y fylldawd yn y gorchymynneu Duw. Ac yna y rhoddes Maun dros y eneit ef, ac eneit y Dat Aberriw i Duw a Beuno. A dydgweith val yr oed Beuno yn gorymdeith geyr llaw auon Hafren,

ynghylch ryt, nachaf y cluuet or tu arall yr auon llef Seis yn annoc i gwn y hely ysgavarnog, sef y dywedei y Seis o hyd y benn, "Cergia," sef oed hynny yn y icith ef annoc y gwn; a phan gogleu Veuno llef y Sais, ymchoelut yn diannoc aoruc drachefn, a dyuot att y discyblon, a dywedyt wrthynt, "Gwisgwch am danoch eich dillad vy meibion i, ach archennat, ac adawn y lle hwnn, kenedyl y gwr anghyfyeth a fiaith, a gogleufi y lef tu draw yr auon yn annoc y gwn ar ysgyfarnoc a oresgynnant y lle hwn, ac a fyd eidynt, ac ae kynheliant dan eu meddiant." Ac yna y dywat Beuno wrth un o'e dysgyblon, Bithyliut oed y enw, "Fy mab," heb ef, "byd ufydd y mi, vi a fynnaf trigiaw o honot ti yma; am bendith i gyd a thi, ac adaw gennyt a wnaef croes a wnaethum i." A rhwmwyt bendith Athro aoruc y dysgybyl hwnnw, a thrigaw yno. Beuno a deuth ef ac disgyblon hyt yn Meivot, ac yno y trigawd ef gyt a Thyssiliau deugein niu a deugein nos.

Ac odynd ef o deuth att Kynan vrenhin, vab Brochuel, ac a erchis le i weddiaw dros y eneit ai gyfeilloun. Ac yna y rodes y brenhin le idaw Gwydelwerun, y lle a gafas y enw y gann yr Yscott, A gyuodes Beuno o varu yno, ai wreic a vuassei achosaul y angeu ef. Ac yno gwnaeth Beuno eglwys hyt yr amser y doeth nyeint Cynan o hely at Beuno y erchi buyd idaw, gan drigiaw yno yn wastat. Ac yna yd erchis Beuno y weisson kyrchi ych ieuange yr mynyd, ae lad, ac arluwy buyt yr gwyr a oedd yn y erchi idaw, a hynny aoruc y gweisson, ar kie a rodet ar y tan y mywn crochan y berui y trydedd awr o'r dydd, a hyt brytnhawn y bu ar y tan; ar gwyr heb orffwys yn kynneu y tan dan y crochann a phrytnhawn ny thuymassei y dyfyr etto, ac nyt amliuassei y kie, Ac yna y dywaut un o'r lleygyon yr ysgolheic, "Hwnn, eb ef, o'e gelfyddyt yssyd yngneuthur hynn val na chaffom ni dim i wvyta;" a phan gogleu Veuno yr ymadrodd oe benn, rodi y emeltith arnaw aoruc Beuno; a marw fy ynteu kyn diwed y dydd. Yno ymchoelawd hyt att veibion Selyf, a dywedut wrthunt, "Y peth a rodes ych teit chwi y Duw yn ryd, a vynnwch chwitheu y rodi mal

ardreth a cheithiwet arnaw, os rhodho Duw i mi, ac os gwnel y prof y gwr yr wyfi yn gwasanaethu idaw, na medo ych etifed chwi byth arnaw ef, ach distryw chwithheu o'r teyrnas honn, a teyrnas racllaw;" ac yna val yr erchis Beuno yn y wedi, y kavas.

Odyna y gedewis Beuno y lle hwnnw, ac y kerdawd hyt ygglan Dyfrdwy avon, y geissyaw lle y vediauw Duw, ac nys cavas, ac yna y daeth hyt att Temic vab Eliud, a'r Temic hwnnw a rodes y Veuno yn dragwyddawl, ac yn diosgryn tref; ac yno yr adeiliaud Beuno eglwys, ac y kyssegrwyd y Duw. Temic kynn pen hayach o amser aedewis y lle diffeith hwnnw y Veuno sant. A dydgwaith y daeth Temic a'i wreic yr eglwys i warandaw offeren a phregeth y gann Veuno; ac adaw gartref y verch yn gwarchadaw; a morwyn teckaf yn y byd oedd honno, ac ni rodessit hi y wr etto. Ac val ydoed hi ehun yn gwarchadw nachaf y gwelei hi y brenhin, a oed ar y lle hwnnw, yn dyfod ym mywn attei, a Charadawc oedd y enw; sef a wnaeth hitheu kyfodi yn y erbynn, a bot yn llawen wrthaw. Sef aoruc y brenhin govyn idi. "Pa le yr arhoer y that," "Ef a aeth" heb hi, "yr eglwys, or byt yt neges a vo at evo, aro ef, ac efo a daw yr awr honn." "Nac arhoaf," heb yntau "ony bydy ordderch ditheu y mi." Heb y forwyn, "Ni uedaf i yn ordderch ytt ti, kanys brenhin wyt ti, ac o vrenhined y kanwyt, a minheu nyd kywch vyggwaet, ac a gwedwyf yn ordderch yt; eissoes" heb hi, "aro di yma hyd yn y delwyfi on i sambyr, a mi a wnaaf a vynyich;" ac yn rith mynet y sambyr, ffo aoruc hi a chyrechu tu ar eglwys yr arhoet y that ae mam idi, a'r brenhin ae harganvu hi yn ffo, ae hymlit aoruc, ac a hi yn kaffel drws yr eglwys, ygordiwes aoruc ynten, ac ae gledyf taro y phenn, yn y vu yn yr eglwys, a'r corff o maes o honei.

Beuno ae that ae mam a arganvuant hynny, a Beuno a dywaut wrth y brenhin, gan edrych yn y wyneb, "Mi a archaf i Duw," heb ef, "nat arbetto ef didi, ac nath barcho mwy noc perchaist titheu y forwyn da honn." Ac yn yr awr honno y rodes y brenhin yn llyn tarwd, ac ni welat mwy no hynny yn y byd hwnn. Yna y kynimerth Beuno pen y vorwyn, ac y

dodes wrth y corff, a thanni y mantell elhun ar hyt y corff, a dywedut wrth y that ae mam a oeddynt uch y phenn yn y chwynaw. "Teuch origin, a gedwch hi val yn y mae yn y darffo yr offerenn." A Beuno yna a aberthawd y Duw, a phan darvu yr offeren, y vorwyn a gyvodes yn holl iach; sychawd y chwys y an y hwyneb, ac a gymmerth Duw hi a Beuno yn holl iach. Ac yn y lle y syrthawd gwaet ar y dayar, y kyvodes ffynnawn od yno; ar ffynnawn honno hyd hediw yssyd yno yn rodi y iechyd y dynyon, ac anyveil-leit oe eu heinyeu ae elwyfeu; a'r ffynnawn honno a enwit o enu yr vorwyn, ac elwit ffynnawn Wennvrewy; a llawer a welsant hynny, ac a gredassant y Grist, ac un o'r rei a gredawd yna vu Gatuan brenhin Gwynedd; a hwnnw a rodes y Veuno lawer o dir, a dayar.

A gwedy marw Katuan yd aeth Beuno y ymwelet a Chatwallawn, vab Katuan, a oed brenhin gwedy Katuan, o erchi aoruc Beuno tir y Katuan, kan nyt oed idaw yn y kyvamser hwnnw le i wediaw Duw. nac i breswylaw yndaw. Ac yna y brenhin o rodes y Beuno le yn Aruon a elwir Gwardauc; a Beuno a rodes yr brenhin gwaell eur, a rodassei Cynan vab Brochuel idaw yntau, pan vuassei varw; a'r waell honno a delei trugein muwch. Ac yno yr adeilawd Beuno eglwys ac a dechreuawd adeiliat mur yn y kylch; ac val yd oed ef ar y ddyddgweith yn gwneithur y mur hwnnw, ae disgyblon y gyt ac ef, nachaf y gwelynt yn dyuot attunt gwreic a mab newid eni yn y harffet, ac yn erchi y Veuno vendigaw y mab; heb y Beuno, "Ha wreic, aro origin yny orffennom hynn;" a'r mab yn wylo, ual nat oed haud y diodef. "Ha wreic," heb y Beuno ffest, "o beth yd wyl y mab." "A ur da sant," heb y wreic, "y mae achaws idaw i hynny." "Ha wreic da," heb y Beuno, "pa achaws yu hunnu." "Dyoer," heb y wreic, "y tir yd wyt ti yn y veddyannu, ac yn adeiliaw arnaw yw tref y tat y mab;" Yna y dywaut Beuno wrth y disgyblon "Tynnwch ych dwylaw," heb ef, "wrth y gwaith tra bedydyuyf y mab; a pharatowch yn vy ngherbyt, ni a awn y gyt ar wreic hon ai mab y ymweled a'r brenhin, y gwr a rodes y mi y tref tat ef."

Ac yna kychynnawd Beuno ae disgyblionn y gyt a'r wreic a'r mab, ac a doethant hyt yn Ghaerseint, yr lle yr oed y brenhin, yr awr honn y gelwir y lle hwnnw Kaer-ynarvon. Ac yna dywad Beuno wrth y brenhin, "Pa ham," eb ef "y rodeis ti y mi tref neb na dylyt?" "Pa hachos," heb y brenhin, "py le y mae y neb ae dyly ef." "Y mab," heb y Beuno, "yssyd yn arffet y wreic racco a dyly y tir ac yssyd etiued arnau." "Dyro di," heb y Beuno, "yr mab y tir, a dyro y mynhau tir arall am hynny; neu dyro ym y rod a rodeis i y ti, sef yw honno y waell aryant." Sef ateb a rodes y brenhin trahaus balch y Veuno. "Ni newidaf i," heb ef, "a thidi un tir, y rod a rodeis ti y mi, minheu ae roes-sim i hi y arall." Sef aoruc Beuno llidiaw a dywedut y brenhin, "Mi a archaf," heb ef, "y Duw na bo hir y medych ti ar tir a dayar," a mynet ymeith aoruc Beuno ac adaw ynteu yn emelltigedic. Kevenderw oed y Brenhin a elwit Gwideuit, a hwnnw a gerdawd yn ol Beuno, ac a gordi-wedawd y tu arall yr avon a elwir Seint, lle yr oed Beuno yn eisted ar vaen yn glan yr avon, a hynny a rodes dros y y eneit ehun, ac eneit Idwallon y gevenderw i Duw a Beuno y dref ehun a elwit Kelynnawc yn dragywyddawl, heb val, a heb ardreth, a heb vedyant y dyn o'r byt, na hawl arnei; ac yno y gnaeth Beuno lawer o wyrtheu drwy nerth Duw, y rei ny allei dyn or byt hwnn eu rifaw.

Ac yn yr amser hwnnw ef a damweinawd mynet un o weithwyr Aberffraw hyt yn llys Ynyr Gwent; ac o'r byt nyt oed was ieuange degach no hwnnw; a phan welas merch Ynyr Gwent y gwas ieuange hwnnw, hyt ae minwd hyt na mynheu hi vot hebdaw ef. Ar brenhin a adnabu hynny yn y lle ac ae gwybu, ac a dewissawd rodi gwas hwnnw y verch yn briawt, rac y gymryt yr o honei hi euo o aruer arall; dieu oed gantaw rac tecket y gwas ae advynnet y vot yn vab y vrenhin ac yn dylyedawc. Ac gwedi talym o amser, ef a ymhoelawd y gwas ieuange hwnnw, ae wreic y gyt ac ef, tu ae wlatt; ac a doethant hyt y lle a elwir Pennard yn Aruon; ac yna disgynnassant y ar eu meirch, a gorffwys a wnaethant yno, ac o tra blinder, a lluder kyseu, a syrthu-

awd a'r unbennes; sef a wnaethl ynteu a'r unbennes yn kyscu yn y vedwl kewilydiaw yn ormod y vot yn mynet y tu ae wlat, a gwreic kymoned a honno y gyt ac ef, ac nat oed le ygyrchu a hi; onyt bot yn reit idaw mynet dracheven yr gweith lle y buassei gynt yn ennill y vyt yndaw. Ac odyndyn o annoc kythreul, ae gledyf, a hi yn y chwsc, llad y phen; ac yna kerdet aoruc ef raedaw tu ae wlad a'r meirch da, a'r eur, a'r aryant gantaw hyt at y brenhin. Ac or di hwnnw prynu ygann y brenhin meddyant, aswyd, nyt amgen bot yn distein idaw. Sef aoruc begelyd Beuno arganuot y corff, ag yn ebrwyd diguot y venegi y Veuno hynny. Sef a wnaeth Beuno yna dyuot yn di lesc y gyt a wynt hyt y lle yr oed y corff. Ac yn y lle kymryt y penn ae wasgu wrth y corff, a syrthaw ar dal y glinyeu; a gwediaw Duw val hynn "Arglwydd, creawdyr nef a dayar y gwr nyt oes dim anwybot idaw, kyuoat ti y corph hynn yn iach." Ac yn y lle kyuodi aoruc y vorwyn yvynu yn holl yach; a menegi i Beuno y holl damwein. Ac yna ydywat Beuno wrthi hi, "Dewes ti," heb ef, "ai mynet tu ath wlat, ai trigyaw yma yn gwasanaethu Duw." Heb y forwyn da a addwyn, "Yma, heb hi, y mynnaf i trigyaw ger dy law di ynn gwassanaethu Duw, y gwr am kyuodes i yn vyw o varw." Ac yn y lle y syrthawd y gwaet ar llawr, yr amddangosses ffynawn loew, ac o enw y vorwyn y kauas y ffynnawn y henw, nyt amgen Ffynnawn Digwe.

Ac wedy talym o amser deuth brawt yr unbennes, Idon, vab Ynyr Gwent, hyt at Veuno y amouyn chwaer. A phau deuth ef yno, yr oed y vorwyn y gyt a Beuno yn gwassanaethu Duw; a gouyn aoruc ef y chwaer, a doei hi y gyt ac ef, oe wlat. Ac yna y dywat hi, na mynhei hi vynet, na gadaw y lle y kyuoodyssit hi o veirw. A gwedy gwelet Idon na thyckyei idaw, yr oed arnaw eruynnyeit aoruc ef y Veuno diguot y gyt ac ef hyt yn Aberffraw y eruynneit yr brenhin kymell idaw y meirch, a'r eur, a'r aryant, a dugassei y gwr y gan y chwaer. Ac yna y kerdassant wy eill deu hyt yn llys y brenhin, ac Idon a arganuu y gwr yr oed yn y geissaw. Ac yn y lle, tynnu cledyf a dwyn ruthr idaw, a

llad y benn ; sef aoruc y brenhin yna lldiaw, ac erchi dala y gwr a lldassei y gelein. Ac yna dywat Beuno, “Na dodwch,” heb ef, “ych law ar y gwr a deuth y gyt a miui.” Yna ystynawd y brenhin trwy y lit ymdeith, ac y tyng-hawd y parei ef diuetha y gwr yn diannot onny wnelei Veuno y gwr a ladyssit yn vyw. Sef a wnaeth Beuno yna yndiargysswr gann ymdiret yn Duw, kyuodi yn vyw y gwr a ladyssit. Sef aoruc y brenhin a diuarhey rybroui o honaw y Sant, a rodi yna y Veuno y plas, yn yr hwn y mae, a elwit Beuno.

Llawer o bethau ereill a beidyassam ni, ac wynt a adawsom heb ydywedut rac barunu y llythyr hwn yn angkryno. Ychydic yw hyn o wyrthau Beuno. Ac ny wyr neb dyn a wnaeth Duw yr Beuno ony Duw ehun. A phwy bynnac hysbys yw a wnel da, Duw a vyd kannhorthywr idaw; kybyl a orchymynneu Duw, a wneeu Beuno; bwyt a diawt a rodei yr neb a welei newyn a sychet arnaw; dillat y noeth, lletty y bellynnic, gofuwyaw cleifyon, a carcharoryon a wnaey pob ryw da, or a orchymynnei yr Scrythur Lan y wneuthur a gwmplaei.

Ac val yr oed hoedyl Beuno yn daruot, ae dyd yn dyuot, y seithved dyd gwedy Pasc, ef a welei y nef yn agoret ac englyounn yn gogostwng, ac yn dyrchavel y vyned dracheven. Ac yna y dywet Beuno, “Mi a welaf,” heb ef, “y Trindawt, y Tad, a’r Mab, a’r Yspryt Glan, a Pheder, a Phawl, a Diudevirion, a Deynoel, a’r Seint, a’r Prophwydi, a’r Ebystyl, a’r Merthyri yn ymdangos ym. A mi a welaf ymplith hynny seith angel yn seuyll ger bronn kadeir y goruchel Dat; a holl dadeu nef, ar kannyadau yn dywedyd ‘Gwynvidedic yw yr hynn a etholeisti ac a gymereist, ac a bresswyla y gyt yn dragywyddawl.’ Mi a glywaf,” heb ef, “llef cornn y goruchel Tat yn gwahaud, ac yn dywedut wrthyf, ‘Vy mab i, bwrw di oreilyt dy gnawt y wrthyf, llyma yr amser yn dyuot, ac yr ydys yth wahawd i gymryt y wled ni deruyd y gyt ath vrodyr, trigyet ynteu dy gorff di yn y dayar, dy eneit tithau bydinoed nef a’r englylion ae harwed y teyrnas nef, yr hynn a heideist ti yma drwy di weithred-

oed; yr awr honn mae vyd dydbrawst, pann dywetto yr Arglwydd wrth y saint, 'Meibion bendigedic vyn Tat i, dewch ehwi y veddu y deyrnas a baratoet yeh yn dechreu byt,' lle byd buched heb angheu, a ieuengtitt heb heneint, a iechyt heb dolur, a llewenydd heb tristit; y saint yn y vid uehaf y gyt a Duw Dat yn vnolyaeth a'r angylion. a'r arch-angylion, yn vnolyaeth y Tat, a'r Mab, a'r Yspryt Glan. Amen."

Archon nynheu trugared Duw holl gyuoethauc, drwy gannhorthwy Beuno Sant, val y gallom nynheu gaffel, y gyt ae euo, buchedd tragywyd ynn yr oes oesoedd. Amen.

LLYMA ACH BEUNO.

Beuno vab Bugi, vab Gwnlliw, vab Tegit, vab Kadell Drynlluc, vab Gortegyrun, vab Gorthevyn, vab Gorthgeyrn, vab Rutegyryn, vab Deheuwynt, vab Eudegan, vab Eudegern, vab Elud, vab Endos, vab Endolen, vab Avallad, vab Amalech, vab Belim, vab Anna, honno oed gefnuitherw y Veir wry, mam Grist.

III.

Vita Sancti Cadoci.¹

INCIPIT PREFATIO IN VITA BEATISSIMI CADOCI QUOQUE SOPHIE,
EPISCOPI ET MARTYRIS BENEVENTANE CIVITATIS.

Quondam in quibusdam finibus Britannice regionis, que Demetia vocatur, quidam regulus nomine Gluigijs regnabat, a quo tota ipsius regionis monarchia omnibus diebus vitæ suæ Glenguissig nuncupatur, qui decem liberos progenisse fertur. Cujus primogenitus Gunleius vocabatur; a cujus etiam nomine post patris obitum ipsa quam rexit patria Gundliauc usque in presentem diem vocatur. Cujus germani, ut ingenui et bone indolis fratres, natalicio more, pacifice, diligenterque patrium regnum inter se, secundum eorundem numerum unicuique suam provinciam, diviserunt, excepto solum quarto Petroco, qui transitoriam pro perpetua sprevit hereditatem. Quorum nomina, cum provinciis sibi adjacentibus, hec sunt; Primogenitus quippe Gundleius primariam regni genitoris sui sedem, videlicet Gundliauc sortitur; Eteleic autem obtinuit Eteleichion; Poul, Pennichen; Seru, Seruguumd; Gurai, Gurinid; Mar, Margan; Cettil, Chettgueli; Cornouguil, Cornouguatlan; Metel, Crucmetil. Petrocus autem, unus ex eis, partem cum illis non accepit, qui quidem hujus seculi vanitates momentaneasque respuens illecebras penitus sanctorum exemplo patrum, mundana pro celestibus vilipendere, Deo firmiter cepit adherere, patriam, germanos, cuncta quoque mundana demum

¹ Ex. MS. Cott. Lib. Brit. Mus. Vesp. A. xiv, p. 17. col. cum Titus, D. xxii, p. 51.

deserere; peregrinus quoque nutu Dei in terram Cornubiensium ad territorium quod vocatur Botmenei tandem venit; ibidemque in tota vita ejus Deo devotissime servivit; sed et maximum monasterium eodem in ejus honore constructum est; atque festivitas ejusdem venerabiliter, velut precipue sanctorum Solemnitates, celebratur II Nonis Junii.—Explicit Prefatio.

INCIPIT PROLOGUS IN VITA EJUSDEM SANCTI. AMEN.

Post multum vero temporis intervallum prefatus rex Gundleius, jam regno fretus, quandam nobilissimis ortam natalibus puellam, eleganti quidem specie, sed et forma valde decoram, sericisque redimitam vestibus, cujus nomen Guladus, cujusdam reguli filiam qui vocabatur Brachanus, pro ejus dulcissima fama flagranti affectu, sibi legitime copulari conjugio quesivit. Exin quum plures ad patrem virginis direxit legatos, qui sibi eandem in conjugem despondi obnixius postularent. Pater vero puelle, accepta legatione, indignatus, furoreque repletus, filiam suam illi despondere renuit, atque nuntios despexit, eosdemque sine honore dimisit; quod nimis egre ferentes atque domino suo nuntiantes queque erga eos acta fuerant, redierunt. Quo audito, rex nimia debachans furore trecentos quamtocius armavit vernulas, quo premissam puellam vi raperent; deinde protinus iter arripientes ut ad prescripti reguli curiam ventum est, que vocatur Talgarth, memoratam virginem ante conclavis sue januam cum ipsius sororibus sedentem pudicisque sermonibus vacantem reperiunt; quam statim vi capientes festinato cursu regrediuntur.

Quo accepto, genitor ipsius Brachanus dolore cordis tactus, intrinsecus amissionem karissimæ natæ lugentis, vocavit in auxilium sibi cunctos amicos et concessores suos ad erendam natam suam. Convenientibus autem universis auxiliariis suis, citatis cursibus, persequitur hostem suosque complices; quos cum conspexisset Gundleius, jussit sepius dictam puellam afferi, illamque secum equitare fecit. Ipse

quidem haut fugiendo, ceterum pedetentim secum gestans adolescentulam in equo, exercitum precessit suos milites expectando, et ad bellum viriliter hortando. Brachanus vero cum suis immitem regem suosque satellites audacter aggrediens, prostratis ducentis, persecutus est eos usque ad collem, qui est in utriusque patriæ confinio, qui Britannica lingua Bochriucarn nuncupatur, quod maxilla lapideæ viæ interpretatur. At ubi Gundleius corpore incolumis cum prenotata virgine, licet plurima strage, mestus preliando cum adversariis, terminos terræ suæ attigisset, ecce tres heroes strenui, Arthurus cum duobus equitibus suis, Cei videlicet et Bedguir, super cacumen supradicti collis cum alea ludentes consedere.

Illis enimvero cernentibus regem cum puella sibi appropinquentem, Arthurus ilico libidine in amorem adolescentule nimium succensus, ac iniqua cogitatione plenus consolalibus inquit, "Scitote me vehementer in concupiscentiam puelle hujus quam ille miles equitando devehit accendi." At illi prohibentes eum, dixerunt. "Absit a te tantum scelus patrari; nos enim soliti sumus inopes anxiosque juvare, quocirca huic angustato prelio certaminis, concurrentes cicius subveniamus." At ille, "Quum ambo mavultis ei succurrere quam puellam mihi ab eo violenter diripere, pergite obviam eis, ac quis illorum sit heres diligenter hujus terræ sciscitami." Illis autem confestim abeuntibus, et pro regis precepto sciscitantibus, Gundleius respondit, "Testante Deo, et omnibus Brittanorum peritissimis, istius terræ heredem me esse profiteor." Reversisque nuntiis ad dominum suum, retulerunt quæ ab illo audierant. Tum Arthuro sociisque ejus armatis, in hostes Gundleii irruunt, eosque versis tergis, cum magna confusione ad patrium solum fugaverunt. Tunc Gundleius per patrocinium Arthuri triumphans, ad suum palacium cum prescripta virgine Gladusa perrexit, quod erat situm in illo colle, qui ab ejus nomine deinceps vocabulum Britannice, Altgundliu, id est Collis Gundleii accepit; nam a Gundleio Gunliauc, a Brachano vero Brecheniauc vocatur.

INCIPIT VITA EJUSDEM SANCTI. IX KAL. FEBRUARII.

I. De angelica revelatione, et nativitate Sancti Cadoci.

Igitur peractis his omnibus, Gundleius rex prescriptam genitam Brachani, Gladusa nomine, legitimo sibi sociavit conjugio; quæ concepit, ast mirum dictu per singulas noctes, ab hora conceptionis ejus, in quattuor angulis domus, in qua manebat quattuor lampades igneo splendore coruscantes, quoad peperit filium suum primogenitum visæ sunt. Et in hoc nempe patet omnibus quod infans ab utero matris a Deo constat electus, juxta illud vaticinium Ysaye prophete, “Ex utero matris tuæ elegi te,” Et alibi, “De ventre matris meæ vocavit me Dominus.”

Quadam vero nocte, quidam ex Gundleii latronibus ad quoddam oppidum, in quo quidam religiosus Hibernensis, heremita Deo devotius serviens, nomine Meuthi, habitabat, furandi causa pervenerunt, quos prenotatus Gundleius oppido fures diligebat, eosque sepius ad latrocinia instigabat. Sed idem heremita nullam terrenam substantiam, excepta una bove feta possidebat, omnium illius provinciæ optima, cujus copioso lacte ipse heremita cum suis duodecim ministris sufficienter reficiebantur, quam prenotati fures nequiter furati sunt. In ipsa quoque nocte, quo hoc scelus perpetratum est, Gladusa crebro dicti regis conjunx primogenitum natum peperit. Vox etiam eadem nocte de cœlo in sompnis ad patrem infantis facta est, dicens, “Quidam sanctus presbyter atque anachorita crastino nutu Dei, ad te diliculo veniet, quem cum respexeris humiliter devoteque eum suscipe, ipse quoque genuflectendo medullitus implora, quatinus lavacro regenerationis filium tuum purificet, nomenque ejus Catmail vocabitur. At ubi septimum annum etatis peregerit, eidem regeneratori suo studio informandum tradas.”

Huic etiam venerabili presbitero similiter ipsa nocte apparuit angelus Domini, dicens ei. “Surge velociter, succinge te, et calcia caligas tuas, nam bos tua a furibus exstat ablata,

quapropter ad eam indagandum accelera; Cum vero regis Gundlei ad atrium perveneris, ibi proculdubio eam reperies; quinimo filium ipsius regis apud quem vacca tua tenetur, Dei jussu baptizare festina, deinceps vero postquam septennis fuerit eum sanctarum scripturarum apicibus institues." Prefatus itaque rex, eadem nocte, cuncta que sompniaverit uxori suæ Gladusæ narravit priusquam prenotatus hermita illo pervenisset, indeque illam non minime letificavit. Sequenti etenim die supradictus sacerdos discipulis comitatus Dei amminiculo matutinus, ad adipiscendam vaccam suam ad triclinium in quo dormierat rex profectus; attamen atrocibus ostiariis resistentibus haut introivit; quo comperto a rege celeriter intrare permittitur, restituta sibi bove quam amiserat ovanter suscipitur. Nam vero rex illum respexit, statim ipsum esse servum Dei divino sibi revelatum oraculo cognovit, pronusque demissis obtutibus enixius viro Dei supplicavit quod suum salutis lavacro baptizaret filium. Ille quidem petitionibus inimici sui parens ex angelico precepto puerum baptizavit, juxta illud dominicum preceptum. "Diligite inimicos vestros, benefacite his qui oderunt vos, et orate pro persequentibus et calumpniantibus vos, ut sitis filii patris vestri, qui in celis est." Sed in hujus baptismatis officio, miro prodigio quantus puer foret divina potencia dignatur ostendere. Cum namque vir Dei Meuthi filium prememorati basilei baptizare vellet, ministri regis, nomine Snaudrentia, longo fatigati itinere inopia laticis, querimoniosa vocem audientia Meuthi servi Dei causantur, testificantes se de longe humeris limpham diatim gestare. Respondit eis Meuthi, "Oremus omnes Dominum nostrum Jesum Christum, ut nobis famulis suis, atque huic infantulo ex utero matris a se electo laticem effluentem impertiatur." Completa namque oratione, fons ingens erupit, qui scaturiens effusius fluvium fecit; quo facto, cunctis exultantibus, et Deum laudantibus, beatus Meuthi responsorium dixit fluminis impetus letificat civitatem Dei. Porro cum quædam mulier puerulum ad illum sacrum fontem in ulnis gestaret, qui sancti prefati hermitæ

orationibus nuper de terra erupit, ut baptizaretur, ille de brachiis se ferentis exiliens, tribus saltibus sine cujuspian gestamino, ad predictum fontem convolavit.¹ Quod miraculum ad promulgandam penes se gratiam pueruli divina benignitas peregit; secundum illud Salmographi, "Mirabilis Deus in sanctis suis." Tres istius infantuli saltationes mysticum sancte Trinitatis numerum designant, id est Patrem et Filium, et Spiritum Sanctum, cujus toto conamine jugiter effectui mancipavit obsequium, indies de virtute in virtutem ut Deum deorum in Syon mereretur videre conscendere studens. Postquam autem beatus Meuthi cum solum saltantem conspexit, alacriori gaudens animo maturius eundem in ipso sacro fonte baptizavit, atque pro precepto angelico nomen ei Cathmail imposuit.

2. Qualiter puer Cadocus sancto Meuthio eruditur.

Renatum ergo gratia baptismatis infantem pro baptizantium more prescriptus presbiter parentibus suis reconsignavit, dicens, "Istum puerulum a me angelico jussu lavacro salutis expiatum letanter suscipite, atque a cunctis nocuis rebus septem annorum spacio servate, hisque transactis eum divinis instruendum paginis statuite." His auditu exhaustis pueri genitor sancto presbitero, ait "Tibi pre omnibus Britanniae doctoribus meum filium commendo, quatinus evoluto pre finito annorum curriculo, illum liberalibus artibus divinisque dogmatibus erudias; quia tu es verus Dei cultor, plurimorumque discipulorum peritus doctor." Ad hec Sanctus Meuthi respondet, "Cuncta que mihi preceperis super hoc puerulo, libentius Deo annuente effectui mancipabo." His peractis, ut dictum est, Sanctus Meuthi adepta predicta bove gaudens ad propriam repedavit sedem.

3. De Fonte subito erumpente ad baptismum pueri in ydromelle converso.

Ceterum nequaquam silentio duximus pretereundum quod divina miseratio ad manifestandum crebro memorati

¹ In margine, Seque ter in nomine Sancte Trinitatis in unda submersit.

pueri penes se gratiam, de prefato fonte in quo Sanctus Catmail, qui et Cadocus baptizatus est efficere voluit. In primo autem anno post baptismum Sancti Cadoci, prout a peritioribus Britannorum senibus fertur, in medonis saporem atque colorem conversus est. In secundo vero anno lacteum vero colorem dulcedinemque per totum annum reservavit. Ergo si qui illius patriæ habitatores, in qua fons iste pro premissi heremite oratione et Sancti Cadoci amore de terra ad eorundem utilitatem scaturavit, bibissent, nunquam defecisset, nec sua dulcedine amisisset. At ubi maxima lis atque dissentio inter iniquos heredes orta est, ita ut illius fontis causa dirius alterutrum pugnarent, plurimaque ex eis perpetrata strage, centum videlicet viris rusticani agminis trucidatis, multis que vulneratis, tandem reliqui sanguinolentis vestibibus ac caballis ad proprias remearunt sedes. Icirco Deus omnium largitor bonorum, qui per hunc fontem benevolentiam ostendere dignatus est, per eorum quoque nequitiam atque injuriam indignatus ac exasperatus, premissa scatebre liquorem in suæ insipidatis naturam redire fecit, secundum illud Moysi, “Abseondam faciem meam,” inquit Dominus, “ab eis, et considerabo novissima eorum, generatio enim perversa est et infideles filii.” Evoluto ergo septem annorum lustro, cunctis hujus mundi spretis illecebris, sponte cum parentum licentia puer Cadocus se magisterio pii baptizatoris¹ sui Meuthii sacris apicibus disciplinisque liberalibus imbuendum tradidit. At ille grantanter eundem suscipiens ex angelico precepto, studiosius illum Donato Priscianoque, nec non aliis artibus, per annos duodecim diligentius instruxit. Ut igitur piæ memorie Cadocus puerilem decucurrit etatem, Deo nimium devotus cepit existere, et ad sempiternæ vitæ patriam totis viribus anhelare moribus egregiis, puericiam superans nulli animi voluptati contulit. Nam illud Evangeliste de puero Iesu, ex isto etiam ipsius famulo indigne dici crederet. “Puer crescebat et confortabatur, et Spiritus Dei erat cum illo.”

¹ Regeneratoris, scribitur quasi emendatio.

4. De animadversatione rustici puero Cadoco ignem dare nolentis.

Quodam quippe die foco eorum extincto supradictus presbiter auditori suo caduco precepit ignem ad coquendam escam deferre. Ille nimirum preceptoris sui mandato obtemperans extemplo ad trituratorium sive segetis excussorium, in quo manebat quidam doctoris ejus servus, nomine Tidum, in illa hora avenam siccans perexit, obnixius flagitans quo sibi ignem ad magistri opus tribueret. Ast stolidus rusticus ille petitionem ipsius respuens, illi se daturum renuit, ne carbones in birro suo arduentes deportaret. Ipse autem in Domino confidens, carbones ignis in clamide suo suscipiens, ad eruditorem suum inusta veste attulit. Sed non est reticendum quod ille rusticus dignam obstinationis suæ animadversionem velocius presensit. Nam puer revertendo in rusticum respexit, erectis in celum luminibus Dominum precabatur, dicens, “Queso te Deum Patrem omnipotentem celi et terre conditorem, qui servis tuis calcandi scorpiones, extinguendi venena, demones fugandi, cecos illuminandi, leprosos mundandi, infirmos sanandi, feroces domandi, peccatores atque impios subjugandi, in terram potestatem contulisti, auribus percipe preces meas, quatinus iste rusticus suorum fomento titionum cum tritatorio et farre suo pariter concremetur, suumque trituratorium sit maledictum a Deo, ita ut nullus alius post ipsius obitum illo utetur in evum, suaque soboles aliis gentibus sit subjecta. Non ideo, Domine, his obsecrationibus bonitati tuæ supplicavi, quo prescriptum peccatorem optarem in suo flagitio condemnari, cum Dominus dicat, ‘Nolo mortem peccatoris, sed magis ut convertatur, et vivat;’ Et Paulus, ‘Non reddentes malum pro malo, nec maledictum pro maledicto, sed e converso, benedicientes.’ Verum uti virtus divina et potestas in hoc mundo esset scelerosis manifesta, teque magis paverent, tibi quoque ministrantibus resistere abhorrarunt, quemadmodum in Daniele legitur, Paveant omnes habitantes terram Deum Danielis, quia ipse est liberator et salvator, faciens mirabilia in celo et in terra.”

Finita supplicatione, seque retro prospiciente, ecce triturato-

rium ab ipso anatematizatum cum stolido villano superius declarato succensum prorsus exurit. In illo etiam loco in quo trituratorium seu excussorium illud situm erat, post illius adustationem fons horribilis in memoria hujus divine vindicte emanavit, qui pullum paludem ibidem efficiens hactenus in memoriam illius rei permanet.

Docilis autem puer Cadocus, quamtotius regrediens carbones ignis ab inusto birro, sub oculis sui preceptoris projecit. His ut dictum est perpetratis, ait ei senior, “*Karissime discipule, serve Dei clecte, mihi diutius docere non licet.*” His acceptis bone indolis adolescens verens ne doctoris ipsius indignationem forte quopiam commisso promeruisset, cum gemitu suspirans, inquit, “*Ut quid mihi preirasceris, ac furor tuus super me velut ignis succenditur: Nunquam inobediens usque tibi verbo vel opere fui, an accusator, et susurro inter fratres extiti?*” Respondens autem Meuthius, ait, “*Nequaquam, sed utpote legitur in Evangelio de centurione, Christum quo suum curaret puerum flagitante, dixit illi, ‘Domine, non sum dignus ut sub tecto meo mecum amplius habites,’ ac a me lectionem recipias, nam tua sapientia meam excedit scientiam; et innocentia tua meam supereminet prudentiam, meque modis omnibus sanctior extas; iccirco cum divino presidio meaque benedictione angelis te ubique comitantibus, quocumque decreveris prospere perges.*” Tunc sacer Meuthius cogitans de sacro supradicto igne post Cadoci discessum, quem ille nullatenus ausus est uti, abiit ut tanquam preciosum thesaurum in cimiterio defossum occuluit. Ab illo siquidem die, usque ad tempus Hiuguel regis, filii Ougueni regis Morganensium, universis fuit notus locus ille, ubi sacer ignis a Sancto Meuthio erat reconditus; nec non omnibus advenientibus eo cum suis pecoribus diversa clade percussis, sanitatem divina miseratio conferre solebat; donec quid malivulus Dei largitioni in salutifero igne hominibus collatæ invidens, ne cujusquam morbum curaret infeliciter locum ignemque denegando delevit. Deinde hactenus ignis locusque mansit incognitus nulli hominum salutem tribuens.

5. De discessione Cadoci ab ejus preceptore, et permissione tributa itentis cum porcella.

Igitur Sanctus Cadocus a sepius memorato informatore suo mestus discedens, crebris gemitibus locum aptum ad Dei servicium diligenter quesivit, nec diu voto frustratus. Tandem ad quandam vallem spinis tribulusque obsitam devenit; ibi nempe lassitudo paululum sub umbra pomifere arboris pausare coegerat; ast sues inpascentes illo conspecto perterriti, citato cursu, ad subulcum confugerunt. At ubi porcos pavore conterritos intuitus est, repletus ira concitus surrexit suamque hastam arripiens quaquaversum in spilionis more quoque perscrutans, uti perciperet quis vel quid suos porcos terreret. Unde contingit eum supervenire ad locum quo Sanctus Cadocus orabat penes prefatæ arboris radices, illumque intuitus furum esse autumans, quem librata sursum dextra mucrone lanceæ terebrare conatur; sed Deus ex alto nequitiam subulci prospectans protensum lacertum ilico fecit obrigescere; ita ut nec illum ad se retrahere, nec inantea extendere valuit, visumque utrumque luminum statim amisit. Ita non dubie venerabilis Cadocus discrimen rabiemque furibundi subulci, nutu Dei laudabiliter evasit.

Subulcus autem miserandis vocibus clamans, pedibus ac leva solotenus palpans hoc suorum detrimento membrorum, cognovit Cadocum Dei famulum esse quem nescius occidere volebat, illumque miserabiliter in hunc modum affatur, "Enixis vestram pietatem depono precibus quatinus pro ineffabili Dei misericordia me incorporeis arcatum divina ultione vinculis meos miseros artus solvas, ac meæ cecitate lumen ablatum concedas." Ad hec Sanctus Cadocus, "Tibi sanitas a Deo concessa non est, annon quum ad dominum tuum, scilicet Poul Pennychen pervenias." At ille, "Animadvertite, fidelissime serve Dei, me geminis orbatum luminibus meumque miserabile corpus velut ferreis catenis connexum, quamobrem hinc uspiam migrare nequeo." Cui Cadocus inquit, "Crede tantum quam Deo cunctaabilia sunt in cælo, et in terra." At ille respondit, "Credo domine." Rursusque

beatus vir ait ad eum, "Qui ceci nati oculos aperuit, et quadriduanum Lazarum de monumento suscitavit, ipse tuos oculos aperiat, omniumque artuum tuorum in presentia domini tui, et ejusdem consessorum citissime medela largiatur; tibimet eciam precipio quatinus cum que domino tuo quæ tibi per me a Deo sunt illata nunciaveris, receptoque luminum visu, eum mei vice salutes, et velocius ad me veniat quo ejusdem aspectu pariter et affatu potiri merear attentibus postules; patruus enim meus est." His acceptis, cecus atque calamitosus extemplo surrexit de pollicita sibi per Dei misericordiam sospitate nichil hesitans, nutanti gressu Dei ducatu ad portam atrii, quo dominus ejus habitabat, quod Britannice Nant Poul vocitatur, inestimabiliter progreditur: cecaque fronte fores pulsans, voce magna ostiarios exclamat, et ingressum flebiliter exorat. Janitores etenim illum intuentes, ipsiusque calamitate compatientes, quomodo visum amiserit, aut unde tanta debilitas ei acciderit, sollicite percunctantur. Ille plane nil respondendo conticescens, in aula domini sui ingreditur, eique astans cuncta sibi que a Deo per Sanctum Cadocum fuerunt illata ab eo dicta luculenter insinuavit. Cui necdum verba finienti penitus, cecitate depulsa pristinus visus redditur, ab oculis ejus velud squame piscis decedentes, arentique dextre genium roboris restituta est virtus.

His auditu visuque perceptis, premissus Poul vehementer admirans, mandatumque viri Dei gaudentur cum exultatione suscipiens, arbitratus Sanctum Cadocum temporalem gloriam regnumque terrenum velle Dei servitio preponere continuo, se preciosiori vestium cultu induit, cum duodecim electis militibus prescripti subulci ducatu ad virum Dei letanter perrexit, eundemque sub umbra predicte mali orantem repperit. At non modo verum ille, etiam cuncti commilitiones ejusdem, statim caballis ejus descendentes, pedibus beati Cadoci pervolvuntur, ipsumque talibus adoriuntur, "Nos de tuo felici adventu dignas Deo gratiarum actiones referimus, plurimumque gavisuri; si neglecto religionis cultu, regali sceptro, prout dignitatem tuam decet,

te donari promiseritis, quandoquidem principalis hujus regni heres es, tibi que tocius regni jura competunt, omnesque tuæ ditioni subjeciemur.” Quibus Sanctus Cadocus, “Divine religionis cultum pro fallacis mundi oblectatione nullatenus deseram, nec celestibus terrena preponam, neque sempiterna pro momentaneis spernam; ceterum unius tugurii locus de tota terra tua michi sufficiet.” Respondit ei subregulus, “Arbitratus sum te pregrandia xenia rogaturum, nunc vero minima flagitas, unde pro veri arbitrio locum eligens posside.” Cui beatus vir ista exequitur, “Tedet me hujus solitudinis diversa loca lustrare, hanc autem vallem ab humana non parum habitatione remotam pre omnibus ad inhabitandum, eligo hicque cum meis consodalibus clericis Deo devocius obsequendum operis precium duco, secundum illud psalmodi, ‘Hæc requies mea in seculum seculi, hic habitabo quum elegi eam.’” His hujuscemodi patrat, ac postulata mansione beato Cadoco sponte contributa, prememoratus subregulus repedavit ad propria.

Venerabilis igitur vir sequentem cum clericis suis obsecrationibus ad Deum continuabat noctem, quatinus locum sibimet construendi insinuaret, ac fructibus avulsis in planum redigeret. Nam in ipsa valle nil aridi extitit, sed purulenta palus, nichil preter arundinetum diverso reptilium et colubrorum genere refertum gignens, excepto unius rubi ambitu, subtus quem ingens aper nivei coloris suos anfractus habebat; medio quoque ejusdem rubi vertice, cignus annuatim nidificare solebat. Ut autem venerandus heros orationem compleret, ecce Angelus Domini apparuit in sompnis, dicens ei, “Oratio tua a Domino exaudita est, ergo mane diliculo surgens, locum edificandi oratorii complanatum atque inundatum invenies; cumque ibidem deambuleris setosum grandævumque aprum candidum gressuum tuorum strepitu perterritum exilire perspicias, ibique fundamentum templi tui in nomine Sancte Trinitatis jacias; deinceps quippe quo aper denuo substiterit dormitorium instituas, indeque qua cursus sui stationem tertiam fecerit, refectarium tuum construas.” Surgens autem mane Sanctus

Cadocus, secundum angeli revelationem quæque aspera atque dumosa Dei nutu solotenus in directum conspexit reducta. Venit itaque venerandus vir ex angelico jussu ad prefatum rubum mediæ vallis expiati ob cujus incessus sonitum immanem singularem aprum exurgere, cignumque nivei coloris timore nido depulsum avolare contemplatus est. Aper namque haut procul a prenotato spineto cursum sistit, et quasi locum designando Sanctum Cadocum respiciens, paululum ulterius progreditur, iterum etiam paulisper cursum continuans subsistit. Beatus igitur vir ternas apri stationes trium virgularum affixione notavit; in prima denique statione insigne monasteriolum ex lignorum materie, in secunda refectorium, in tertia demum dormitorium edificavit.

6. Qualiter vir Dei primum monasterium construxit.

Postquam autem hoc miraculum cunctis Occidentalium Brittonibus promulgatur, ex variis totius Britanniae oris quamplures clerici ad Sanctum Cadocum adinstar fluminum solotenus avidius confluerunt, ut sapientiam actusque illius imitari mererentur, omnes enim qui Dei constantius obsequiis insudabant, divinisque Scripturis operam dabant, alacriter semper suscipiebat. Dehinc cepit vir venerandus vastum acervum de terra erigere, atque in eodem pulcherrimum cimiterium in honorem Dei dedicatum facere, quo fidelium corpora circa templi ambitum sepelirentur. Completo denique acervo, necnon in eodem cimiterio confecto, quatuor immensas calles in transversum quatuor declivia montium suam cellam ambientium ex aviis per vias fecit, sequendo corporaliter, ac spiritualiter evangelicam doctrinam, quæ ait, "Parate viam Domino, rectas facite semitas ejus." Similiter iste vir Dei non modo manibus corporaliter operando prava indirecta et aspera in vias planas direxit, verum etiam nonnullorum corda diversis erroribus hispida ac perversa in viam Domini rectam convertit. Item alium sibi locum elegit, et in illo alium tumulum in modum urbis rotundum de limo terræ exaggerari, ac in tumulum erigi fecit,

quod Brittonum idiomate *KASTIL CADOCI* nuncupatur. Idem etenim manuum suarum operibus par duxit vitam transigere, metuens alterius labores otiose comedere, sperans aporiamine presentis sudoris, se transmigraturum ad gloriam perpetue quietis, secundum illud Psalmographi, “*Labores manuum tuarum qui manducab,*” et cetera. Et apostolus, “*Unusquisque vestrum manibus suis operando laboret ut habeat unde tribuat necessitatem patientibus,*” et rursus, “*Nullus ex vobis panem ociosum comedat; et qui non laborat, nec manducet.*” Iste quidem licet plurimorum agrorum possessor extiterit, in uno tamen fertili jugere annonam serere consuevit, qui indigenarum lingua *Eruguenn*¹ vocari. Notumque sit universis pii patris Cadoci vitam legentibus atque audientibus ipsum juger ob benedictionem et sanctitatem viri Dei hoc venerabile vocabulum obtinuisse.

7. Quomodo Cadocus ad Hiberniam transfretavit.

Contigit igitur quod in una dierum post multum temporis intervallum, beatus Cadocus discipulos suos hujusmodi affatus est, dicens, “*Fratres mei dilectissimi, jam flagranti desiderio ad Hiberniam discendi gratia, transfretare glisco.*” At illi respondentes inquirunt, “*Scimus quidem, benigne preceptor, te que Dei sunt velle, tuamque ex Dei voluntate pendere sententiam, quippe quodcumque ab eo poposeris e vestigio impetrabis; nichil enim pravi, neque perversi sentis, sed in divinis Scripturis jugiter meditari melius fore noscis; juxta illud proverbiorum Sapientis, ‘Fili, a juventute tua excipe doctrinam, et ad canos invenies sapientiam, et erit tibi tanquam pater et mater.’*” Postque lembum sibi robustum pice oblitum in portu pelagi parare jubet, ut in eo tutius Hiberniam navigaret. Convenientes autem ipsius quique discipuli, in hæc verba prorumpunt, “*Domine, quocumque ieris, te sequimur.*” Ait illis, “*Quidam vestrum mecum proficiscantur; alii autem hic maneant, ut meum monasterium oppidumque fideliter servent, donec veniam.*” Et

¹ Id est, Candidus juger.

factum est ita. Transfretavit itaque Sanctus Cadocus Hibernicum mare, tempestiveque prospero cursu appellitur. Qui maturius inter Hibernenses veniens, precellentissimum illius gentis didascalorum studiosius astipulando indagare satagit, quatinus ab illo septem liberalium artium disciplinis profectius informaretur; qui fluentia doctrina flagrantius sitiens, ad principalem ejusdem patriæ civitatem quæ Lismor Muchutu vocatur, tandem pervenit prospere. Ibidemque a doctissimo illius pagi magistro totiusque cleri contubernio gratanter susceptus, pro sui sanctitate ac humilitate, nomine primoris Sancti ejusdem civitatis, Muchutu, scilicet, eum cognominaverunt; quo cum illo summo doctore tribus annis mansit, donec perfectionem totius occidentalis scientiæ adipisci promeruit. In eadem civitate atque monasterium in honore Sancti Cadoci constructum esse ferunt.

8. Quomodo Cadocus ab Hibernia repatriavit.

Evolutis tribus annis, cum copioso clericorum Hibernensium atque Brittonum comitatu de Hibernia celeberrime repatriavit, inter quos religiosi doctissimi viri Finian videlicet Maemoil, atque Gnavan, celebriores totius gregis discipulorum peritissimeque Brittonum extitisse feruntur. Dehinc vero Brittanicum litus attigit, cum suis clientibus in partes Brecheniauc secessit, acceperat enim quendam famosum rhethoricum, cui nomen Bachan, nuper de Italia ad illas horas advenisse. Ut autem beatus Cadocus famam ipsius scientiæ auditu percepit ab illo Romano more Latinitate doceri non minimum optavit. Facta est autem in illa tempestate fames valida in regione Brecheniauc. Cum sanctus vir ad prememoratum dogmatistam venisset, tunc Sanctus Cadocus suppliciter rogavit quo suum dignaretur suscipere discipulatum; cui ille respondit, "Fili mi, presto sum, ceterum admodum timeo ne tibi condiscipulis tuis victus deficiat, et inedia afficiamini." His auditis, vir Domini in Domino valde confidens, obsecrationibus quoque insistens, mestas genas lacrimis rigavit, quo sibi super his ab omnium largitore consuleretur; quocirca in illius diei articulo con-

tigit quendam murem de sua egressum caverna granum frumenti more ad beatum Cadocum concite ‘deferre, et super tabulam ante ipsum positam ludenter illud suis obtutibus preponere. Idem etiam mus septies eundo et redeundo, totidem triticea grana, et in suo volumine abdidit, animadvertens indicio divinam sibi adesse miserationem. Tandem vero itidem musculum comprehendens pede ligavit, ut hujus rei archanum diligenter indagaret; deinceps predictum scolasticum accersiens, grana depromsit, queque gesta erant etiam ei nucleatius intimavit. Cognoscentibus siquidem utrisque miraculum a Deo sibi propalatum, inito consilio, Cadocus a quadam vidua prolixum ac gracilem filum peccit et accepit, quo pede muris innexo se precedentem laxato filo sequitur, donec idem reptile ad quendam tumulum, sub quo erat pulcherrima subterranea domus antiquitus fabricata purgato tritico referta, venisse. Ibi per opacum foramen interius mox illapsus, citiusque regressus, unum, ut prius frumenti granum in ore suo reportavit. Attamen quis eandem domum patrasset, seu quis ibi tam magnæ quantitatis triticum reposuisset, huc usque constat incognitum. Verum certissime scitur id esse divinum munus ob suam sodaliumque propulsandam egestatem, famulo Dei contributum; quo viso, Sanctus Cadocus ad suum preceptorem, consoladesque reversus queque contemplatus fuerat eis nuntiavit, quum magister in hunc modum alloquitur. “In hoc cognosco quod verus Dei cultor es, et ab illo corroboraris in universis itineribus, quamobrem avidius ex toto corde meo desidero, quo legendi gratia quoad tibi placuerit, mecum consistas.” Ista vero cum predictus Dei famulus auribus hausisset, non minimum gavisus, inquit. “Si jubes, Domine Pater, hoc dominicum munus frumenti egenis et famelicis istius patriæ, erogabimus neu nobis illius sapientis sententia merito inferatur. ‘Qui abscondit frumentum maledicetur in populis; benedictio autem super capud tributientium.’” Habitatum ergo cum prememorato doctore

¹ *Concito*, forte.

sibi a Deo collatam annonam cunctis indigentibus unicuique pro modulo suæ penuriæ distribuens. Porro latius hoc miraculo per provinciam crebrescente, Brachani auribus avi beati Cadoci digna admiratione letus rumor insonsuit, qui partem agri illius, in quo triticum repertum est, qui Lannspitit nuncupatur, viro Dei donavit, in quo loco sanctus vir monasterium sibi edificavit.

9. De reditu beati Cadoci ad ejus precipuum monasterium.

Beatus igitur Cadocus ut efficaciter disciplinarum doctoris se senserat imbutum, suo didascolo Brachano, ac quibusdam clientium ejus suum oratorium commendans, ad proprias sui cari ruris sedes Landcarvan scilicet remeavit. Aliud quoque miraculum ejusdem venerabilis patris fertur fuisse; nam cum ad proprium oppidum Landcarvan, ex quo diu discesserat, repedasset, suum principale monasterium dirutum, tignisque laquearium rudere per cimiterium dispersis intuitus, ruine condoluit, gliscens illud, Deo conveniente, de novo re-edificare. Accitis ergo cunctis clericis, operariisque nonnullis, ad silvam cum omnibus ad deferendum lignorum materiem tetendit, exceptis duobus effebis, Finian videlicet et Macmoil, qui cum viri Dei licentia quo lectioni vacarent remanserunt. Tum repente economus, cocus, atque sepeliarius venientes objurgati sunt eos, dicentes, “Quamdiu inobedientes nilque boni gerentes cum condiscipulis vestris, operari indignantes, panem otiosum comeditis; eja properantius ad nemus euntes, lignorum materiem cum sociis vestris ocus huc advehite.” At illi respondentes, inquit, “Numquid more boum plaustra gestare valemus?” Ipsi vero geminos cervos juxta lucum stantes deridendo ostendunt eis, talia prosequentes, “Ecce duo robustissimi boves secus silvam stant, materius¹ pergentes, comprehendite eos.” Ipsi vero pergentes, apertum codicem pre magna festinatione, quo sedebant sub divo apertum relinquentes;

¹ Pro *maturius*.

cervos in nomine Christi se prestolari jusserunt, qui statim sue ferocitatis obliti, mansuetius operientes illos indomita colla jugo submittunt.

At illi nimia trabe quum vix quattuor robusti boves attrahere possent, illigata jugo cervis imposito, illos velut domesticos boves domum obligunt, ibique jugo disjunctos, ad pascua redire permittunt. Intuens autem Sanctus Cadocus nimium hoc facto admiratus, suscitatus est eos, inquit, "Quis vobis imperavit ad me transire, sine lectione dimissa, lignis attrahendi operam dare?" Illi vero invectiones trium prescriptorum virorum in illos stomacantium ei narra-verunt, Qui furore succensus, hujuscemodi maledictione pre-memoratis tribus officialibus jussit, "Hoc faciat eis Deus," et addat, "ut illi tres pessima morte gladio, seu fame necati deficiant." In ipsa plane hora, qua hec fiebant per univer-sam illam regionem horrisonus imber decidit, vir Domini premissos discipulos quo illorum reliquissent codi-cem inquisivit. At illi paventes dixerunt, "Quo sedebamus lectioni vacantes ejus pre nimia properationem immemores, apertum sub divo dimisimus." Vir autem Dei illo regressus, librum, a pluvia penitus illesum nimis admiratus inuenit. Iccirco liber ille in memoriam beati viri, Britannica lingua Cov Cadduc, id est Memoria Cadoci vocatur. In eodem quoque loco in honore Sancti Finiani sita fertur capella, quo liber ejusdem inter imbrum procellarumque turbines aridus, et a pluvia extorris est repertus. A duobus vero su-pradictis cervis, more boum subjugatis, sive plaustrum ge-rentibus, principale Sancti Cadoci oppidum a priscis Brit-tonum colonis Nantcaruguan, id est vallis cervorum, inde Nancarbania ex Valle scilicet et Cervo, vocabulum accepit.

10. Qualiter Sanctus David ex angelico jussione sinodum congregavit.

In illo tempore quo hec peragebantur, Sanctus David ve-rus Dei confessor atque Pontifex, magnis virtutibus in Brit-tannia claruit; ad quem a Deo missus est angelus, dicens ei, "Surge, ne tardaveris, omni clero senioribus, atque natu

majoribus congregatis, Sinodum constitute.” Cul beatus David “Presto sum,” inquit, “te jubente, quicquid beneplacitum Domino fuerit, si dignus essem perficere, verum me multo genere dignior, sanctitate prestantior, sensu sagatior eloquiisque sapientior ad coadunandam Sinodum ex Britannicæ satrapis editus, cui nomen Cadocus, in Gleuguisig habitat, sine licentia cujus, et amminiculo, tam grandem rem incipere minime presumo.” Ad quem angelus, “In minimo meis obtempera jussionibus, nec illum ullum modicum metuas, nil enim in hac actione tibi met officiet, quum in presens peregre proficiscetur, ceterum enimvero pro angelico relatu utrumque perpetratur.” Cadocus quidem peregrinatus est, David vero post ejus discessionem magnam Sinodum in civitatem Brevi congregavit.

11. De peregrinatione viri Dei, et conceptum sterilis reginæ ejus precibus.

Igitur Sanctus Cadocus sine nummis et sacculo profectus, ratam in Deo fiduciam habens, qui ait, “Dico vobis ‘Ne solliciti sitis anime vestre, dicentes quid manducabimus, aut quid bibemus, neque corpore vestro quid induamini.’” Et rursum, “Primum querite regnum Dei, et justitiam ejus, et hec omnia adjicientur vobis,” et cetera. Perrexit autem venerabilis vir benigneque suscipitur ab omnibus ubicunque pervenit. Exinde paulo post, illo pontum transfretante, sinistris aurarum flatibus inturgescitibus, in insulis Grimbul appellatur. Ascendit autem inde ad quendam regionis illius civitatem, in qua ditissimus quidam rex degebat, cujus uxor sterilis existebat; quam verbo sepenumero exprobando irritabat, dicens, “Discede a me, quia conjugali marito digna non es; tua namque vulva constat a Domino maledicta, quoniam non das fructum in terra.” Audiens vero regina quod Sanctus Cadocus in civitate venisset, festinanter occurrit ejus vestigiis, pervoluta flebiliter ipsius benignitatem in hunc modum exorans, “Queso te, serve Dei fidelissime, quod pro me misera ancilla tua, et mariti erumpuis,¹ ad

¹ Sic in MS.

Dominum intercedere digneris, sterilitatis enim opprobrio quolibet morbo graviore afficior.” Reliquum vero vulgus sequebatur eum nimium de ejus admirans cursu, quasi ex uno ore cuncti pariter dilectum Dei virum pro ea enixius exoraverunt. Beatus vero Cadocus ait illi, “Vade in pace, Deus det tibi petitionem quem rogasti.” At illa subjunxit, “Utinam inveniret ancilla tua gratiam in oculis tuis, si enim filium aut filiam genuero, Dei servitio cunctis diebus mancipabo, tueque tutele reconsignabo.” Cognovit ergo rex eadem nocte conjugem suam, et recordatus est Dominus illius, que concepit, ac deinceps demum filium peperit, vocavitque nomen ejus, Elli.

Exinde dilectus Cadocus secessit in Gretiam, tandemque devenit Jerusalem; quo Christus natus, passus, et sepultus est, a mortuis resurrexit, et celum ascendit. Et ut verius fertur, attributa sunt ei a Domino illarum gentium idiomata, per quas eundo et redeundo transibat, loquebaturque variis linguis, ad instar primitive ecclesie in discipulorum Christi tempore. Quadam siquidem die, ipso circa templum Domini deambulante, tria pulcherrima saxa, atque ad Christi officium efficiendorum, videlicet altarium aptissima, in cimiterio conspicatus est, inquit, “Utinam hii tres decentissimi lapides, nutu Dei levi volatu, in modo volatilium ad meum carum monasterium forent translata.” Post trium autem annorum curriculum, isdem ad prefatas insulas reversus est; ibidemque puerum Ellinum repperit, quem premissa sterilis regina post ipsius abscessu, eodem interveniente, enixa fuerat. Accepit ergo eum pius Cadocus, atque in propriis humeris gestavit, eumque contuens ab omnibus nocuis educavit atque instruxit; diligebat enim eum valde super amorem genitoris et genitricis, quod mater illum Deo voverat, sibique servandum tradiderat, quum quidem Dei servus electus esset.

12. De quodam satellite, qui velut fumus disparuit a facie Cadoci.

Quidam malitiosus lictor, nomine Caradauc, pendium in pago Gundlianc extitit, pii Cadoci consanguineus, qui propter invidiam, post illius peregrinationem, Cimbelinum patru-
elem ipsius trucidavit. Cumque comperisset quod memoratus vir repatriasset, nimio pavore perterritus a facie ejus celerius aufugit; deinde sancto viro illo persequente, sub oculis ejus tanquam pulvis, aut fumus a facie venti, nutu Tonantis, evanuit. “Tu affuisti, Christe, tuæ majestatis potentiam exercendo, qui ubique humiles in te credentes exaltas,” ut scriptum est, ‘Nimis honorati sunt amici tui Deus,’ et cetera.

Porro postquam vir Dei ad suum proprium cenobium remeasset, eadem tria optata saxa que tantopere prius in Jerusalem desideraverat, quatinus in ipsius templum essent allata, idem in suo monasterio devotius orans, tria altaria ibidem fuisse intuitus est, quorum unum dedit Elli, aliud Macmoil, tertium vero sibi retinuit.

13. De predonibus tellure absortis.

Huic miraculo aliud non dissimile divina potentia ad declaranda viri beati merita peregit. Erat quidam dux, nomine Sauuil, haut procul a cenobio illius degens, qui scelerosis refertus affectibus, cum suis complicibus ad ejus habitaculum veniens, cibus illinc potibusque vi direptis, atque tam ipso quam universis satellitibus ejus edentibus invicem, et bibentibus; clerici quoque super tanto dedecore flagitioque gementes, in ecclesiam ingressi, adventum viri Dei, nam identidem casu deerat, invasorumque castigationem a Domino devotius efflagitabant. Cumque magno flerent eju-
latu, et exinsperato sanctus vir adveniens causam tantæ mœstitiæ diligenter ab eis inquisivit, quibus occasionem allegantibus integro vultu ait, “Patientiam habete, quia patientia est mater omnium virtutum; sinite eos corda sua in crapula et ebrietate gravare, temulentique simul consopientur; eisdem vero in sopore depressis, acutissimis novaculis dimidiam partem barbarum comarumque suarum in opprobrium illis sempiternum raditote, nec non et labra suorum caballorum auresque pariter incidite.” Feceruntque quemadmodum

præceperat eis. Deinde predones infausti parumper superfluitate escarum sompno digesti, tandemque pre nimia temulentia dementes experrecti, sonipedes ascendunt, iterque suum quamtotius arripiunt. Tunc vir Dei dixit clericis suis, "Induatur unusquisque vestrum vestimento suo et calciamento, euntes sibi obviam, alioquin morte moriemini, revertetur enim hostis vester, et interficiet nos gladio, a majore usque ad minorem, ubi se a nobis illudi animadverterit." Induti sunt ergo singuli vestibus suis, coopertus et etiam Sanctus Cadocus indumento suo; secutique sunt eum fere quinquaginta clerici obviantes funesto tiranno cum canticis et ymnis et psalmis. Cumque conscendissent quendam acervum, Sauuil pennuchel et satellites ejus descendebant in occursum eorum; tunc coram oculis servi Dei terra aperuit os suum, et absorbit tirannum vivum cum suis propter illorum nequitiam, ne Dei virum cum clericis ejusdem atrociter necarent. Fossaque usque in hodiernum diem cunctis transeuntibus liquet qua absorpti sunt, que patula semper in hujus rei testimonium permanens a nullo oppilari permittitur.

Reversi sunt autem bone memorie Cadocus, et clerici ejusdem, cum magno tripudio ad propriam mansionem, Deum glorificantes, atque fine tenus ymnum Ambrosianum, "Te Deum laudamus," et ea que sequuntur, modulantes. His peractis, beatus Cadocus, presentibus fratribus, benedicens in hunc modum, ait, "Benedicti vos a Domino, et benedictum eloquium, consiliumque vestrum, hoc privilegium atque prerogativam Domino exhibeat vobis duodecim tonsoribus, qui tipicum bisseum apostolorum figuratis numerum, ceterisque universis in hoc pago vicem vestram in posterum tenentibus. Si defecerit judicium, et utile consilium in tota hac patria, hic apud vos reperiatur; si duodecim ordinati viri sapientes defuerunt, duodecim clericorum inordinatorum consilium: si vero duodecim clerici non affuerunt, duodecim parvulis pueris, virginibus cum mulieribus haut coinquinatis, judicium atque consilium permittatur."

14. De indulgentia Sancto David facta pro collecta Sinodo.

Congregatis igitur quibusqam simul beati viri discipulis, ad invicem dixerunt, “Quis ex nobis magistro nostro que a Sancto David, dum peregrinaretur in Brittannia, gesta sunt, ausus erit reserare?” Ad hec omnibus tacentibus, nec quispiam presumpsit eidem rem allegare; miserunt ergo sortem super hac re, ceciditque sors super Finnianum. Surrexit itaque Sanctus Finnianus in medio fratrum, cum ingenti trepidatione, progrediens viri Dei vestigiis proster-nitur, devotius supplicans ne in eum succenseret, insinua-vitque quemadmodum universa sinodus a Sancto David, dum ille peregre proficisceretur, congregata fuerit. Que res non minimum ei displicuit, nimioque furore contra Sanctum David pro tali dedecore succensus, diem cum nocte jejunio continuavit. In eadem quoque nocte, angelus Domini convenit eum, hujuscemodi verbum dicens, “Queso te ne irascaris in fratrem tuum; ut enim in epistola Jo-hannis legitur, ‘Qui odit fratrem suum homicida est.’” Indulsit quippe beato David angelico interventu hujus rei excessum; quapropter angelus subjunxit, “Quia obedisti voci mee, condonastique meo peccatu in te committenti, liberavit Dominus Deus tuus plenum castellum tuum ter de animabus hominum ab eternis penis in die judicii; at-que quot cirri sive jube in tua coccula, quod vulgariter vocatur quoddam genus indumenti, quo Hibernenses utuntur de foris, plenum prominentibus jube seu villis in modum cinium sunt contexte, tot homines per te a penis perpetuis eruentur. Necnon in singulis sabbatis ab hac nocte in sempiternum, una anima ab infernalibus cruciatibus pro tuo amore liberetur, omnesque vestri familiares amici, qui in hoc loco defuncti fuerint, a gehennalibus erint extorres supplicii; quinimo quecunque a Domino poposceris, impe-trabis.” Tunc beatus Cadocus oppido gavisus surrexit, ange-licaque promissa discipulis, inquit, “Laudate pueri Domi-num, laudate nomen Domini, quum confirmata est super nos misericordia ejus, et veritas Domini manet in eternum.”

15. De Mansione Sancti Cadoci quadragesimali tempore.

Quadragesimalibus diebus consuevit Sanctus Cadocus manere in duabus insulis, videlicet, Barren et Ethni; in die vero palmarum veniebat Nantcarvan, ibi expectans, et faciens paschale servitium, cotidie pascens centum clericos, et centum milites, et centum operarios, centumque pauperes, cum ejusdem numeri viduis. Hic numerus erat familie, exceptis ministris servientibus et armigeris, et adurnis hospitibus, quoque quorum numerus erat incertus, et quorum multitudo ad illum crebro veniebat. Nec mirum, quod locuples multos alebat, Abbas enim erat et princeps super Gunluc progenitorem a Fynnon Hen, scilicet a fonte antiquo usque ad ostium Rymni fluminis, totumque territorium possidebat ab amne Gulich, usque Nadauan flumen, a Penn-tirch directe usque ad Nantcarbanensem vallem; a valle videlicet usque amnem Gurimi, videlicet Parvam Remni versus mare.

16. Quomodo tellus raptos absorbit vivos, et de conversione Sancti Iltuti.

Quodam die cum sedisset Sanctus Cadocus in cathedra, docens populos, quinquaginta ex militibus cujusdam reguli, videlicet Poul, cognomine Pennichen, qui aves cum ancipitibus capiebant venientes ad illum, ut escam ab eo vellet nollet sumerent. Quibus ille ut fertur quinquaginta panes triticeos, ac modium, id est cupam celee plenam, pinguem quoque suem pascualem jussit largiri. Sumptis autem omnibus atque in campi Medetullium, qui vocatur Midgard, non procul ab oppido secum allatis, ibidemque depositis, circa modium cervisiæ ordinatim in modum circuli illud circundando discubuerunt, porcoque frustatim in assaturis conciso prandium attentius paravere. Erat enim quidam princeps ejusdem militie, Iltutus nomine, quo absente, hoc scelus patrauerunt, ante cujus adventum prandere nullatenus presumpserunt. Illis itaque eum prestolantibus, et hac de causa cibis preparatis abstinentibus, ecce repente Iltutus

adveniens, sed antequam cornipede descenderet solo, subter eos ex insperato disrumpente, in ictu oculi in profundum abissi demerguntur, secundum illud Davitici, "Aperta est terra, et deglutivit Dathan, et operuit super congregationem Abiron." Esca vero modiumque quod supra tetigi celee quodam cumulo divino subvecta prodigio intemerata atque intacta constiterunt.

Ista siquidem premissus Ilutius propriis prospectans obtutibus concito curru vestigiis beati Cadoci provolutus, narravit quemadmodum divina vindicta consortes ejusdem scilicet prefati reguli satellites pro illata sibi injuria perdidisset. Idem vero dominus ille tribunus, obnixis obsecrationibus per nomen divine majestatis, virum Dei exoravit, quo sibi habitum monachilem prestaret, eundemque divini servitii stigmatibus come barbeque abrasione persigniret. Tum illo precibus illius annuente, idem tribunus, relicta terrena militia secularibusque armis funditus abrenunciatis, monachus effectus toto se conamine preceptoris sui doctrinis obsecundans deificis mancipavit obsequiis. Unde dicitur, "Terra retexit eos nunquam telluri reversos." Credit Ilutius tales ut viderat actus; qui fuerat miles multos superando per urbes, vertit militiam summam capiendo coronam, monachus effectus diversos profuit usus. Transmisit igitur vir Domini quosdam effebos, qui cibaria potusque memoratos reveherent, ac totidem egenos inde satiavit, quot in spillonibus prius ingrante contradicta¹ fuerant.

17. De Architecto a beato Cadoco resuscitato.

Alio quoque tempore, cum beatus Cadocus rursus inde discessisset, cupiens alibi Deo devotum exhibere formulatum, ad quandam urbem secus magnum amnem, qui dicitur Need, sitam divino nutu adveniens locumque circumspiciens, ibidem mox domum orationis sibi edificari jussit; operariis autem ejus duodecim numero ad silvam gratia concindendorum lignorum ad opus edificandi oratorii profectis,

¹ *Contradita*, MS.

res agenda, per universam regionem innotuit; unde contigit quendam Hibernensem advenam, artificiosum quidem architectum, egestate compulsus, cui nomen Liuguri, cum liberis suis eo advenisse, quatinus victum sibi natorum que artis ipsius exertitionibus adgereret, quapropter a viro Dei ovanter susceptus; opus viriliter cum reliquis bisseis artificibus aggreditur, quosdam paululum post omnes artificio et virtute excedebat. Invidentes siquidem ei alii duodecim ipsum nequiter interfecerunt, amputatoque capite, necnon enormi saxo circa truncum corpus alligato, in alto quodam stagno precipitaverunt. Illis equidem domum pro more redeuntibus, interfecti artificis filii patrem nequaquam solito contuentes, miserabilibus vocibus fleverunt. Ut autem placentum vir beatus excepit, causam tante miserande lamentationis ocuis inquisivit.

Operariis vero super his acriter conventis, totis nisibus se excusantes, quo prescriptus architectus devenisset se nescire multa cavillatione asseruerunt. Ubi quippe vir Dei nequitiam eorum cognovit, ipse, cum cunctis clericis pervigil in orationibus pernoctabat, ut eadem nocte hujus rei veritas eis declaretur. Mane autem facto deprecationibus jam explicitis, ecce repente decollatus artifex caput in sinu suo gestans, magnumque lapidum super tergum ferens, madidus que cruentus truci horridaque specie, venerabili viro, suisque discipulis apparuit. Mirum dictu, verum facile Deo factu, precisum caput hujuscemodi ora resolvit, "Serve Dei, fige me super collum pristino statu, referamque tibi cuncta que de hac re hactenus tibi sunt incognita." Fecitque prout petiit. Indicavit autem sibi necatus artifex Lyuguri pergrande nefas duodecim prememoratorum operariorum, et qualiter illum invidia ducti flagitiose trucidaverunt. Cui ille, "Elige quod ex duobus mavis, aut in hac letali vita denuo funus futurus degere, aut in eternam vitam cum Deo prehenniter regnaturus remeares." At ille dixit, "Domine, ut anima mea regrediatur in eternam requiem." Adhuc autem eloquente, expiravit. Precepit itaque vir sanctus discipulis suis, predictum lapidem quem super dorsum occi-

sus architectus attulerat, juxta nemus in memoriam hujus miraculi in terram erectum deponere, eundemque ibidem ibidem penes illum sepeliri, et ab ejus nomine totum illud oppidum Landlyugri vocari mandavit. Per hanc quoque causam Dominus eos qui urinam continere nequerunt, aliorumque morborum diversa genere, pro amore Sancti Cadoci atque Lyguri, usque in hodiernum diem curat.

18. De altercatione inter Sanctum Cadocum, et regem Arthurum pro cujusdam reconciliatione.

In eodem igitur tempore, dux quidam Brittanorum fortissimus, vocabulo Ligessauc, filius Eliman, cognomento quoque Lauhiir, id est longa manus, tres milites Arthurii regis illustrissimi Britannie trucidavit. Ceterum Arthurio quaquaversum eum persequente, nusquam tutum locum reperit, nulloque ipsum tutari ob predigesti regis pavorem ausus fuit; donec tandem creberrima fuga fatigatus ad virum Dei profugus pervenit. Qui ipsius miseratus labores benignius illum suscepit, in Domino confidens, Arthurium vero nil metuens, secundum illud dominicum preceptum, "Nolite timere eos qui corpus occidunt, animam autem non possunt occidere, sed potius eum timete qui potest animam et corpus mittere in gehennam." Mansit itaque cum eo in regione Guunliauc, Arthurio nesciente, septem annis securus. Quibus evolutis rursus prelibato regi proditus, idem demum placitandi causa, quod vi cum viro Dei nullatenus auderet contendere, cum plurima militum copia ad amnem Oscam pervenit. Directis ergo legatis ad regem, vir Dei scissitatur ab eo si controversiam in sagacium iudicium arbitrio statueret. At ille adqueivit, Sanctus namque Cadocus de diversis ejusdem patrie partibus, tribus ad se principalibus proceribus, David videlicet, et Teliauvo, et Dochu, Reneder et Maidoc accersitis, cum pluribus aliis clericis et senioribus totius Britannie, iudicibus, insimul coadunatis usque ad ripam pregrandis fluminis Osce ipso precedente, pariter convenerunt. Ibi quoque more hostium ex utraque fluvii parte causam amaris verbis agitantē,

diutius utrinque litigaverunt. Post hanc autem altercationis intercapidinem, eruditiores ex iudicibus viri decreverunt Arthurium pro redemptione uniuscujusque virorum necatorum tres boves optimas debere suscipere. Alii vero centum vaccas illi in precium prescriptorum virorum tribundas sanxerunt, a priscis enim temporibus apud Brittones hujusmodi iudicium ac istud precium de regum ducumque ministris constitutum erat. Hoc accepto, Arthurius insultans, uni coloris vaccas renuit; verum discolores accipere voluit, scilicet in anteriori parte rubei, in posteriori vero candidi, coloris distinctas plurima tergiversatione gestivit. Illi quippe quo hujusmodi coloris pecora repperirentur, penitus ignorantes quid consilii super his caperent, hesitabant; quocirca vir Dei in trium personarum nomine imperavit juvenibus de concilio quatinus novem, sive velut quidam fatentur centum juvenecas ad se minare, cujuscunque coloris forent. Ut autem pernotata animalia pre oculis ipsius, et aliorum Dei famulorum adducta fuerunt, divino magnatio, ex prava Arthurii cupidine, in prelibatis coloribus pro benivolo iustorum precatu ac desiderio, statim mutata fuere.

Intuente autem totius cleri comitatu pluribusque aliis Dei fidelibus a beato viro illo congregatis hoc miraculo, gavisus sunt gaudio magno, Deum valde glorificantes. Porro vir Dei consuluit quatinus jure prememoratas boves agere deberet. Et respondit ex altrinsecus iudicum cunctis, "Jus quidem est te ipsas ad vadi medium gregatim compellere." Compulsit igitur illas eotenus occurrerentque eis Arthurius, Kei et Bedwir ceteris in littore sedentibus; at Kei, et Bedwir gliscentes eas manibus ad litus alterum per cornua trahere; sed extemplo inter ipsorum manus, cunctis videntibus, divino nutu, in filicis fascibus transfiguratae sunt. Quod prodigium Arthurius aspectans, ut sibi dimittetur injuria quam illi irrogaverat beatum virum humiliter flagitavit. Largitus est autem illi veniam delicti, juxta illud evangelicum, "Dimittite et dimittetur vobis."

Inito igitur prelibatus rex cum agmine suo consilio, refugium ejus per septem annos totidemque menses, eidemque numeri dies protelavit.

Si quis vero alienigena prefinito tempore de Sancti Cadoci pago repatriare gestiens ad aliquam mundi plagam discesserit seu transfretaverit; Si forte valida vi procellarum ac sinistri flatus tempestate ingruente in illius portum videlicet Barren appulsus fuerit, adque ad pristinum refugium sui locum denuo remeaverit, secundum seniorum traditionem usque ad ultimum vitæ suæ terminum, servitio ipsius deputandus, ac alacriter recipiendus est; hoc Arthurus universique duces ejusdem cum totius Britannic senioribus corroborantes dixerunt, “Nos quoque in omnium auditu verba sanctionis hujus contestamur, et quicumque ea prevaricatus fuerit, addat super illum Deus omnes plagas in veteri et nova lege scriptas, nomenque ejus de libro vite deleatur. Qui vero hec custodierit, omnibus veteris et nova testamenti benedictionibus repleatur et super illum descendant et maneant, nec non ipsius anima in requie consistat eterna.” Peracto vero concilio, omnes vacce qui in filicum manipulis fuerunt converse in suis bostaribus incolumes apud earundem possessores sunt reperte. Ab illo enim die locus Brittanico fatu, Trefredinauc, villa filicis vocatur. Illud quoque vadum, circa quod placitum erat, Rithguantebou nuncupatur. Recedentibus omnibus pacifice de illo placito, Sanctus Cadocus tres villas tribus inditis proceribus tribuit; una David, alia Theleauuo, tertia vero Doguinno, qui longinquo itinere fatigati fuerant. Quarum villarum possessorumque earum nomina subscribuntur; beato quippe David Landdeui Pennbei; Theleauuo, Merthir Tecmed; Doguinno, vero Landubrguir donavit.

19. De vindicta in rege Guinnedotiorum ob injuriam viri Dei.

Aliud namque miraculum omnibus liquidum Brittonibus in ipsis partibus degentibus de eodum almo patrono asseritur. In diebus itaque illius, rex quidam nomine Mailgunus in tota Britannia regnabat, qui suos tirones ad regionem Guunliauc, ut inde censum acciperent direxit. Qui ad beati Cadoci pretoris domum venientes ejusdem formosissimam

filiam violenter rapientes, secum adduxerunt. Convenientes siquidem Gunliuenses persecuti sunt eos, et assecutos quosdam prostraverunt plurimos vero vulneraverunt, reliqui vero ad dominum suum fugerunt. Quo pacto premissus basileus pleraque furoris bile succensus, et congregatis exercitibus, castra metati sunt in regionem Guunliauc, super fontem, qui lingua illorum Finnun Brittrou¹ vocatur, quatinus sequente die totam illam propriam predarentur. Quibus auditis, Gunlienses non minimum veriti sunt, viroque Dei in hec verba modum rei nunciaverunt, “Maileunus rex Guinedotorium² in finibus nostris cum suis agminibus descendit, atque hac nocte cum toto exercitu secus fontem Brittrou essedit. Crastino enim universam terram tuam devastabit omnesque masculos furiosa nece trucidabit; succurre ergo nobis inbecillibus miseris et imermibus pacem cum atroci rege componendo, alioquin moriemur.”

His³ acceptis, vir Dei dixit ad nuncium, “Materius procede te etenim sequemur.” Secutus est autem noctu cum tribus clericis nuntium, donec Gundliaiuc venirent; occurreruntque eis ejusdem regionis indigene hostili timore perterriti cum nimio planctu, eum exoraverunt, dicentes, “Domine, adjuva nos, et erue nos per tua⁴ magna⁴ clementia,⁴ quia quodcumque a Domino petieris, impetrabis.” Respondit eis, “Comfortamini in Domino, et estote robusti nec formidetis; in Deo faciemus virtutem, et ipse ad nichilum deducet inimicos nostros.”⁵ Secessit inde Sanctus Cadocus, in Deo magnam fiduciam habens, juxta castra hostium seorsum oravit suis clericis a se pusillum remotis. Mane autem facto ab oratione surrexit, et ecce columpna nubis precedebat eum, que tentoria cuncta quoque agmina prescripti regis operiens obscuravit, et facta est dies veluti tetra nox apud illos, ita ut nullus alterum contemplari valeret. Tum⁶ in medio caliginis almus vir ante regis papilionem apparuit, salutans eum et ait, “Salve rex. Queso si in oculis tuis gratiam in-

¹ *Fonnon Brotten*, T.—Littera T denotat TITUS in MSS. Cott. Lib. Brit. Mus.

² *Snoudunensium*, T. ³ *Hvis*, T. ⁴ Sic, MS. ⁵ *Vestros*, T. ⁶ *Tunc*, T.

veni verba mea benigne percipe.” Cui rex, “Presto sum, Loquere” inquit. At ille, “Utquid ad meam patriam armata manu predandi vestandique causa advenisti, præsertim cum id nequaquam meruissem.” Ad hec rex, “Fateor me in te peccasse; veruntamen obnixius sanctitatem tuam rogo, quatinus super hoc commisso sis misericors, illudque mihi dimittas, atque tua interventione tenebrositas ista discedat, quo nos illesi ad nostras queamus¹ remeare sedes, omnisque tua patria² in pace sempiterna consistat.” Vir Dei respondit, “Remittentur tibi pregrandia facinora tua.” Adhuc eo loquente, en estiva lux extemplo desuper effusa nimia serenitate in castris refulsit; dum vero rex hoc miraculum perspexisset, de regali cathedra surgens, procidit in faciem suam, dicens, “Affirmam et ratum faciam refugium, quod tibi heroum fortissimus Arthurus impendit, ut ex mea sobole qui breviaverit, sit meledictus; et qui servaverit, sit benedictus; teque hodie confessorem mihi, si tibi beneplacitum fuerit, inter dextrales pre omnibus eligo.” Et ita factum est. Reversique sunt unusquisque pacifice in regionem suam.

20. De obcecatione regis Runn pro illata Sancto Cadoco injuria.

Inter fluxis igitur aliquantis annorum post ea curriculis, Runn filius prenotati basilei Mailguni, veniens ab aquilone cum multitudine copiosa Guinedote gentis in expeditionem, ut australium Brittonum possessiones, gazasque diriperet, terramque penitus depopularet. Collecto quoque toto exercitu in conspectu Mailguni, idem firmiter predigesto Run genito ejusdem, cunctisque falangibus totius expeditionis precepit, ne sancto Cadoco quod ipsius Confessor existeret aliquam injuriam irrogarent, neque de omni terra sua ullum unum vilissimum pecus absque ejus licentia tollent. Et hoc,” inquit, “erit vobis signum; cum ad illius patriam solum veneritis, animalia liberius in pascuis pascentia, ho-

¹ *Pergamus*, V.—V denotat VESPASIAN in MSS. Cott. Lib. Brit. Mus. ² *Patria*, deest. T.

minesque fretos ac imperterritos, invenietis, in amititia nostra confidentes, ideoque ab omni belli precinctu fore funditus indempnes, quamquidem, ego et dominus eorum familiari spiritualique federe connectimur.” Tunc quicumque hanc regis jussionem cum juramento se servaturos polliciti sunt. Cum itaque perventum esset ad oras Guurunid, castra metati sunt in Cair¹ Trigued; quos cum viri Guurunid vidissent, veriti ab eis fugerunt, abducentes se in silvis, et sentibus, et antris, atque speluncis terre. Habitatores vero Pennichen qui erant trans fluvium Nadauan, et cuncti regionis ejusdem imperterriti prostituerunt; cum autem plurimas ad castra predae agerent XIIcim armigeri ex gregariis regis adæquare² caballos ad amnem Nadavam abierunt. Ubi autem suos cornipedes potaverunt, ipsimet sitientes tepidumque laticem bibere non valentes, ad invicem inquirunt, “Equitemus proprium ad Cadoci horreum quod in predio buceles tunc temporis fuisse perhibetur, ut lac potemus sufficienter, nam ibi lac habundat jugiter.”

Illi nempe bisseis velotius eo suum iter tendentibus loci procuratorem austerius verbis aggrediuntur, quo si lactis potum largiretur. Qui indignatus renuit illis impertiri, dicens, “Nunquid excordes estis, estimantes quod dominus noster minime sit vir magni honoris et dignitatis; cum utique magnam familiam numero trecentorum virorum, scilicet C clericos, todidemque milites atque ejusdem numeri operarios, exceptis parvulis, et mulieribus possideatur.” Surrexerunt ergo nimio furore stomacantes singuli quoque titiones in manibus arripientes, ascensisque sonipedibus horreum illud incendere conati sunt; verum Dei virtute nequaquam cremantur, sed fumantur. In illius plane hore momento dum prelocutus Rein in tabernaculo ludens in alca cum suis eunuchis consedisset, fumus ad instar lignei postis, de Sancti Cadoci horreo procedens, recto tramite permansit ad ipsius papilionem tetendit, lumenque oculorum omnium ibidem commanentium obceceavit. At rex quod accidit

¹ Civitas, T. ² Adigere, T.

indicare erubescens, eunuchos ludere cohortatur, “Ludite,” inquit. At illi referunt, “Opertis oculis nichil videmus.” Tunc demum rex sibi similiter evenisse confessus. Convocatis denique ducibus ad se ac cunctis optimatibus et equitibus, percunctatur eos si forte ex illorum consortibus quispiam beato viro aliquod dedecus intulisset.

Ipsi vero penitus crimen inficiabantur. “In castris” inquit rex “diligenter perscrutantes perquirite si qui vestrum sodalium defuerint hodie.” Cumque requisissent, comperitum est XII armigeros abfuisse; quibus adductis, ait rex, “Quo hodie abistis, sive quid mali egistis, quamtoties edicite, in nobis enim manifestum quod magnum contagium hodierno commiseritis,” tunc armigeri ejus rectum confitentur. Nec mora Sanctum Cadocum ad se venire fecit, cui et dixit, “Benedictus sis a Domino, ingressusque tuus sit pacificus, peccavi et enim in Deum et coram te.” At ille, “Quid egisti, edicite.” Ille autem in hujusmodi verba prerumpit, “Quidam apparitorum meorum tuum penus seu horreum adorsi sunt, me inscio, succendere, qua de re hoc obcecationis infortunium nobis scio contigisse, quocirca benignitatem tuam suppliciter imploro, quatinus michi misero indulgeas, luminumque nostrorum cecitate depulsa, prisca perspicuitas, vestra intercessione, visibus nostris refundatur.” Orante siquidem Sancto Cadoco, priscam luminum aciem receperunt, quibus explicitis, rex adauxit refugium ejus, utpote pius Arthurius, et genitor premissi Rein constituerunt, ratum illud faciens sententiam diversæ qualitatis exerens. “Si quis,” inquit, “refugium tuum infregerit sit excommunicatus, qui vero custodierit, a Deo et hominibus exstat dilectus.”

Hec dicens rex dedit ei suum egregium emissarium, cum omni equino sternatu, tribusque principalibus armis, clipeo videlicet mucrone et hasta nec non et universa que attulerat, preter ea que ad victus necessaria sibi reservabat; his expletis, singuli sunt ad propria reversi. Gladium vero sibi a rege Rein collatum beatus Cadocus Wrgano Vario, qui tunc temporis in Wlatmorgan regnabat, presemit parte

piscium fluminis Osci, tribuit, ut septem ex illis quadragesimali pulmentum apud Lancarvan habetur. Equum equidem eidem regi, cum tota equestri falera, pro dimidia parte piscium amnis Need largitus est, quatinus singulis Quadragesimis apud Landmais inde elixatam seu assatam cibarii et obsonii habet. Possidebat et enim duos equos ligneos, ita inestimabiliter veloces, ut nullum animal illis in cursu equipari valebat; super equos minister ejus que necessaria undique deferebat. Diurnum quippe iter equorum ligneorum erat a Landcarvan usque Need et Bycheiniauc eundo et redeundo.

21. De ereptione regis Rein de manibus Gunliuitarum.

Tertiam nempe virtutum fecit Deus per Sanctum Cadocum in testimonium graphii refugii generis sui Gundliauc. Rein filius Brachani, avunculus ejusdem, a finibus suis egressus, vastavit atque depopulatus est provinciam Gundliauc usque ad mare. Insurrexerunt quippe viri Gundliuiti in obviam exercitus illius, et fugaverunt eum, atque percusserunt viros ejus in loco, qui dicitur Pull Rein, et in Pullrud, et in Pull-lithion, atque Pull-guedillion que loca ab eis vocabula acceperunt. Obsessus est etiam prelocutus Rein a Gundliuitis, eo quod nullatenus ausi fuerunt necare avunculum domini sui sine jussu illius. Venit itaque beatus Cadocus, et ab obsidione prefatum Rein eruit, qui et ab illo delictorum confessionem suspiciens, confirmavit refugium quod pius Mailgunus et Arthurius ei rato federe contulerant. De cetero, Rein hujuscemodi ora resolvit, "Quoniam liberasti me hodie," inquit, "omnis qui ex gente mea ortus fuerit, si minus servaverit gentem Gunliuensem, et pactum quod cum Sancto Cadoco pepigi prevaricatus fuerit, maledictus sit." Oravit igitur Sanctus Cadocus ad Dominum ut daret ei regem, qui pro eo suam gentem regeret, et datus est ei Mouric filius Enhinti; deditque illi amicam¹ suam nomine Debunn, cum tota regione. Sanctus ergo Cadocus exivit

¹ *Amitam*, T.

obviam ei, excepto Gundlianc, et benedixit eis, mandavit-que ergo conservarent refugium suum, pro pacto quod antea cum Mailguno et Arthurio pepigerat; quam conventionem Mouric concessit coram his testibus. De clericis, David, Chenedir, Eliud (Teliauns,) Itut, Maidac, Cannou, et aliis pluribus. Beatus vero Cadocus præcepit Mourico, dicens, "Patrocinare meam patriam atque hereditatem Gundlianc, sitque libera ab omni fiscali censu, excepto quod pergant tecum in exercitu ad prelium tribus diebus et tribus¹ noctibus, et si amplius tecum ierint, cibabis eos." Et respondit Mouricus,² "In eternum ita fiat." Vir autem Dei adjunxit, "Benedictus sit qui hic pacti tenorem custodierit; qui autem haut servaverit, maledictus sit a Deo, et omnibus sanctis ejus;" et responderunt omnes clerici, "Amen."

22. De profectioe Sancti Cadoci in Albaniam, et miraculis ibidem per eum effectis.

Rursus aliud miraculum memoratu dignum divina dignatio patenter ad laudem sui nominis, et ejus fidelis clientis Cadoci gloriam, patrare dignata est. Quodam autem die, discipulis ipsius in unum convenientibus hujusmodi eos affatur, "Quamquidem divino nutu, ter Jerusalem, septies Romam pro Dei amore profectus sum, superest nunc quatinus orandi gratia progrediar ad basilicam Sancti Andree apostoli, qui apud Albaniam, que vulgo Scotiam vocatur, constructa dinoscitur: quamobrem subrogo vobis loco mei prelatum atque rectorem Elli, meum alumpnum, quem ab ipsis cunabilibus deificis jugiter attentum obsequiis scimus, evangelicisque non minimum callere doctrinis, cujus eruditionibus in quibuslibet et pro viribus parcere impigri existatis." At illi dixerunt, "Omne quod vobis placuerit libentius annuimus." Surgens igitur vir Dei, cum tribus discipulis suis, in Albaniam perrexit, prelibateque basilice beati Andree limina adivit; dumque rediens ad quandam

¹ Tribus deest, V. ² Mauritius, T.

urbem que citra montem Bannauc, qui in medio Albanie situs perhibetur, advenisset, in ipsa nocta dum pausa cessisset, angelus Domini eidem in sompnis apparuit, dicens, “Dominus Deus tuus per me tibi precepit ne hinc discedas, ceterum potius hic VII annorum spacio gratia convertendi populum istius loci ad dominicam fidem persistas.” Ille quidem vir Dei pre finito tempore moratus est, indies prædicans, populumque gentilem docens, cunctosque languidos curans.

Quadam vero die, cum Cadocus terram circa construendum monasterium foderat, quoddam os collare cujusdam prisce herois monstruosum, ac incredibilis quantitatis, inorme, et invenit, per quod, mirum dictu, pugil insidens equo sine impedimento equitare valerat.¹ Quo reperto, Sanctus Cadocus admirans ait, “Haut² ad escam neque potum vadam, sed erit mihimet oratio pro cibo, lacrimæque pro poculo, donec hoc prodigiosum, quid fuerit, a Deo nobis propatetur.” Eadem quippe nocte, vox de celo angelica allocutione illum convenit, dicens, “Ecce clamor orationis tue in auribus Domini extat acceptabilis, quod enim a Deo suppliciter poposcisti, conferet tibi Deus; verum etiam³ clericos tuos ceterumque populum verbis corrobora, ne trepidaverint siquid illis supervenerit. Cras etenim veteranus gigas in prima diei hora suscitabitur, qui vir fossor quo adjuxerit erit.” His acceptis, matutinus exurgens angelicum oraculum plebi declaravit. Adhuc autem eo ad populum sermocinante, en illico immanis stature redivivus gigas horribilis et immensus, humanam penitus quantitatem magnitudine excedens, eis apparuit.

Quo viso, quique oppido perterriti dixerunt, “Ecce fantasma transfiguratum in hominis forma ad seducendos nos venit.” At monstruosus heros illico pedibus viri Dei pervolvitur, inquiens, “Sancte Cadoce, serve Dei egregie, benedictus sis a Deo et hominibus; nam tuam ingentem enixius efflagito benignitatem, quatinus miseram animam

¹ Sic MSS. ² Neque, T. ³ Enimvero, V.

meam, in diris Cociti caribdibus hactenus apprime suppliciiis affectam, eo denuo remeare nequaquam permittas.” “Sanctus quisnam es,” ait Cadocus, “aut de qua cognatione progenitus, modum quoque exitus tui de hac vita diligenter enuclea.” Gigas respondit, “Ultra montem Bannauc quondam quamplurimis annis regnavi; contigit a diabolico instinctu me, cum meorum predonum cunctis, ad has oras advenisse, causa diripiendi easdem atque vastandi; Rex vero qui tunc temporis huic regioni dominabatur, cum ipsius phalange, nos persequens, me meumque exercitum, commisso pariter prelio, trucidavit; ab illo siquidem die nostre peremptionis in edacibus¹ Gehenne flammis hucusque torquebamur; ceterum meum supplicium universa aliorum tormenta penarum immanitate superabat, quoniam illis omnibus magnum in Deum deliqui, quemadmodum Scriptura ait, ‘Potentes potenter tormenta patientur.’” Vir autem Domini, quo nomine vocaretur, sciscitatur. At ille respondit, “Cau cognomine Pritdin, seu Caur, dudum vocitabar.” Cui vir Dei, “Letare,” inquit, “et alacer sis animo, nam mihi a Deo concessum est te diutius in hoc seculo victurum, et pro presentis vite cursum,⁴ si Deo fidele devotumque obsequium exhibueris, ac meis doctrinis humiliter obtemperaveris, dignamque satisfactionem de peccatis tuis egeris, tandem ex hoc funesto corporis ergastulo anima tua ad perhennem gloriam migrabit, ibique feliciter cum Deo regnabit.” Ad hec gigas sic² ora resolvit, “Omnia que preceperis levia mihi videntur, eademque effectui mancipabo libenter.” Ab eodem itaque die usque ad ipsius obitum illic beati viri fossor que³ ei precipiebatur effodiendo effectus est. Ut autem hoc miraculum per Albaniam celebrius procrebuit, Albanorum reguli viginti quatuor villas prebuerunt ei.

23. De nola, quam Sanctus Gildas viro Dei distrahere renuit.

¹ *Edacibus* deest, T.

² *Sic* deest, T.

³ Pro *quod*, forte.

⁴ Sic MS.

Peracto denique prefinito tempore divinitus septenni termino, beatus Cadocus illinc ad proprium solum, scilicet Lannearvan, rediit, et illuc habitavit, Sed non est pretereundum quod quidam Brittannus egregius scolasticus, et scriptor optimus, nomine Gildas, filius Cau, callidus artifex, ab Hibernensium finibus, illuc adveniens, cum pulcherrima quadam varia campanula, unius noctis hospitium apud Lannearvan ab illo suscepit; qui eandem nolam vehementer intuitus, illam pulsavit. Cumque decor et sonus colorque eidem placuissent, praelibatum Gildam imploravit quod cimbalum sibi comparare concederet. Renuit ille dicens, "Non vendam, imo super altare Sancti Petri Rome illud offeram." Beatus vero Cadocus inceptis precibus instans, "Implebo illud tibimet," inquit, "denariis." Respuit etiam Gildas secundo oblatum pretium; et ille addidit, "Prestabo quoque tibi quantum potest capere auri examinati; inficiatus est quippe nullo pacto se campanulam distracturum, asserens illam Deo et Sancto Petro voto vovit; votumque Deo favente redditurum, quoniam sic Salomon ait, "Stulta et infidelis promissio displicet Deo."¹

Deinceps peregrinatus est itidem Gildas Romam cum eadem campanula, ostenditque eam Romano Pape, Alexandro, dicens, "Hanc campanulam a me fabricatam, et ab Hibernia hucusque delatam, Deo et Sancto Petro in ejusdem altari offeram." Assumsit autem eam idem summus apostolice sedis Pontifex, sollicitius eam conspiciens, quo sonum auribus perciperet pulsare conatur, at illa nullum sonum protulit; tunc Papa, nimis admirans, clericum interrogavit, "Quare tua campanula cum linguam, seu tundulum ferreum habeat, nichil sonatur; ut quid etiam in naturam plumbi versa est, cum sit ferrea? Indica," inquit, "quo novissime sonuit."

At ille respondit, "Domine mi, quidam sanctus vir, Cadocus nomine, degens in Brittannia, me in hoc peregrinationis itinere hospicio suscepit, qui presentem nolam

¹ *Domínium*, T.

ultime pulsans, dulcifero tono clangere fecit." Cui Papa adjunxit, "Vir, de quo loqueris, mihi olim cognitus fuit, nam huc septies, Jerusalem vero ter, pro animarum parentum et contubernalium suorum remissione peregre profectus est." Accepit rursus Papa nolam, et benedixit ei, et dixit, "Hanc campanulam a me benedictam et consecratam beato Cadoco reporta, quatinus in hac ore principale jusjurandum fiat, atque refugium totius Brittannie firmum existat; duabus etenim de causis hanc campanulam quoque Brittones verebuntur, quo¹ a me sit benedicta, sive quod a Sancto Cadoco erit possessa. Ego namque gentis illius incredulitatem, rebellemque cervicositatem² audivi, ideoque hanc illam mittam quo per eam fedus et pacem concorditer faciant; si quis etiam se super ipsam perjuraverit, nisi dignam penitentiam egerit, procul dubio hic et futuro anathema erit."

Istis prefecto ab apostolico prolatis, beatus Gildas sepius memoratum signum recipiens, itaque retrogradum arripiens, illud beato Cadoco apud Lannearvan consistenti retulit, eique cuncta que sibi de illo signo ab apostolico injuncta fuerant indicavit. Idcirco itidem avidius quam ante sanctam campanulam admisit, eandemque statim propriis manibus melodis pulsavit sonis; que confestim ex se dulcem sonando melodiam edidit, quod prius coram Papam recusavit. Asserunt etiam annosi Brittonum periti Dominum pro Sancti Cadoci amore per hanc noctem duos resuscitasse ad vitam mortuos, testiumque adhuc quandoque resuscitatum testantur, bis etiam humano fame locutam, tercioque locutam pronuntiant.

24. De Obitu Gundlei patris Sancti Cadoci.

Igitur accidit ut Sanctus Gundleius beati Cadoci genitor letaliter egrotaretur, misitque quendam servum suum, vocabulo Istan, pro filio suo Cadoco, quatinus quamcicuius ad se visitandum venisset: qui maturius incedens, ad amnem

¹ Pro *que*, forte.

² Pro *perviciam*, forte.

Taam usque pervenit, qui tunc temporis tante profunditatis atque latitudinis extitit quod nemo illum eques seu pedes tranvadare potuit, nisi prore¹ sive puppis remigio subveheretur. Nam latitudo fluminis ejusdem ea tempestate a vado Ponugual donec ad collem² Morcanti regis protendebatur, qui gentis illius lingua Riu Morgant nuncupatur. Prefatus ergo legatus ad transmeandum fluvium nullam scapham repperiens, ad quendam celibem heremitam, Tylyuguay³ nomine,⁴ qui trans flumen debebat, voce magna clamavit, medullitus implorans quatinus ad beatum Cadocum celerius pergens, causam ipsius infirmitatis ei nunciaret; cujus precibus a prescripto heremita effectui mancipatis; beatus Cadocus cum viginta quatuor discipulis ad designati Tylyuguay domum veniens, illuc eadem nocte cum omnibus hospitatus est. Ivit vero Tylyuguay ex more ad fluvium, gratia piscandi, solebat enim pius, Dei nutu, singulis noctibus singulos capere pisces; in illa plane nocte ad beati Cadoci sodaliumque ejus cenam viginta quatuor suo reti involuit. Porro beato viro sitiente, potum sibi petiit impertiri. Ad quem Tylyuguay respondit, "Nullum, domine, liquorem potui istic habemus aptum, et insuper latex procul abest." Cui vir Domini baculum suum porrexit, dicens, "Baculum meum fer tecum, et ubicunque tibi libuerit, illius cuspidem terram infige, statimque Dominus nostrum ad opus fontem vive limphe manare faciet." Et ita factus est.

Illa siquidem nocte, viro Dei animo artius plura volvente, quomodo diliculo flumen transvadaret, Angelus Domini apparuit ei dicens, "Fortis animo esto, neque de hujus rei ambiguitate turbidus aut anxius exista, quia Deus auxiliator est tibi validus; cras etenim cum ad hujus magni fluminis marginem proveneris, virgam in manu accipiens, ter in nomine Sancti Trinitatis amnem, in similitudinem Moisy ductoris Israelitici populi percutiens, dividetque Dominus Deus vobis hunc fluvium, vosque citra eundem

¹ *Propria*, V. ² *Proclivum*, T. ³ *Teliowaw*, T. ⁴ In margine, *discipulum Sancti Cadoci*.

siccis pedibus transire faciet.” Lucescente plane diliculo, beatus Cadocus cum suis universis sociis surrexit, ratam in Domino fiduciam habens, atque cum eis ad supradicti fluminis litus pergens, inibi angelica jussa complevit. Percussus igitur amnis Taam,¹ statim dividitur superiori quidem parte ad montem, inferiori vero solotenus dilabente fluminis, ad instar Jordanis in baptismatis Christi ministerio; de quo dicitur, “Quid est tibi mare quod fugisti, et tu Jordanis quare conversus es retrorsum?” Transmeantibus autem beato Cadoco ejusdem comitatu per fluminis alveum, siccis pedibus, supra memoratus Tylyuguay clamavit post eos dicens, “Kare Dei famule, hunc amnem in hujuscemodi statu, imo eum in pristino cursu, quatinus ex eo piscari possit, antequam hinc discedas, resolve; ceterum si fieri potest, perpetuo profunditate una cum latitudine illius minuetur, quo per eum pedites transire queant.”

Oravitque vir Dei una cum clericis ipsius, uti prescriptum flumen brevior, ex petitione precantis Tylyuguay, in eternum permaneret. Orantibus autem illis, ecce ingens flumen, veluti torrens immensus ex abruptis scopulis preceps abrumpens, in modum spumosi pelagi, subito inundantis ad oceanum, precipitanter, usque per solitum defluit alveum; ast ipsius latitudo et profunditas in hodiernum diem minor extitit; caute quoque immanem tanquam a tartarea voragine avulsam, super terram prenominati heremitæ devexit, illoque dereliquit. Hoc cum itidem heremita conspicatus fuisset, beato viro indicavit, quamobrem jussit quatinus ille lapidum cumulus a premissi celicole nomine, Carn id est Rupes Tylyuguay vocaretur.

Inde recedens vir venerandus ad suum morbidum genitorem pervenit; qui non minimum in suo adventu exultans, ait ei, “Ego te ad me accercivi quatinus in extremo vite meam confessionem audias.” Tunc beatus Cadocus sibi viaticum eucharistie dedit, suamque confessionem suscepit. Ille vero resumpto spiritu, filio suo benedicens ait, “Bene-

¹ *Taaph*, T.

dictus sis," inquit, "quod pro te misertus est mei Dominus, suamque misericordiam mihi contribuit adipisci; itaque nunc totam regionem meam, pro qua plures injurias nonnullaque dampna diutius sustinuisti, tibi modo veluti prius coram cunctis astantibus, et meum testamentum hic audientibus commendo; quinimo privilegium tibimet istud concedo quatinus a fonte, quo brittannice, Fennuan Hen vocatur, id est a veteri fonti, donec ad ingressum fluminis Naduan pervenitur, omnes reges et comites, optimates quoque tribunos atque domesticos in cenobii tui cimiterio de Lanncarvan sepeliantur. In hoc quippe loco, nullus exceptis exulibus, et mulieribus in partu defunctis sepeliatur; qui autem mandatum hujus privilegii custodierit conservet illum Deus hic, et in futuro, qui vero non servaverit, destruet illum Deus in hoc seculo et in futuro; et respondet omnis populus, Amen. Defuncto autem Gundleio, beati Cadoci genitore, in suo proprio monasterio, quod ab ipsius nomine Britannica lingua Igglis Guunliu vocatur, sepultus est. Cadocus nempe patris ejusdem exequiis rite honorifice celebratis, ad propria cum suis clericis repedavit.

25. De submersione sanctorum Barruci et Walees; Et enchiridione in ventre isicii reperto.

Alio tempore contigit ut Beatus Cadocus, quodam die, cum binis discipulis suis, Barruco videlicet et Gualches, ab insula Echni, qui modo Holma vocatur, ad aliam insulam nomine Barran, navigaret; ubi vero prospere portum apprehendisset, suum enchiridion, id est manuum librum, apud notatis discipulis petiit; at illi se oblivioni apud predigestam insulam illum ledisse confessi sunt. Quod ille audiens, compulit eos illico ratem ascendere, necnon retrorsum ad revehendum codicem remigrare, hujusmodi invectionem in eos cum furore inurens, inquit, "Ite nunquam rediturus." Tum discipuli nullam moram facientes, ex preceptoris eorum jussu, cimbam materius conscenderunt, super dictamque insulam remigrando petierunt. Prenotato quo recepto volumine, mox equoreo tramite ad medium usque

pelagi repedantes, viro Dei in montis apice apud Barren sedente, et illos eminus in ponti medio conspicante, ex insperato versa carina, submersi sunt. Corpus vero Barruci a tedide projectum in littore Barrensi repertum est, atque in eadem insula sepultum,¹ que ab ejus nomine usque in hodiernum diem nuncupatur. Corpus vero alterius, scilicet Gualees, ad insulam Echni a mari delatum est, ibidemque humatum.

Circa horam quippe nonam, famulus dei Cadocus corpus depastum jejuniis cibo refocillari gestiens, suos clientes jussit quo sibi pisces ad prandium perquererent, quibus ad amphitritem gratia piscandi euntibus, isicium mire magnitudinis in arena compertum, illumque suo preceptori gaudentes representant, quem cum exenterassent, prelibatum codicem in ipsius visceribus ab omni aquarum lesione indempnem et candidum invenerunt; quem vir Domini gratias Deo agens alacriter suscipiens, quod nihil impossibile Deo fuisset liquido cunctis declaravit.

26. De Lupis in lapidibus transformatis.

Aliud non minus mirandum miraculum perfidelis clientis sui Cadoci meritis divina miseratio patrare dignatur. Cum illius oves apud prememoratam insulam Echni pascerentur, ecce duo lupi de Anglia ad eundem locum natando perveniunt; pluribus tandem illuc bidentibus ab eis dilaceratis, nonnullis etiam rapacibus morsibus necatis, versus Britanniam fretum transnatare conati sunt; qui cum ad illius medium venissent, divino juditio in lapides transformati sunt, qui Brittannico sermone, Cumbleid vocantur, id est lupina saxa, irritassent ovesque ejus laniassent.

27. Quomodo Sanctus Cadocus in Cornubia fontem salubrem precibus de terra produxit.

Necdum Dei bonitatem mirabilibus mirabiliora adicere piget; verum ejus clarum vernulam signis clariorem mira-

¹ *Sepultum* deest, V.

culisque celeberrimum humane debilitati remedium atque solatium prebendo libet efficere. Nam dudum cum idem vir illustrissimus de monte Sancti Michaelis venisset, qui in regione Cornubiensium esse dinoscitur, atque illius provincie idiomate, Dinsol appellatur, et ibi idem archangelus ab omnibus illo adventantibus veneratur estuans ex itinere fatigatus, valde sitivit. Locus autem quo hoc accidit vehementer aridus extitit; beatus ergo Cadocus humum baculo pepugit, ac continuo illic fons largifluus de solo scaturiit; indeque tam¹ ipsi qui sibi comitantes affati quoque potaverunt, in similitudine Israelitici populi sitientes in deserto, cum Moises virga petram percussit, et fluxerunt aque in habundantiam. Ut autem omnes limpha satiati sunt, dixit ad socios suos, "Oremus, fratres, divinam obnixius benignitatem, quatinus cuncti, qui ad hunc sacrum fontem languidi venerint, ex eo diversorum morborum medelam, Dei gratia annuente, recipiant; et sic nostram flagrantem sitim, ita corporum venenosas pestes extinguat. Si quis namque egrotus, ab ipso fonte firmiter in Domino confidens bibit, ventris ac viscerum sanitatem reciperet, cunctosque virosos vermes ex se perficiet." Postquam autem Cornubienses crebra sanitatum remedia utriusque sexus apud eundem fontem indeficienter fieri divina pietate conspexerunt, in honorem Sancti Cadoci ecclesiolam juxta fontem edificaverunt.

28. De Fure qui bovem furatus est.

Igitur contigit quod, quadam die, edilis Sancti Cadoci, quam illo in tempore sepeliarium vocabant de Lanncarvan, imperio abbatis et clericorum necessitate coactus, ad curiam cujusdam reguli, nomine Riderch, ferens secum evangelium Gilde perexit. Erat quidem eodem die in illa curia, actio super quodam rustico, qui furto quendam bovem rapuerat, objectum sibi facinus toto nisu negante. Tunc sepeliarius ad illum accessit, et suum cultellum non magnitudine par-

¹ *Tamen*, T.

vum subito pro joco nudavit, illumque manu quatiente vibrans dixit, “O stolide, hic est cultellus Sancti Cadoci, si illo perjureris, confestim morte peribis, quia tua viscera penetrabit.” Tunc rusticus valde perterritus pedibus illius clerici pronus advolvitur, reatum confitendo dicens, “Pro amore Dei, et Sancti Cadoci, indulge mihi, nam scelus furti in bove perpetravi, quinimo quoque perjurium feci.” Quo cognito, rex cum astantibus, evangelio Gilde obtulit, nec non clerico donativo ditavit, atque furem in servitio cenobii Sancti Cadoci perpetuo mancipavit.

29. De Evangelio Gilde.

Cum beatus Gildas in insula Echni Deo ministeriis mancipavit degeret, missalem librum scripsit, illumque Sancto Cadoco obtulit, quum illius confessor extitit, ideoque codex ille evangelium Gilde vocatur. Hec est traditio illius voluminis. Si quis ex progenie Cynaythuy ipso evangelio perjurerit, vita ejus brevietur. Et si quis ex clericis Carbani vallis, id est Lanncarvan exiens, necessitate ductus, evangelium Gilde gerens ad quempiam ex sobole Cynaythuy pervenerit, si forte repperit eum suam vestem induentem, nequicquam sine clerici licentia totam induet, sed continuo illius parendo preceptis semipannus indutus, nudisque pedibus, secum ad Carbani vallem vadat. Ista quoque est campane varie traditio. Si quis ex prole¹ Lyuthyli super campanam variam mendax jusjurandum fecerit, vita ipsius minuetur, nec hereditate locupletabitur, ast citius morietur. Si quispiam clericorum Carbani vallis, quolibet negotio compulsus, campanam variam gestans ad quempiam ex Lyuthyly progenie² perexerit, si fortuito illum vestientem tunicam sive byrrum invenerit, absque clerici permissione haut ex toto se induat, sed seminudus secum ad Carbani vallem festinus eat.

30. De Commixtione Jordanice aque in Cornubiensi fonte, post temporis intercapidinem velle mancipavit effectui.

¹ *Plebe*, V. ² *Stigmatē*, V.

Cupiens almus Cadocus peregrinari, limina Sancti Petri visitavit, deinde Jerosolimam, deinceps Jordanice fluentia; ex quibus explevit utrem, deferens secum ad Britanniam; allatam sacram aquam posuit in fontem predictum, quem in Cornubiensi provincia precibus de solo produxit. Unum per hanc positionem atque mixtam sancior extitit; nonnullos quippe prius sospitati reddidit, ceterum postea amplius centupliciter curavit.

31. De Conversatione Sancti Cadoci apud flumen Ned.

Post intervallum temporis audiens Sanctus Cadocus circa flumen Ned multa loca solitaria, et heremitis convenientia, visitavit ut perspiceret, et in eis aliquantulum temporis maneret, atque post recessionem suos clericos ibi relinqueret. Quodam die cum circuiret super ripam Ned, vidit aprum sub arbore jacentem; visum interfecerunt socii; secundo, respexit apes venientes, et intrantes in cavam arborem; tertio, accipitris nidum in arboris culmine. Deinde hec talia dona misit regi Arthmailo, qui beato Cadoco dedit licentiam habitandi et possidendi terram illam. "Inde," inquit Cadocus, "Hic aper, atque favus hic accipiter furiosus: fertilis iste locus quem diligit ergo Cadocus; letificant inter tanta signa beata petentem; efficiunt hilarem laudans laudabo datorem, cur non gauderem, dedit atque daturus honorem; hic habitare volo, quia significantia cerno. Noluit ulterius nostros extendere gressus; designant potius compellunt, hic maneamus; pascet aperna caro aptam venatibus petendo; mellea dulcedo statuit convivium clero; mensa volatibus quesitis hoste venusto. Nostri salubris extitit non morbida tunc sine morbo."

33. De religionis Edificio, quod vir Dei in Armorica construxit.

In illo tempore, cum venerande memorie Cadocus Romanam adisset, et omnia sanctorum loca per Italiam atque Galliam constituta pergisset, gratia visendi reliquias sanctorum, contigit illum advenisse ad quandam provinciam, que

quondam Armorica, deinde Lettau, nunc vero Britannia Minor, vocatur. Accepit autem quod illic erat quedam insula, nemine inhabitante, in pelago sita, distans a littore per spatium tertie partis unius leuge. Ascendens ipse cimbam cum discipulis suis, portuique tempestive illius soli applicuit. Aspiciens quidem illam decoram, atque feralem, ait suis sequacibus, "Eja! fratres istum, nutu Dei, locum eligo, hucque, si vobis beneplacitum fuerit, morari gestio." At illi respondentes inquit, "Domine, quod bonum tibi videtur, libentius agemus." Construxit quidem illo basilicam lapidibus elegantem. Postea vero pontem lapideum artificiose forniceo opere compositum, arcus cemento conglutinatos habentem a cementariis, fabricari fecit. His peractis, quadam nocte dum sopori indulgeret, angelica voce sic loquentem audivit, "Cadoce, servorum Dei fidelissime, non licet tibi diutius istuc habitare, verum oportet te velotius repatriare, quoniam clerici tui pro diuturna absentia tua non minimum contristantur."

Porro matutinis laudibus, ex more, Deo persolutis, cunctos ad se monachos arcersivit, eisque suam visionem denotavit, dicens, "Agite jam socii et fratres mei," inquit, "in Domino karissimi, nam hic diutius manere non valeo, ceterum modo vobis firmiter precipio quatinus constantes perseveritis in Dei servitio." His auditis, amarius flere quoque ceperunt; subrogavit deinceps illis priorem, vice sui, ex discipulis suis, nomine Catgualader. Ut autem discipulis suis benedixisset, licentiamque ab eis abeundi recepisset, retrogradum iter cepit carpere, transmigratis immensis terrarum superficiebus prospere, meruit ad propriam basilicam de Lannearvan denique pervenire.

Non post multum vero temporis, exierunt monachi superdicte insule, causa prospiciendi pontum magistri sui, absentatione pertesi, illum spiritus desiderio oculorumque prospectu via qua migraverat persequentibus, cum illico in ictu oculi eis prospicientibus pons subruet ita rudere ad nichilum redactus, ceu nunquam factus fuisse. Quo viso, cum maximo luctu ad ecclesiam regredientes, in terra

proni corruerunt, tribusque diebus ac noctibus jejunaverunt, Dominum super tanto infortunio solatia flagitantes; tertia vero nocte, vox de celo Priori ipsius loci in somnis dimittitur, dicens, "Exaudivit Deus deprecationem vestram pro Sancti Cadoci amore, eras enim videbitis pontem integrum, illesumque consistere." Matutinis plane laudibus decantatis, Prior revelationem a Deo sibi patefactam clericis indicavit. Tunc quamtocius pro nimia leticia monachi ad intuendum pollicitum cucurrerunt, inveneruntque pontem intemeratum, septiesque robustiorem quam prius extiterat. Cumque diligenter pontem huc illucque conspexissent, regressi sunt alacres ad oratorium eorundem, laudantes, et benedicentes Dominum. Hoc per totam illam patriam percrebescente miraculo, omnes illius provincie cultores Deo et Sancto Cadoco honorem, et laudem exhibuerunt. Nam beatus Cadocus apud eandem gentem Catbodu vocatur; ex cujus nomine illa insula nomen accepit, id est Inis Cathodu; in qua plurima fructuum genera habentur que diversorum morborum medelam conferre dicuntur.

33. De Rustico, qui busta auditorum Sancti Cadoci illicite conspicatus est.

Jamdudum isdem venerande memorie patronus in Albania, citra montem Bannauc, venustum lapideo opere monasterium composuit; fratribus eodem congregatis, Deo devotum in perpetuum famulatum ab eis exhibere constituit. In cujus cenobii porticu quodam corpora trium discipulorum ejus marmoreis bustis condita jacent. Sed nullus audet eorundem sarcophagos inspicere, nec celebs, aut virgo, seu ordinatus. Fuit plane quoddam foramen foras in pariete portici, per quod reges atque potentes illius regionis, si forte magna dissentionis lis inter illos orta fuerit, manus imponerent, sacramentaque jusjurandi faciunt; si quis vero juramentum illud fregerit, ante illius anni terminum leto peribit. Convenit autem more solito multitudo plebis in die festivitatis Sancti Cadoci, ad audiendam missam; finita nempe misse celebratione, quidam insipiens

rusticus clamore magno perstrepens, in medio populorum presbiteris dixit, “Vultis dimittere me ad foramen ut aspiciam per illud?” Respondentes ei dixerunt, “Vade, et faciat Sanctus Cadocus quatinus signum ultionis appareat in te.” Cucurrit ergo temerarius ad foramen, impositaque manu unum oculum textit, alio namque patulo per fenestram interspexit, dictoque citius, oculus apertus crepuit, et per nervum opticum facie tenus deependit. Mox ergo rusticus ingentem et lugubrem ejulatum emittens, ad populi turbas rapido cursu se proripuit. Quo viso, excelsis vocibus omne vulgus laudes Deo Sanctoque Cadoco persolvit, dicens, “A solis ortu et occasu laudabile nomen Domini.” Giravit equidem itidem rusticus de loco ad locum, per totam provinciam Lintheami ne erutum oculum tegens; plures mercedem ei largiebantur, ut eis divulgum ocelli orbiculum ostendenderet. Exin magis ac magis compatriote discebant Deum metuere, et cum sancto suo reverenter glorificare. Ceterum quum nimis laboriosum est universa miracula atque prodigia hujus almi patroni stilo digerere, hec pauca de pluribus devote legentibus sufficiant; cunctos enim mirandos actus, nemo compos est enucleare nisi ipse Cadocus resurgeret a morte; nam quemadmodum a Britannia ad Beneventanam civitatem in alba nube translatus fuerit, opere precium duximus calamum divino nutu vertere.

Explicit Vita Sancti Cadoci qui et Sophie. Incipit passio ejusdem IX Kal. Feb. in Beneventana civitate.

34. Quomodo Sanctus Cadocus a Carhani valle alba nube Beneventum fuit translatus.

Apparuit angelus Domini beato Cadoco nocte dominica palmarum in sompnis, dicens ei, “Deus decrevit te jamjam de terra Britannie discessurum.” Cui beatus vir respondens, ait, “Omnia que mihi precepta fuerint a Domino pro posse meo libentius effectui mancipabo, sed quemadmodum hinc discedam penitus ignoro.” Ad quem ange-

lus, "Cras namque postquam populo tuo evangelizatus es, ad locum qui est juxta castellum tuum, quo solebas post tuam predicationem quiescere, redibis, ibidemque gradum sistens parumper morabis, illoque subito nubes lucida operiet te, atque sic super eam in corpore transveheris ad Beneventanam civitatem, utpote Helyas curro igneo ad Paradisum; hoc nempe tibi signum erit; cum descensus de nube fueris, Abbas illius civitatis eadem hora honorificenter in tua presentia sepulture tradetur; deposito illius tandem pro more Abbatum humato, Abbatem te loco ipsius monachi ejusdem loci substituent. Quamobrem tuum principale oppidum Lannearvan, cum universis clericis et plebe tua, celibi discipulo tuo Elli in omnium aspectu, commodis, illumque doctorem ac rectorem illis perficis." In eadem vero nocte idem Dei nuntius Priori Beneventani civitatis in visione soporis ostenditur, ista intimans, "Cras plane quidam sapiens clericus occidentalis Brittannus, servus Dei electus, huc ad vos venturus est, eumque Abbatem super vos ordinari pontifici obnixius supplicate, quoniam Abbas vester hac nocte defungetur; ipsum enim elegit Deus ut Abbatis vestri vice vobis subrogetur, Sophiasque apud vos vocabitur, quia Dei sapientiæ plenus est." Surgens ergo matutinus beatus Cadocus, que ab angelo ei predicta fuerant, suo virgini karissimo auditori Elli, retulit; circa horam vero primam, ubi secretius super his que supra tetigi, Elli convenit in dominica die palmarum processionem ex more, cum sanctorum reliquiis fecit, ab ecclesia cum clericis procedens populis se sequentibus, usque ad rivulum Sancti Cadoci, qui Brittannice Pistill Cattuc appellatur; ibique, ut aiunt, populo desuper aggerem qui est secus eundem rivulum, usque tertiam horam predicavit; circa tertiam nempe sinaxin post predicationem cum omni turba ad suum castellum revertit, illicque substitit suam iterando sermocinationem; finito denique sermone secundum angelicum preceptum, cunctos astantes, hujusmodi verba alloquitur.

"Audite me, fratres, sermonesque meos auribus vestris

percipite; constituo namque super vos hodie discipulum meum Ellinum, rectorem, atque doctorem, vosque illum alacriter suscipite, et ei humiliter obtemperantes servite, quum sanctus est; nam ego ipse vite mee finis inscius sum." Ellinus quippe solus hujus rei conscius erat, ac hec verba graviter in corde suo ferebat. Tunc imperavit illis omnibus vir Dei, et ait, "Hoc vobis in nomine Domini jubeo, quatinus nullus mundanus potens rex, neque episcopus, nec optimas de aliqua controversia seu injuria super vos unquam dijudicet; sed si quispiam vobis quodlibet nefas irrogaverit, sive quilibet vestrum alium injuraverit, ullus in qualibet alia causa quum quoquomodo super vos dicatur, ex vobismet ipsis judices vestri fiant. Locus autem judicii sub umbra corili sit, quam juxta monasterium ipsemet plantavi, detque suum pignus judicio recto stare, in Abbatis manu in tempore judicii.

Abbas vero super aram illud ponat, et judicent veritatem secundum veram sinodi rationem, et seriem judicialem libri mei qui ego scripsi. Si quis hoc mandatum contempserit ut infregerit, in arbitrio summi arbitris maledictus sit, nec diu vivet, neque bonitatis habundantiam unquam inveniet. Qui autem servaverit, sit benedictus, et augeat illi Deus longevitatem vite, et angelus Domini in omnibus locis comitetur ei." Adhuc ipso loquente, ecce claritas Dei repente circumfulsit illos, omnesque proni pariter in facies suas super terram ceciderunt, non valentes tanti cernere luminis jubar. Universis itaque in terram cadentibus, beatus Cadocus in nube alba raptus ab oculis eorum evanuit, illicoque in palpebre motu in civitate Beneventana de nube descendens, inter Abbatem sepelientes visus est; mirumque dictu, linguam illorum dono Sancti Spiritus, continuo integerrime novit, ipsique similiter suam; mox namque cognoverunt quod ipse erat de quo prius ad Priorem angelus locutus.

In eadem siquidem hora, facta congregatione cunctorum clericorum monachorum nec non plurimorum, una cum episcopo civitatis ejusdem, cum communi assensu super

illos gratanter Abbatem ordinaverunt, atque Sophiam illum nuncupaverunt; viderunt etenim illum divina sapientia refertum, et quoniam illo nomine eum vocari prius ab angelo jussum fuerat. Paulo vero postea itidem magnam partem ejusdem urbis muro vallavit, quam antea limo terre erecta materia minutatim ruinis crebrescentibus in ruderi defecerat. Operarii plane laticis inopia laborantes, opusque ob hanc rem infectum relinquentes, ad Sanctum Sophiam clamantes dixerunt, "Amodo nullo modo operari valemus, quia limpham cominus reperire nequimus." Oravit igitur Sanctus Sophias ipsa nocte ad Dominum quatinus illi qui super hac re facturus esset dignaret ostendere. Post orationem autem cum fessos vigiliis artus quiete sompni conquiesceret, angelus ethere delapsus blande illum consolatur ne propter hoc mestificaretur, ceterum mane surgens ad murum civitatis pergeret, illoque se largifluum fontem reperturum ad opus cementariorum predixit. Sanctus quippe, secundum angelicum imperium, diliculo stratus sese impiger excutiens, ad prospiciendum inceptum civitatis murum propteranter pervenit, illucque fontem altum juxta murum invenit.

35. Qualiter Sanctus Ellinus beatum Cadocum annuatim visere consuevit.

Consuevit autem Ellinus aliquotiens usque ad Beneventanam civitatem, gratia visitandi beatum Cadocum, qui et Sophias, proficisci cum quibusdam discipulis ipsius, quorum singulis ejusdem visitationis vicibus ibidem quidam obierunt, ac in monasterio Sancti Sophie honorifice sepulti sunt; quorum nempe sepulchra in una serie ordinatim ante altare a pariete ad parietem componuntur. Octo quidem decentissima illorum marmorea busta inibi habentur.

36. Quomodo Sanctus Cadocus in episcopum Beneventanum sublimatur.

Defuncto itaque civitatis ipsius episcopo, proxima nocte apparuit angelus Domini in visu beato Sophie, precipiens

ei a Domino quatinus episcopatus ordinem susciperet ; ipsa quoque nocte idem uranitus nuntius Archidiacono, dum indulgeret sopori, revelavit quatinus sequente die, remota dilatione, Sanctum Sophiam divina jussione ad pontificatus gradum promoverent. Archidiaconus, siquidem una cum clericorum conventu, plebe coadunata, deificum oraculum angelica revelatione sibi notificatum super Sancti Sophie promotione, palam omnibus indicavit. Universis igitur audientibus Archidiaconi sermo placuit, Sanctumque Sophiam unanimiter in episcopatus sede constituunt.

Post modicum vero temporis, dum isdem antistes in pre-sulatus diguitate degeret, suamque diocesim mite¹ sancte-que regeret, in visu noctis audivit angelum Domini dicentem sibi, "En tibimet a Domino datur optio, nunc elige quo exitu hanc letalem vitam deseres ad regnum velis migrare perpetuum." Respondit illi, "Martirium quum omnibus coram Domino preciosius est funeribus eligens ad-opto." Ad quem angelus, "Robustus," inquit, "esto corde et animo, quia Deus tecum est ; cras etenim quidam rex crudelis hanc civitatem depopulabit ; atque dum divina misteria misse celebraveris, quidam miles ex ipsius complicibus, monasterium ingressus, te super aram atrociter haste cuspidate tenebrans,² trucidabit." Beatus itaque Sophias inde gratias agens Deo, dixit ad angelum, "Promptus sum ad martirium, hac enim nece Dominus noster Jesus Christus, et ejus apostoli, nonnullique alii mundum triumphaverunt, celestisque regni gloriam meruerunt." Expergefactus igitur almus Sophias ad matutinas laudes pro more surrexit, dieque lucescente circa primam horam se missalibus vestibus infulavit divinum sacrificium celebraturus. Illo nempe missam decantante, ecce prefatus tyrannus, exercitu coadunato, suburbanos urbi contiguos devastavit, ex quorum cunctis quidam in civitatem predandi causa venerunt. Unde clamoribus, et ejulatibus undique per civitatem perstreptentibus ; Sanctus Sophias imperter-

¹ *Juste*, T.² *Celebrans*, T.

ritus stetit, neque misse celebrationem ullum paululum interrupit, quum hujus plage conscius extitit.

Tum¹ protinus quidam ex equitibus ecclesiam, in qua libavit dominica sacramenta, concito cursu stomachanti furore, intrans, Sanctum Sophiam altari sacro astantem, dominicique corporis et sanguinis salutiferam consecrationem libantem, lancea penetravit. Qui statim proprio cruore perfusus, oculis ad celum erectis, animam suam Domino commendavit, dicens, “Domine Jesu Christe, accipe spiritum meum.” Pro suo quoque lictore, ad similitudinem beati Stephani proto-martyris, humiliter exoravit, “Domine, Domine, ne statuas,” inquit, “illi peccatum, quum ignoravit quod egit.” Et ad Dominum conversus petitionem continuando persequitur, “Domine omnipotens, invisibilis rex, Jesu Christe salvator, postulationem meam mihi presta, Christianos qui habitant in meis locis adjuva, gratiamque corpori meo prebe quatinus universi qui de meis ossibus, sive meorum discipulorum partem aliquam habuerint, virtutes faciant, demones procul depellant, et omnis pestis ab eis eminus absistat. Non fiat infecunditas in fructibus eorum, neque sterilitas in segetibus illorum, at omnium bonorum opulentia locupletentur, et remitte eis crimina sua, quo me venerentur in terris, teque semper glorificent in celum.” Et ecce vox ex nube candida demittitur, dicens, “Cadoce, famule mi, ascende ad regnum patris mei, et quod postulasti tibi faciam, et non contristabo te, beatus enim es, quoniam mei memor in extremis extitisti. Dico autem tibi, si quis stabat in magna tribulatione, nominis tui memor existens, me pro te invocaverit, ab illa tribulationis angustia liberabitur.”

Postquam vero Dominus ei locutus est, signo salutifere crucis se munivit, atque in manus omnipotentis spiritum emisit. Et ecce repente coruscatio magna super populum in ejus exequiis devotum, et ad sepeliendum se congregatum facta est, ut nullus illorum eam sustinere pervaleret.

¹ *Tunc, T.*

Tulerunt ergo corpus ejus, et lintheis candidis involutum posuerunt in loculo argenteo, et deportaverunt ad locum sepulture cum ymnis et psalmis, et canticis, ac multis lampadibus, eumque honorifice sepelierunt. Multo plures namque virtutes post ejus excessum, apud monumentum sarchofagi ipsius extiterunt, quam prius in vita illius. Cecis visus, claudis gressus restituebatur, leprosi mundabantur, demones ab obsessis fugabantur.

In ejus igitur honorem magnam edificaverunt basilicam super ipsius venerabile sepulchrum, in quo nullus Brittanus intrare permittitur. Quod ideo fit, uti¹ ferunt periti Beneventane civitatis, qui futurum est quendam Brittonem ex suo principali monasterio videlicet, et de Lannearvan a Britannia illo advenire, et sacrum humum reliquiarum sui corporis furto inde quandoque auferre, et pro pretiosissimi depositi illius ablationem universas virtutes, totamque gratiam ejus sancti, una cum preciosarum reliquiarum corporis ipsius gleba inde ad propriam terram suam, scilicet Britanniam, in qua natus est, apud Lannearvan demigrare. Quinimo quod gravius et horribilius auditu, constat post ablationem sacrosancti corporis sui, fontem almifluum, quo secus urbem est, quem Deus ad opus operariorum pro ejusdem precibus de tellure manare fecit, velut pontus super totam urbem, et omnes habitatores illius inundaturum presagiunt. Sanctus igitur Cadocus, dum in hac vita vigit, humanam laudem vitans, plura Deo soli cognita, mortalibus autem incognita fecit, quamquidem perseverantiam frugalitatis illius, et parsimonie, jejuniorum, vigiliarum, orationum, etiam nunquam ullo intercapedinis intervallo preteriiit. Iste non modo in vita sua miracula gessit, verum et post transitum de hujus seculi fallacis ergastulo virtutum innumera prodigia peregit, patrante Domino nostro Jesu Christo; qui cum Deo Patre, et Spiritu Sancto, vivit et regnat in secula seculorum. Amen.

¹ Sicut, T.

37. De mugitu feretri Sancti Cadoci a quodam percussi, et partientis interitu.

Post demigrationem gloriosissimi Cadoci de transitoriis ad perpetua, quidam vicecomes Anglorum viribus pervalidus, nuncupatione Eilaf dictus, ad Morcanentium regionem cum magna classe satellitum, predandi, vastandique causa, pervenit; porro clerici preclari Cadoci accepta illius impietatis fama, de Lancarvan fugerunt cum feretro sancti et aliis reliquiis, presidii locum gerentes, usque Mammelliat locum, ibique se abdiderunt. Cumque parumper eo morarentur cum feretro et reliquiis, predonum multitudo Dacorum atque Anglorum venit ad eos; qui feretrum intuentes, ambierunt secum transportare totoque nisu a quattuor ad centum homines illud sullevare temptaverunt, sed nec a loco dimovere prevaluerunt. Exindi bile vesanie concitati, unus ceteris vecordior otius currens, arrepta fuste valido, illud ictu percudit; quo percusso, ingentem mugitum velut taurus edidit, et omnem exercitum valde perterruit, statimque terremotus in illis partibus factus est magnus. Relicto tandem ab eis feretro, quidam ceteris infelicio, aviditate ductus, pinnaculum ejus deauratum bipenni incidit, et in gremio ipsius occuluit, quod sine mora sinum illius quasi ignis exussit, atque dolore ardoris stupefactum concite pinnaculum in loco suo apponere coegit; qui appositus veluti compactus auri cudore fuisset, firmiter adhesit; quo facto, feretri illius infaustus violator, conspectu totius exercitus liquefactus est, prout cera ante faciem ignis. Hoc prodigio conspicato, quique pavore stupidi a predictis extorres inde repedaverunt; deincepsque libidine predandi loca prememorata patroni caruerunt, nec non et terras ejusdem vastare desierunt.

38. De Bove in frustis conciso, et elixo rursus vite resuscitato.

Quodam tempore, Margetud, rex Reinuc, ad Morcanensium propriam, ut in ea regnaret, cum valida hostium manu

pervenit; quo cum perventum fuisset, jussit rapinas agere, bovesque ad vescendum ad castra abigere; aduxeruntque ergo centum boves, inter quos erat unus pinguissimus, qui ab oppidanis beati Cadoci direptus fuerat; quem cum occisum in frustis inciderent quo regi esurienti suis quo complicibus assaturas inde pararent; sed carnes ejus nec carbonibus assari, neque laticibus elixari ullatenus quierunt. Quod cum regi nunciatum fuisset, precepit omnes premissos boves suis possessoribus reddi. Cum autem cuncti insimul congregarentur, interfectus quem super tetigi bos inter alios integer vivus et incolumis apparuit; tunc unusquisque suum suscipiens bovem, laudantes, et glorificantes Deum in precioso famulo suo Cadoco.

39. De ruptione circulorum ferreorum.

Post plurimum temporis quidem intervallum, tres peregrini circulis ferreis ligati, ab Oriente ad prefati Sancti monasterium in die solemnitatis ejusdem venerunt. Dumque missa celebraretur, illa ita ligamina ferrea cuncto populo conspiciente ruperunt. Quamobrem ut hoc miraculum omnibus esset manifestum illos circulos super altare suspenderunt.

40. De Procuratore trucidato, denuoque redivivo.

Idem igitur Sanctus partem agri cujusdam apud Hiberniam super ripam fluminis Limphi possidet; quo fidelissimum prepositum quendam habuit, qui procaciter segetes Domini sui ne vicinorum armenta illas depascere, servavit. Sepenumero plane se proximorum pecora in custodia concludente, Procurator illius provincie furore succensus, collectus secum centum viris armatis, beati viri procuratorem simul aggrediuntur, ferientes ergo mutuo illum omnes unusquisque singillatim uno ictu sui mucronis vulnerando, trucidaverunt, ne unus quidem, sed universi hucus homicidii rei pariter extitissent. Recedentibus autem illis post ejus interfectionem atque retrorsum aspicientibus, ipsum paulo prius necatum sanum stantem viderunt; quo

intuito, festinanter ad eum cursum direxerunt, circumspicientes quemadmodum vulnera tam cito capitis ejus curata fuerunt, quæ haut majora quam scirporum livores sanatis cicatricibus apparuerunt. Tunc omnibus vestigiis ipsius per-volutis sue mortis reatum indulsit. Discedentes autem inde simul ad regem proficiscuntur, referentes ei cuncta que super hoc miraculo contemplati fuerant. Rex quidem ubi hec audivit, terminos agri istius memorandi paterni dilata-vit, et eum in omni vita sua magnificavit. Testificantur etiam periti Hibernensium qui elunerunt in monasterio discipuli sui beati Finiani degerunt, quod si quis ex clericis Sancti Cadoci iverit ad illos, honorifice eum suscipiunt; et ipsum velut unum ex illis heredem faciunt. Et hoc fertur esse prognosticon justicie eorum, et priscum, si seram mo-nasterii manu tangendo, sine clave reseraverit.

41. De Arboris reflexione sub pedibus predicatoris.

Aliquando rex Reinuc, vocamine Cinan, cognomento Carguinu, coadunata valida hostium manu, proposuit invadere totam terram Morcanensium; peractaque strage viro-rum et direptione jumentorum atque suppellectilium sibi vindicare. Et admotis castris, consederunt apud ripam magni fluminis Ned; quo comperto rex Morcanti regionis, pavore percussus, clerum crebrius dicti Sancti enixius flagi-tavit, quatinus cum reliquiis, et arca ejusdem patroni, regi Reinuc obviam incederent, illumque suppliciter postularent ne sibi inmerito aliquam injuriam irrogaret. Euntibus autem illis cum reliquiis ad litus amnis Ned, unus eorum proceram arborem ascendens cum varia campanula, ut inde regem alloqueretur, quum pro nimia aquarum inundatione flumen transire nequiverant; tum clamans de arboris apice ad regem, predicavit sibi de miraculis almi Cadoci; quo predicante, cepit se arbor sub pedibus ipsius clerici paula-tim solotenus vergere,¹ et portis vice se permeabilem pre-bere, quatinus idem per ipsam ultra flumen transiens, facie ad faciem regi conferret.

¹ *Vigere*, T.

Quo viso predictus rex pacis presidium omni patrie contulit, indeque pacifico cum universa exercitus acie ad proprias sedes repedavit. O vere beatum virum in quo dolus inventus non fuit, neminem injuste judicans, neminem contempnens. Nullus eum unquam nimis gavisum nec valde mestum aspexit, exceptis orationibus horis quibus lacrimae cum precibus Deo libarentur. Nusquam nec eundem adversa fregere, neque prospera extulere; nunquam in illius ore nisi Christus, et quae sibi causa profectus humane correctionis attinent, nec in corde nisi pax, et patiens cum misericordia pietas. Indies Spiritu Sancto inscrutabatur ea quae non sua sed Jesu Christi fuerunt, qui almi pneumatis¹ templum electum erat. Et idcirco pro illis omnibus, et ceteris similibus inaccessibili et inestimabili perhenni quoque gloria quam oculus non vidit, nec auris audivit, nec in cor hominis ascendit, coruscat in celis cum patre, et filio, et Spiritu Sancto, trino et uno, vero Deo omnipotente; cui est honor, et gloria, virtus et potentia, fortitudo et imperium sine fine permanens in secula seculorum. Amen.

Nemo potest fari miracula gesta Cadoci;
 Est quia non solus presens hic more loquendi;
 Det veniam Christus, terrarum conditor orbis,
 Cui scripsit vitam culparum nomine Lifris.

42. De Genealogia beati Cadoci.

Orta est Genealogia beatissimi Cadoci ex nobilissimis imperatoribus Romanorum, a tempore incarnationis Jesu Christi; Augustus Cesar, in cujus tempore natus est Christus, genuit Octavianum; Octavianus genuit Tiberium; Tiberius genuit Caium; Caius genuit Claudium; Claudius genuit Vespasianum; Vespasianus genuit Titum; Titus genuit Domicianum; Domicianus genuit Neronem, sub quo passi sunt apostoli Christi Petrus et Paulus. Nero genuit Trajanum; Trajanus genuit Adrianum; Adrianus genuit Antonium; Antonius genuit Commodum; Commodus genuit Meobum;

¹ Sancti Spiritus in margine.

Meobus genuit Severum; Severus genuit Antonium; Antonius genuit Maucanum; Maucanus genuit Aurelianus; Aurelianus genuit Alexandrum; Alexander genuit Maximum; Maximus genuit Gordianum; Gordianus genuit Philippum; Philippus genuit Decium; Decius genuit Galum; Gallus genuit Valerianum; Valerianus genuit Cleopatram; Cleopatra genuit Aurelianus; Aurelianus genuit Titum; Titus genuit Probum; Probus genuit Carosium; Carosius genuit Dioclesianum, qui persecutus est Christianos in toto orbe. In illius enim tempore beati martires Albanus scilicet Julian, Aaron, aliique plures martirium passi sunt. Diocletianus genuit Galerium; Galerius genuit Constantinum magnum, filium Helene; Constantinus genuit Constantium; Constantius genuit Maximianum, cum quo milites Brittonum exierunt a Britannia, et occidit ipse Gratianum imperatorem Romanorum, tenuitque imperium totius Europe, et non dimisit pugiles, quos secum a Britannia adduxit, repatriare propter strenuitatem illorum, sed tribuit eis plures provincias et regiones, quippe a stagno quod est super verticem montis Jovis, usque ad civitatem, nomine Cantguic, et usque ad cumulum occidentalem, id est Cruc Ochideint, atque ex illis equitibus orta est gens que vocatur Lettau.¹ Maximianus itaque genuit Ouguein; Ouguein genuit Nor; Nor genuit Solor; Solor genuit Gluigijs; Gluigijs genuit Gundleium; Gundleius genuit beatissimum Cadocum, de quo nobis sermo,

43. De repetitione Genealogie Sancti Cadoci.

Repetitia est Genealogia, materies ejusdem Sancti ex parte patris ipsius de optimis prosapiis regum Hiberniensium, Biscetbach genuit Brusc; Brusc genuit Urbf; Urbf genuit Aulach; Aulach genuit Brachanum; Brachanus genuit Gladusam matrem Sancti Cadoci. Hec Genealogia Gladuse parte matris ejus, de genere regum Morcanentium, atque Mecumentium. Anna quam dicunt periti consobri-

¹ *Britain*, T.

nam esse Marie virginis, matris Jesu Christi, genuit Beli; Beli autem genuit Abattach; Abattach genuit Baallad; Baallad genuit Oudolenn; Oudolenn genuit Eudos; Eudos genuit Ebiud, Ebiud genuit Outigirim; Outigirim genuit Oudicant; Oudicant genuit Ritigurinum; Ritigir genuit Rimetel; Rimetel genuit Grat; Grat genuit Urban; Urban genuit Teilpuill; Teilpuill genuit Teuchuant; Teuchuant genuit Tecmant; Tecmant genuit Guotepauc; Guotepauc genuit Coilhen; Coilhen genuit Guorgust; Guorgust genuit Merchiaun; Merchiaun genuit Cimmarch; Cimmarch genuit Henninni filiam suam; Henninni genuit Meuric; Meuricus genuit Erbie; Erbie genuit Yrb; Yrb genuit Idnerth; Idnerth genuit Teitpall; Teitpall genuit Teudiric;¹ Teudiricus qui est martir effectus in Guent, scilicet Merthir Teudiric qui genuit Marchell matrem Gladuse, Gladusa vero genuit alnum Cadocum.

44. De Genealogia vero Gladuse matris Gundleu regis, genitoris venerabilis Cadoci, a superdicta mulieri iterata.

Anna quippe genuit Beli; Beli genuit Abellach; Abellach genuit Baalad; Baalad genuit Euguem; Euguem genuit Brithguem; Brithguem genuit Dubunn; Dubunn genuit Oumuid; Oumuid genuit Anguerit; Anguerit genuit Amgoloit; Amgoloit genuit Guordubn; Guordubn genuit Dubn; Dubn genuit Guordoli; Guordoli genuit Doli; Doli genuit Guoreing; Guoreing genuit Ceint; Ceint genuit Tacit; Tacit genuit Patern peis rudauc; Patern genuit Etern; Etern genuit Cuneda; Cuneda genuit Credic, Credic genuit Guaul matrem Gunleii, Gunleius autem genuit sanctissimum Cadocum.

45. De constitutione canonicorum Nantcarbanensis civitatis.

Sanctus Cadocus constituit XXXVI Canonicos, qui assidue et regulariter servirent ecclesie Nantcarbanensi;

¹ *Teudur*, T.

quoniam ipse funditus, electione Dei et hominum, secundum divinum propositum fundavit, et totidem atria, in quibus haberent canonici sua edificia, et totidem particulas de agricultura, in quibus stabant octoginta jugera, que vocabantur, ab antiquis temporibus, atriorum propria, que colebant hortolani qui habebant curam in pomeriis et hortis componendis atque in hospitiiis custodiendis, et insuper totidem villas a quibus habebant necessaria indumenti et victus.

46. De possessionibus predictorum canonicorum.

Primum Atrium deserti, quod est proprie Abbatis, cum villa Tremgueithen. Atrium benigni, quod doctor possidet cum particula agri in Castello. Atrium appositum corilo, quod est sacerdotis, ubi Sanctus Cadocus habuit habitaculum. Atrium Aidanbloch cum particula Nioysgurthiu, cum villa Ulteriori Pennon. Atrium album quod nullus incertus debet visitare, in quo Sanctus Elli, alumpnus ejus, et successor habitavit, cum particula Crucegreif cum alia proximiori et majori Pennon. Atrium coquine cum particula agri eundo ad dextram versus Talcat lan, cum villa Pencrychgel. Aliud Atrium coquine cum particula agri id est Cayricoc cum villa, Pellussen. Atrium consulatus cum particula juxta Talcathlan, cum villa Talpontymit. Atrium Tremycrucou cum Tremycrucou. Atrium Tremlech cum particula ultra crucem, et villa Tremlech. Atrium Samsonis cum particula Cymmyoucyti. Atrium Elphin cum villa Cestilldincat. Atrium Chincencoh. Atrium pistrine cum villa Nantbucelis. Atrium Talcatlan que est proprie Abbatis. Atrium Curci sacerdotis cum particula Cair Arthan, et villa Pencrychgel cum Pistilcatuc. Atrium Arguistel cum particula Ygrestyl et villa Hentrem dymbrych. Atrium Nestree cum particula ultra fossam Pulltavus cum villa Brinsychan. Atrium Eida cum villa Trefhenun. Atrium Cair guicou cum villa Ecclussilid. Atrium Albryt mab Cynuyt cum villa Alt Cynuit. Atrium Cyndrayth cum particula Nanteyncar et villa Pencrychgel, et Cilbleingurth.

Atrium Ellybr cum villa Ellibr. Atrium Crucinan cum villa Crucipilia. Atrium Medgarth cum villa Medgarth. Atrium Caerydicycit cum villa Cairdicit. Atrium Cynblust, sine parte ecclesie, cum villa Celli dremiauc, id est Nant Carthay.¹

47. De partium distributione.

In primis dabantur sex partes, Abbati prima pro dominio; Secunda Doctori pro doctrina; tertia Sacerdoti pro sacerdotio. Et quod remanebat, dividebatur equaliter Clero secundum numerum Prebendariorum, exceptis quatuor, scilicet sepeliario, et tribus legatis, qui serviebant clero cum reliquiis quocunque deberent mitti, qui nullam communionem habebant in clero nisi in particulis et in cibis; sed homines qui ad ecclesie refugium veniebant, remeabant de refugio, dabant eis suam dignitatem, ovem videlicet cum agno, aut quatuor nummos.

48. De more decimationis.

Quicumque decimaverit, debet dividere in tres partes; primam dabit confessori; secundam altari; tertiam orantibus pro eo; pars autem altaris dividitur sicut prediximus.

49. De more testamentorum.

Si quis languore gravatus commendare noluerit separatim, commendet secundum possibilitatem suam confessori suo prius pro ea ecclesia et vigiliis; et partes ecclesie, et vigiliarum dividuntur sicut prediximus.

50. De conversione Gunliu.

Sciendum est quod in diebus Gunliu, fuit quidam sacerdos preclari nominis Catocus, filii premissi Gunliu; erat autem idem beatus Catocus perfectus in fide, serviens Spiritu Sancto cotidie, se exercens in sanctis evangelii Christi. Ceterum prefatus Gundliu pater hujus carnalibus illecebris

¹ *Druemauc, id est Nantcarthen, T.*

deditus, satellites suos sepius ad rapinam, et latrocinia instigabat, penitusque contra fas etquè jus degens, vitam plerisque nevis¹ inquinabat. Beatus nempe Cadocus edificavit ecclesiam suam in quatuor fundamentis, justitia, prudentia, fortudine, temperantia. Erat autem hoc monasterium plenum choris psallentium, legentium, orantium; quos Sanctus Cadocus indesinenter divinis eloquiis, Sancto Spiritu sibi cooperante, ad deitatis obsequium, et ad mutue caritatis offitium, indigentibus misericordie opera impendendo, accendendo. At ubi vir Dei Cadocus, pravos proprii genitoris actus altius ingemiscens sibi condoluit, fidelesque nuntios ex discipulis ipsius, Finniannum videlicet, Guavanum, ac Ellinum, quatinus eum ab omni errore malignitatisque nequitiæ converterent, atque divinitatis manciparent obsequio, direxit. Qui diligentius convenientes, eum unanimiter cum senioribus commonuerunt illum, quatinus diabolo, pompisque ejus et sceleribus renunciatis penitendo resipiscens, consilio filii sui Cadoci se crederet, Deo etiam et sibi commissa confiteretur. Quod audiens Gladusa conjunx ipsius compuncta Spiritu divinitatis, inquit, "Credamus filio nostro, eritque nobis pater in celo." Respondens vero Gundliu, ait, "Quicquid dixerit mihi, faciamus, et quocunque voluerit, vadam." Convenientes itaque Cadocus cum monachis Gundliu vero cum senioribus, nec non et Guladus mater Cadoci, consiliis ejus otius adquiescentes, eidem Cadoco, uterque scilicet Gundliu et uxor ejus delictorum confessionem cum satisfactione penitentiæ fecerunt. De cetero Gundliu in hunc modum omnes affatus, "Quicumque fuerit de genere meo, serviet Cadoco in vera pietate, universique qui in mea terra deguerint, post obitum eorum in cimiterio ejus sepelientur." Et ait Cadocus, "Penitentiam agite, appropinquat enim regnum celorum; ego enim preparabo vobis mansionem in celestibus." Et protinus cantaverunt psalmum, "Exaudiat te Dominus in die tribulationis," usque in finem. Testes sunt Gundliu cum senioribus Cadocus cum monachis et alumpnis suis.

¹ *Venis, T.*

51. De profectioe Gundliu et uxoris ejus.

Post aliquanti temporis intervallum, Gundliu et uxor ejus voto peregre profecti sunt in Theluch; venitque nuntius a Deo ad Cadocum ut ad proprios parentes veniret, eisque consuleret quo veram pro delictis penitentiam ageretur; qui maturius jussis divinis obtemperans, parentes ut id agerent sacris admonitionibus animavit. Indeque¹ Guladus mater ejus edificavit sibi ecclesiam in Pencarnou; Gundliu vero mox² aliud monasterium construxit, ibidemque Deo famulantes instituit; exinde utque parens Cadocum invitavit, quem venientem devotius susceperunt ecclesiasque supradictas quas sibi construxerant, ei dederunt, ac universa que habuerunt sue ditioni tradiderunt. Nullus harum ecclesiarum prepositus erit, nisi ex familia Cadoci viri Dei, uter ipsius consensu et permissioni. Et dixit Gundlius, "Quicumque diruperit de genere meo, et de senioribus Gundlianc, maledictus erit in eternum." Cadocus cum suis monachis testes. Censum uter pensionem istarum ecclesiarum nullus accipiat nisi familia Cadoci, neque prepositus sive princeps in eis erit, nisi electione aut constitutione familie ejusdem Cadoci.

52. De gladio, quem Tewdwr dux dedit Sancto Cadoco.

Sciendum est quod Theudor filius Mourici dedit gladium vestimentumque Catoco, et familie ejus quatinus emerent terram in sustentationem ejusdem. Conige vero Abbas altaris Sancti Cadoci tribuit gladium illum vestimentumque Spois, et Rodrico pro villa cui nomen Conguoret in Pencenli, qui concesserunt hanc Cadoco et ejusdem ecclesie possidendam, jure perpetuo, qua annua pensione persolveretur permissio Conige, ac prelibate familie per manum Spois et filiorum ejus in eternum, novem modios cervise, panem quoque, carnem ac mel, et ut ista possessio libera et quiete foret ab omnibus servitiis et exactionibus terrenorum

¹ *Ibidemque*, T.² *Mox* deest, T.

regum. Isdem Spois, filius Curhiter, impertitus est, cum tres vaccas Guornemet, unam prefatus Rodri tenuit cartam; sive graphium super manum Connige abbatis Nantcarbanan in confirmationem hujus donationis. Postea vero convenerunt Rodri et Spois ac filii ejus, Conige, etiam et clerici ejus attulerunt crucem Sancti Cadoci, et humum ejus, et circueundo predictum agrum Conguoret, illudque vendicaverunt, et prescripti Sancti humum in signum perpetue possessionis, super illum coram idoneis testibus consperserunt.¹ De laicis testes Rodri, Guornemet, Guoguoret, Hoilbiu, Howhoer, Coelbiu; de clericis Samson abbas altaris Sancti Eltuti, Conige abbas altaris Sancti Cadoci, Plossan, Atern, Jouan, Minuocioi, Brenic et familia Sancti Cadoci testes erant. Qui conservaverit, conservet illum Deus; qui fregerit, maledictus erit a Domino. Amen.

53 De parte agri, quam Brannoguid dedit monasterio Sancti Cadoci.

Sciendum est quod Brannoguid, filius Febric, dedit dimidiam partem agri Idracilis pro anima sua, et ut nomen ejus in libro Catoci apud Nantcarban scribetur, Deo et monasterio Sancti Cadoci; et ipse quidem Bronnoguid et tres filii ejus Guedan et Guobrir, et Meuc tenuerunt scriptum graphi super manum Conige principis altaris Cadoci, in sempiterno donationis jure Deo et Sancto Cadoco. Annuus etenim illius agri census perpetuus est tres modii cervise, et panes, et carnes, et mina mellis; hec enim Bronotguid et tres filii ejus, cognatio illorum annuatim debent persolvere familie Cadoci, usque ad diem judicii. Hujus pactionis testes sunt Bronnotguid dominus fundi, et filii ipsius, Guoidan, Marcant, Junemet, Conige abbas, Elionoy, Brenic, Mannocioi, Beduan, Plossan. Qui hanc donationem servaverit, custodiat illum Deus, et qui fregerit, maledictus erit a Deo. Amen.

54. De penitentia Seii pro interfectione duorum nepotum suorum.

Post intervallum temporis occidit Cuan Bunry¹ duos viros filios sororis ejus, Atgan scilicet et Aidnerth; quamobrem venit Cadoc et Eltuith,² et maledixerunt Cuam, verum coactus venit Cuan et reges cum eo ad presentiam Cadoci et Eltuti, confessusque est eis scelera sua. At illi dixerunt ei, "Redime culpam homicidii." Respondit Catlen, dicens, "Dabo agrum, nomine Lanhoitlan¹ Cadoco; pensio ejus duo vasa sex modiorum cervise, cum pane et carne et melle, secundum solitam debitam debiti mensura." Merchiaawn vero dedit villam, videlicet Conhil Eltuto, atque tria vasa, qui sex modios cervise continebant; unum quodque vas cum agris consecrantes prefatis sanctis in perpetuam elemosinam contulerunt. At illi satisfactionem Euan⁴ suscipientes, XIII. annos penitentiae injunxerunt ei. Cujus facti testes fuerunt, Catlon, Merchiaun, Euan,⁴ Cethy, Catman, Hoitlon, Virgo, Cadoc, Finian Seoctus, Eutegyrn lector; familia quoque Cadoci atque Eltuti testes sunt. Quique custodierit benedictus erit a Deo, et quicumque fregerit, maledictus erit.

55. Quomodo Sanctus Cadocus construxit ecclesiam Macmoillo discipulo suo.

Sciendum est vobis quod Cadoc construxit ecclesiam Macmoillo, discipulo ejus, eamque munimine vallavit, ac in eadem altare composuit; quatinus illo hospitaretur quum iret ad Guent, ac cum rediret; dimisitque Macmoillum in ea Priorem, atque administrationis totius Procuratorem. Pollicitus est ergo Cadocus regni premia celorum cunctis qui ejusdem ecclesie possessiones agris seu pecuniis aut elemosinis auxerint. Testes sunt super hoc Cadoc et clerici ejus Pachan, Detiu, Hoduan. Quicumque custodierit benedictus est a Deo; et quicumque frangerit maledictus, erit a Domino. Amen.

56. De agro Pencarnau, quem Gwallouer dedit Sancto Cadoco.

¹ Birry, T.

² Illud, T.

³ Lanhordon, T.

⁴ Ieuan, T.

Sciendum est sane quod Gwallouer donavit Deo, et Sancto Cadoco agrum Pencarnoy, pro anima sua in sempiternum, usque ad diem Judicii; Gwallouer,¹ autem hanc villam commendavit Judnou filio suo, quatinus ipse et heredes ipsius servirent familie Cadoci sumptibus hujus agri propter ipsos; census hujus agri est novem modii cervise, panes et carnes, et melle. Quinimo quocunque clerici Cadoci voluerint manducare aut² bibere, videlicet in Basseleg, seu in Pencarnoy, prefatus Judriou cibaria et potionem que prelibavimus afferet ad illos. Hujus pactionis testes sunt, Paulus abbas Nantcarban, Guenlion frater ejus, Thuiuc, Canopoi, Tanet, Hierbrith, Mirhitr, Concum. Quicunque custodierit, custodiet illum Deus, et qui fregerit maledictus erit a Domino. Amen.

57. De parte agri, quam Retone dedit Sancto Cadoco.

Significandum est quod Retone dimidiam partem agri, juxta Civitatem Legionis, Deo atque Sancto Cadoco, perpetuo jure possidendam, quam illum heridetario jure continebat, tamen qui ad Herbie devoluta fuerat eadem ab illo emit, et Deo et Sancto Cadoco tribuit. Cujus rei sunt testes, Herbie, Curnuet, Cogale clerici. De laicis Guornet, Guedguon, Guedqui, Sonus, Alderreg. Qui custodierit sit benedictus; qui violaverit sit maledictus. Amen.

58. De agro, quem Temit dedit Sancto Cadoco.

Sciendum est quod Temit dedit agrum, id est de Agro Crucin, altari Sancti Cadoci, in perpetua possessione, cum filiis suis, in tempore Pauli abbatis de Nantcarvan, qui annuatim VI modios cervise et panibus, et carnibus familie Sancti Cadoci jugiter persolvit. Testes sunt. De clericis Guonan, Matganoi, Soy, Brenic, Elionoe, Pill lector. De laicis vero Cingrat, Guedhoc, Elinniu, Rimogcat, Branoc, Cunhape. Quicunque servaverit hac oblationem, conservet illum Deus; et qui abstulerit confringet illum Deus.

¹ *Gwalluuir*, v.

² *Et*, v.

59. De villa Cradoc, quam Guengarth dedit Sancto Cadoco.

Sciendum est quod Morcant rex venando venit ad ripam fluminis Nadauan, et jecit accipitrem super anatem; et ambo simul, accipiter et anas flumen volatu transmeaverunt. Et subito veniebat aquila de ripa maris, ut raperet accipitrem. Quod ut vidit Morcant rex valde contristatus est. Ast conciti alumpnus regis veniens, nomine Guengarth, eques cum scuto et gladio ac lancea se in flumen proripuit, et accipitrem a raptu aquile non modico viriliter eripuit, verum etiam leporiter accipitrem cum anate ad manum Morcant regis attulit, illumque tali facinore non minimum letificavit. Quocirca dixit Morcant Guengartho. “Ecce tribuo villam Cradoc in jus hereditarium habentem longitudinem ab urbe Trotguid usque ad flumen Nadauan, et latitudinem a fonte Guengarth usque ad alium fontem Guengarth.” Eodem die Morcant et Guengarth perexerunt ad quoddam territorium Cadoci, et tribuit Guengarth Deo et Sancto Cadoco censum prescripte ville Caradoc pro anima sua et pro anima Morcanti regis, scilicet singulis annis XII modios cervise, et sextarium mellis debitum quoque panem et carnem. Insuper etiam idem Guengarth dedit Conmogoy Hipiclaur¹ gladium suum deauratum pro anima sua, quod habuit precium LXXta vaccarum. Quare consuluit Commogoy Guengardo, quo gladium illum Morcanto prestaret, ut ille donationem Guengardi confirmaret super pago Cradoc, quod et fecit. Qua de re Morcant prelibatan donationem ratam habuit, atque scripto corroboravit super manum Sulien, illa illinc fore liberam et quietam ab omni terreno servicio, vero funditus obsequio Dei et Sancti Cadoci obnoxia. Hucus rei testes sunt, Morcant super seipsum, ut nullus hujus territorii procurator extat nisi Guengarth et heredes illius. De clericis, Sulien, Commogoi, Danoc, Guorgethen, Legan, Elgnou; de laicis vero Guin-

¹ *Hipiclaur*, T.

gueri, Jacob, Boduan, Elguan, Curhitr, Cuncuan. Quicumque custodierit, benedictus erit, et qui fregerit maledictus a Deo et a Cadoco. Amen.

Notum sit omnibus pro mutabilitate temporum, et successoribus hujus mundi regum, quod Elli alumpnus beati Cadoci, ab ipso diligenter a primeva etate educatus, ac sacris apicibus apprime institutus, illique cunctorum discipulorum suorum carissimus. Et asseruit ille dicens, "Ecce ego construxi ecclesiam et domos in nomine Domini, et ipse, cunctique successores mei familie Cadoci erimus obedientes subjecti atque benevoli familie Cadoci. Dedit etiam Elli prescripte familie perpetua pensione singulis annis cibaria per tres noctes in estate ac totidem in hieme, cum gratiarum actione et leticia, orationibus, et hymnis spiritualibus; verum etiam in substituendo administratori ejusdem ecclesie, Abbas cenobii Catoci preses semper erit et auctor. Ceterum si contigit quod Catocus atque successores illius cum illorum clientela minime venerint, dentur illis duos boves ad recognitionem subjectionis et societatis. Unum convenientes ad monasterium ille pactionem hauc cum pacis osculo confirmavit, in conspectu Elli justa crucem que est in via multis nota. Hujus rei sunt testes, Cadoc, Elli, Cleopas, Samson, Jacob, Boduan, Conachan, Mach. Ierunt unusquisque ad locum suum de benedictione in benedictionem. Amen.

60. De agro, quem Terengual dedit Sancto Cadoco.

Sciendum est quod Terengual dedit agrum Lecguoidel Deo et Cadoco, qui annuatim persolvit Cadoco et familie tres modios cervise, et panes et carnes, et si forte cervisa caruerit, reddet IIIIor modios trtici, aut clamidem album. Hanc elemosinam dedit Terengual Deo, et Sancto Cadoco liberam et quietam ab omni regali et terreno servitio, pro animam suam, et pro animam Morcant. Inde testes sunt, Jacob prepositus altaris Cadoci et familia ejus, Conmogoi, Connul, Joseph, Brunonoi, Catgen. De familie Eltuti testes, Morcant, Gualunir, Guidgen, Guengarh. Finis hujus agri est a Pull Tenbiub usque Dirprisc. Quicumque servaverit benedictus sit, et qui violaverit maledictus erit a Deo.

61. De villa Rearth, quam Guorcinnim dedit Sancto Cadoco.

Notum sit omnibus quod Guorcinnim emit villam Reathr a Mourico in propriam hereditatem pro gladio, cujus capulum deauratum precium XXV vaccarum appreciatum. Imperititus est quoque Concennio, Pauli filio, equum in precio quatuor vaccarum preciatum, etiam trium unciarum vestimenti Commoro, autem quondam equum optimum Concenni filio sed et Andreso Morcanti filio gladium in precium quatuor vaccarum; item idem largitus est precium quatuor vaccarum Judnertho, Mourici filio; unamque bovem Cornounano nutritori suo et aliam vaccam procuratori regis Guengartho; post hanc ergo emptionem tenuerunt Mouric et Concen graphiam carte super manum Guorcinni in sempiternam hereditatem sibi et ejus progeniei. Ipse vere Guorcim dedit hanc villam ecclesie Sancti Cadoci in perpetua possessione usque in diem judicii; tenuitque cyrographum donationis super manum Jacobi, abbatis Car bani vallis, pro commemoratione hujus elemosine, coram idoneis testibus, quorum nomina subscribuntur, Eudoce episcopus, et Cethig prepositus altaris Sancti Dogwini, Jacob prepositus sive abbas altaris Sancti Cadoci, et familie ejus secum. De familia Eltuti, testes sunt, Conmoc presbiter, Connil magister, et Joseph presbiter, Biuone, Catgeni De laicis, vero Mauricus, et filii ejus, Andrus, Guedgen, Bramail, Concit filius Ermit, Guorbis filius Berran, Geintoc, Assail, Arcon, Guallimir, Judhol, Matton, Eliudus, Hilou; omnes testes super hanc donationis conscriptionem. Predicta namque villa Rearthr competebat Mesioco hereditario jure, cui Guorcinnim equum prestitit ut huic concessioni adquiesceret, habentem precium trium vaccarum. Qui hoc temeraverit, maledictus erit a Deo.

62. De agro, quem Cambelin dedit Sancto Cadoco.

Sciendum est quod dedit Conbelin agrum Lisdin Borrion vocatum pro commercio regni celestis, cum corpore suo, Deo,

et Sancto Cadoco, quod ei annuatim persolveret sex modios cervise, cum pane, et carne et melle. Testis et Conige, qui super manum suam scripsit coucuum cyrographum.

63. De terra Lancatwalader, quam Guoidnerth dedit Sancto Cadoco.

Notificandum est quod dedit Guoidnerth Lann Catgualader Deo, et Sancto Cadoco, quatinus quot annis trium modiorum cervise illi persolveretur, cum omnibus debitis, propter fractricidium germani sui Merchium, atque tandem reddibus dedit Docwinno. Super hoc, testes fuerunt Berthguinus, episcopus; Conmil; Terchan, et congregatio ejus; Sulien abbas Nant Carban; Lumbiu, presbiter; Biunoi; Jonab, et congregatio Sancti Cadoci; Saturn, princeps altaris Docgwinni; Morcant; Quidnerth. Quicumque servaverit, benedictus erit, et qui temeraverit, maledictus erit a Deo.

64. De terra, quam Mauricius dedit Sancto Cadoco.

Ostendendum est futuris pro temporum mutacionibus, et regum successoribus, quod Mouricus rex dedit partem agri pro anima sua, qui vocatus Insule Tuican, ac due partes agri qui proprie fuerunt Gorbrith et Cassoc, nec non et sororis sue pariter Sule, super quibus Mouricus rex graphium conscriptionis tenuit super manum Jacob abbatis cathedre Sancti Cadoci, ut ipse liberas et quietas faceret ab omni censu, et ab omni calumpnia, et omnibus servitiis, excepto famulitio Sancti Cadoci. Quapropter post hec dedit Jacob equum Mourico regi, at ille largitus est illum Guodgeu filio Brocmali. Hujus rei testes sunt Jacob, abbas; Rumceneu; Catthig; et patres eorum Commogoc, Conmil, Guorgeneu; Beunoc; Catgen; Heargin; Crasgell; Cutegurn, Guitlon; Sulien, clerici. De laicis, Mouricus super ipsum solum, et super filios suos a generatione in generationem; Guedgan filius Brocmail; Guallunir; Guorcinnim; Guorbes; Morceneo; Morhoen. Hi sunt testes super hoc pactum, ut non solvetur in eternum. Dein Mouricus rex confir-

mavit hanc donationem super altare Sancti Cadoci coram senioribus suis. Quicumque conservaverit, benedictus erit, et qui dissolverit maledictus erit a Deo.

65. De Obcecatione Malguni Regis.

Malgonus magnus, rex Brittonum erat, qui imperavit toti Brittannie, de qua persolvebatur ei annuatim centum vaccas ex singulis pagis, cum totidem vitulis, cujuscumque generis elegissent; videlicet sive mares, sive femines, non sponte sed vi; venerunt itaque exactores regis Mailconi ad colligendum tributum usque Gunliuc, et rapuerunt Abalcem nomine, puellam speciocissimam, filiam Guiragon prefecti Sancti Cadoci, secumque tulerunt. Super quam factionem, consanguinei puelle indignati, caballos suos ascenderunt cornibusque insonuerunt. Quod audientes omnes viri bellatores ejusdem civitatis, surrexerunt persequentes eos, percusseruntque trecentes viros, excepto uno, qui nunciavit regi que facta fuerant. Quo audito, rex bile furie debacans, cum magno exercitu causa ulciscendi se, pervenit ad locum, qui vocatur Crucglas. Perrexit etiam Sanctus Cadocus cum omnibus habitatoribus¹ Gunliuc, regi obviam, et descendit in loco, ubi est fons Brutrov, jejunavitque cum universis sibi comitantibus. Misit ergo Mailconus nuntium suum Argantbad ad beatum virum, precipiens ut redderet precium virorum interfectorum apud Riucarn; qui se pretia nullatenus penditurum respondit, nisi vero Dei et hominum juditio. Rex² autem judicium respuit; illa vero nocte revelatum est ab angelo sancto viro Moucano, quatinus regem a sua crudelitate prohiberet. Qui quoque angelico eidem manifestata oraculo regi declaravit.

Ille nempe monita sua funditus sprevit. Diliculo quippe rex castra movit ad exercendam stragem illicoque obcecatus est, nesciebatque ergo gressum dirigerit; delegavit itaque nuntios, Maucanum scilicet Argantbad, ad Sanctum Cadocum, insinuans ei quod sibi accidisset, obnixiusque postulavit

¹ *Habitantibus*, T.

² *Vero*, T.

quo se visitare dignaretur, amissumque lumen ei restitueret. Vir autem Domini renuit donec veniret ad confessionem. Venit ergo rex ad eum concedens sibi cuncta que ab eo poposcet; beatus igitur Cadocus permittus a rege, petiit refugium sibi dari in civitate Gundliauc a se et a sua posteritate, simile refugio Sancti David in Rosina valle. Deditque beato Cadoco refugium uti flagitabat, et exhibuit illi equum et gladium quo cingebatur, nec non aurea vestimenta, quibus induebatur, atque gubernatorem sibi illum suscepit; pepigit namque rex Mailconus cum Sancto Cadoco et ejus successoribus pactum sempiternum, dicens, "Siquis ex genere meo hoc fregerit, maledictus erit; omnis qui residuus fuerit ex mea progenie, veluti ultimo fratri auxiliabitur genti tue de Gunliauc." Benedixit tandem rex Mailconus cum suis optimatibus, et beatus Cadocus, cum clericis ipsius omnes qui custodierint hanc pactionem, et e converso, cunctos qui non servaverint, unanimiter maledixerunt.

Vir itaque Dei indixit regi traditionem suam, hoc est trecentum quinquaginta vaccas pretium uniuscujusque optimatis ex progenie sua. "Quodcunque comparaverit quisquam ex stirpe mea de Gundliauc a rege sibi in hereditatem sempiternam, sit illi sine ullo censu. Quicumque vero emerit quid ex mea prosapia in regione Glewisicg, extra terminos Gunliauc, sit sibi jus hereditarium perpetuum, reddetur tamen precium et census." Rex autem indicavit alterutrum beato viro suum pignus. "Qui perimerit quemque ex genere meo terra ejus parentibus interfecti sine ullo censu tribuatur preciumque ejus, natalibus illius reddatur. Advenam qui fugerit ad refugium Gunliauc, siquis percusserit, reddit centum vaccas secundum judicium; si vero negaverit, tribuat jusjurandum sexaginta virorum."

Sanctus quoque Cadocus tradidit spacium refugii septem annos, et septem menses septemque dies, atque noctis unius hospicium in domum uniuscujusque viri per totum pagum, et postea dimittatur de refugio Gundliuc ad quodcunque voluerit aliud presidium. Sanctus iterum Cadocus contestatus est, dicens, "Siquis ex progenie mea comprehensus

fuerit absque consensu ducis generis sui, dimittat eum illesum cum sua substantia; si autem ex consensu ducis comprehenditur, in custodia teneatur, donec ipse eum solverit; nullum etiam tributum a mea prosapia regi reddatur, excepta collatione pecorum post septem annorum revolutionem; et reservet sibi dux tertiam partem, duas autem regi contribuat. Si quis vero leserit ducem generationis de Gundliauc, sive sanguinem ipsius affuderit, commissum non reddatur nisi de terra et auro et animalibus; et quicumque precium mortis cujusque de genere meo, regi reddiderit, simili modo si percussus fuerit, gratia regem¹ reddatur. Viri namque mei generis, si lesi fuerint, aut interfecti, reddatur vacca cum ove juxta precium anime; si autem ex progenie Brittonum quisque peremptus fuerit in refugio Gundliuuc, reddatur precium anime ejus, ut in sua terra; si quidem exul quis fuerit de stirpe Guunliuuc eodem modo reddatur. Sanctus quidem Cadocus mandavit consanguineis suis, "Si dux vir fregerit hoc pacti testamentum, abjicite eum, et alterum ex genere suo eligite, qui custodierit. Si non poterit inveniri, eligite ex alieno genere."

66. De Testibus Sancti Cadoci.

Testes de conventionione refugii, quam beatus Cadocus fecit cum rege Rein, avunculo suo, filio Brachani avi ipsius, qui in vita viri Dei prescribitur, hic sunt. De clericis, David, Cheneder, Eliud, Iltut, Maidoc, Cannou; de laicis testes Gober, Meliat, Cheleni, Chunleith,² Chumurth,³ Aman; item de genere Cadoci testes, Cimmur, Etelic, Luiper, Seru, Poul.⁴

¹ Pro regi, forte.

² Cunleth, T.

³ Chumerth deest, T.

⁴ Paul, T.

IV.

Vita Sancti Carantoci.¹

INCIPIIT VITA SANCTI CARANTOCI² CONFESSORIS, XVII. KAL. JUNII.

Veneranda est hec solempnitas omnibus hominibus in Deo credentibus; quando assumptus est in celum beatus Carantocus, Ceretici filius, qui ex chere ircinis parentibus altus est secundum dignitatem seculi; tam facile est generationem illius deducere ad Mariam, matrem Domini, quo nemo inter reges Britannorum alcior habetur. Sed ad regna terrestria tendere noluit; ab annis pueritie habuit innocentiam; et postea abiit in speluncam Edilu, legitque lectiones canonicas de nova et veteri lege. Deinde perrexit ad Hiberniam insulam, Patricio antecedente; isti autem convenerunt unatim, et collocati fuerunt unatim: ut dicitur, “Ecce quam bonum et. q. t. h. f. in unum.” Consilium autem fecerunt inter se quomodo agerunt, et dixerunt ut separarentur, unus ad sinistram, et alter ad dexteram, quia multi clerici ambulabant cum illis, ullus unusquisque pariter pretium quod requireret sanitatem. Et perexit Carantocus ad dexteram partem, Patricius autem ad sinistram, et dixerunt ut convenirent una vice in anno.

In istis temporibus Scotti superaverunt Britanniam; nomina ducum quorum Briscus, Thuthaius, Machleius, Anpachus, XXX annis; annum nativitatibus Sancti David,

¹ Ex. Lib. Cott. Brit. Mus. VESPASIAN, A. xiv.

² Wallice *Caranog*,

fili Sant, bene Carantocus susceptus est in Hibernia. Non est enim difficilis Deo ducere servos; angelus Domini committabatur secum in figuram columbe, et mutavit nomen ejus in lingua eorum, CERNATH. Et exaltate sunt ecclesie, et civitates sub nomine ejus in regione Legen; et quocunque esset virtutes et prodigia faciebat innumerabilia ex nutu Dei; Sanavit multa hominum millia variis doloribus impleta, cecos, claudos, lunaticos, atque his similia. Quem Deus summis sedibus ditavit, et mercedibus, regnaturum felicibus celorum cum principibus. Beati Cernachi opera leguntur in Hibernia, per totam patriam, sicut leguntur in Roma beati Petri apostoli prodigia, perfecta que vita equalis apostolis; ut legitur "Ite, docete omnes gentes;" et gratia quæ data est apostolis, in illo impleta est. "Quecunque solveritis super terram, erint soluta et in celis; et quecunque alligaveritis super terram erint alligata et in celis." Talis itaque est timendus, et adorandus qui potens est in excelso throno ex bono opere, et potens salvare corpora in terris ab omnibus languoribus, fortis fuit et fidelis, in pace ministrabilis; mirum namque in modum consimilis fuit angelis; sub presentia solis fortis miles, mirabilis, spiritualis summus abbas, longanimus preceptor fidelitatis, justitia nunciatus omnibus justis, prece regni celestis. Vixit per annos multos incredulus peccatorum, crimina dimisit ut merentur omnes sedem in summo poli, gratias Deo referens; precesque per dies singulos atque noctes innumeras fundebat ferventissimas, sanctas, atque saluberrimas. Hic est carus Cernacus adjutus, quippe celitus, ac ditatus divinitus Dei magnis muneribus, cui nullus interitus prefecit hominibus. Invenit vero gratiam labore magno quesitam, piam atque purissimam signatam per parabolam lucerne lucidissime, cum pastor ecclesie candelabra mirifice aurea continebat ecclesiastica. O pastorem plenissimum septem optimum, sanctum et pudicissimum, Petri opera sequentem in sede apostolica, Paulumque in doctrina, deducens multas regiones ad fidem. Sanctus Carantocus deduxit regiones Hibernensium invitos cetibus magorum, cum regibus honoratus.

Et postea venit iterum ad suam propriam regionem Kerediciaun, ad suam speluncam cum clericis multis, et ibi multas virtutes fecit quas enumerare aliquis non potest. Et dedit ei Christus altare honorificabile de excelso, cujus nemo intelligebat colorem; et postea ad Sabrinam amnem venit, ut navigarit, et misit altare in mare; quod et precebat ubi Deus volebat illum venire. In istis temporibus, Cato et Arthur regnabant in ista patria, habitantes in Dindrarthou; et venit Arthur circuiens ut inveniret serpentem validissimum, ingentem, terribilem qui vastaverat in duodecem partes agri Carrum; et venit Carantocus, et salutavit Arthurum, qui gaudens, accepit benedictionem ab illo. Et interrogavit Carantocus Arthurum, utrum audisset ubi applicuisset altare suum; et Arthur respondit, "Si habuero precium, nuntiabo tibi;" et ille dixit. "Quid peractum postulas;" ille respondit "Ut deducas serpentem, qui in prope est tibi, si servus Dei es, ut videamus." Tunc beatus Carantocus perexit, et oravit ad Dominum; et illico venit serpens cum sonatu magno, quasi vitulus ad matrem currens. Inclinavitque caput suum autem servum Dei quasi servus obediens domino suo humili cordi; et levis oculis. Et dedit stolam suam circa collum ejus, et deduxit illum quasi agnum, nec exaltavit pennas neque ungulas; et erat collum ipsius quasi collum tauri septem annorum quod vix poterat stola circuire. Deinde perexerunt una ad arcem, et salutarunt Catonem; et bene suscepti sunt ab eo. Et duxit illum serpentem in media aula ut cibaret illum coram populo et conati sunt occidere illum. Non reliquit eum occidi, quia dixit quod ex verbo Dei venisset ut deleret peccatores, qui in Carrum erant. Et ut ostenderet virtutem Dei per illum; et postea perexit extra portam arcis, et Carantocus dissolvit illum, imperavit illi ut discedens, nemini noceret, nec reverteretur amplius; et exhibit, hesitque annon, sicut dixit ordinatio Dei.

Et acceptum altare quod cogitaveret Arthur in mensam facere, sed quotquot apponebatur super illam, jactabatur in longinquo. Et postulavit Rex ab illo ut reciperet Carrum

in sempiterno Graphyo; et postea edificavit ecclesiam ibi. Postea venit vox illi de celo ut mitteret altare in mare; dein misit Catonem, Arthurum ut interrogarent de altari, et nunciatum est illis quod in ostium Guellit appulerat; et dixit Rex, "Iterum date illi duodecim partes agri, ubi altare inventum esset." Postea venit Carantocus, et edificavit ibi ecclesiam, et vocata est civitas Carrou. Venit autem vox illi de celo, et dixit ut in exilium pergeret, et relinqueret familiam suam. Hic innumeri sepulti sunt in istam civitatem, nec nomina illorum nominantur; et ille solus perexit ad Hiberniam insulam, et sepultus est XVII kal. Junii, in civitate sua pæclara, et optima pre omnibus civitatibus suis, que vocatur civitas Chernach. Et migravit in pace, et pacem reliquit, et pacem invenit, ut legitur, "Beati pacifici, quonam filii Dei vocabuntur." Et iterum propheta dicit, "Preciosa in conspectu Domini, mors sanctorum ejus." Memor fuit quod carnalis hujus mundi substantia, fragilis est, omnia quamvis modo sint pulchra tamen corruptibilia. Tubulo valde extitit contraxius, multos homines lucratus. "O vere vita beata, O Dei digna donorum. O vere vir beate, in quo dolus non fuit, neminem judicans, neminem contempnens, nulli malum pro malo reddens, sepe flebat pro blasphemantibus, qui manet sine macula cum gaudio et gloria inter angelorum agmina in secula seculorum. Amen.

Quodam tempore fuit vir, nomine Keredic, rex erat, et hic vir habuit multos filios, quorum unus erat Carantocus nomine, filius Keredic, mab Cuneda, mab Ethern, m. Patern pes Rudauc, m. Tacit, mab Kein, m. Guorchein, m. Doli, m. Gurdoli, m. Domn, m. Guordomn, m. Amguoloid, m. Amguerit, m. Omnid, m. Dubunn, m. Britguenin, m. Eugen, m. Avallach, m. Canalech, m. Beli, et Anna mater ejus, quam dicunt esse consobrinam Marie virginis.

Cuneda igitur filios, habuit. Tipipaun primogenitus, qui mortuus fuit regione, manu Gudodin, et non venit huc, pater suus Cuneda et fratres sui. Sed Mertaun filius ejus divisit possessiones patris sui inter fratres suos. Secundus

Ismael, tertius Kumaun, quartus Dunaun, quintus Keredic, sextus Abalach, septimus Enmaun, octavus Dogmaili, nonus Etery. Hic est terminus eorum, a flumine quod vocatur Dobyri Duis, usque ad aliud flumen quod vocatur Guoun. Et tenuerunt plurimas regiones in occidentali Britannie. Keredic autem tenuit Kerediciaun, et ab illo nuncupata est. Et postquam tenuerat, venerunt Scotti et pugnaverunt cum eis, et occupaverunt omnes regiones. Keredic autem senex erat; et dixerunt ei seniores, "Senex es, domine, tu non potes dimicare, oportet nos unum ordinare Regem de filiis tuis." "Quis est senior?" Dixerunt "Karantoc." "Oportet illum esse regem." Karantoc autem plus diligebat regem celestem terreno regno, et domini sui voluntatem quam humanam favorem. Et ille postquam audivit, fugam iniit, ne invenirent eum. Prius extunc meliorem baculum cum sarculo a quodam paupere; et venit in locum qui dicitur Guerit Carantauc, et mansit ibi per aliquod tempus, et voluit illic orare Deum; et quando esset, et cum operari voluisset, venit columba traxit omne quod radebat de baculo cotidie. Et ille dixit. "Domine, quo trahit?" Atque pepigit in mente, "Vadam, ut videbo quo trahit hoc." Et surrexit quo ibat per silvam, per saltum. Venit columba, descendit in loco ubi est ecclesia hodie, et dimisit illic. Et ille vidit et dixit, "Hic oportet me esse, quia Deus voluit." Et mansit per aliquod spatium, ubi devotas Deo persolvit gratias.

V.

Buchedd Dewi Sant.

YMA YTREITHIR O ACH DEWI, AC O DALYM OE VUCHED.¹

Dabyd vab Sant, vab Kredic, vab Kuneda, vab Edyrn, vab Padarn Beisrud, vab Deil, ab Gordeil, vab Dwfyn, vab Gordwfn, vab Amgnod, vab Amweryc, vab Omyt, vab Peru, vab Dubun, vab Ongen, vab Avallach vab Eugen, vab Eirdolen, vab chwaer Veir Wry, mam Iessu Grist.

Keredic vrenhin a wledychawd dalym o vlenyded, ac oe enw ef y kavas Keredygyawn y henw; a vab a vu idaw, ac enw y mab oed Sant; ac y hwnnw yd ymdangosses angel yn y hun, a dywedut wrthaw, “Vory,”² heb ef, “ti ey³ y hely, a thi ageffi tri dyvot geyr llaw⁴ avon Deivi, nyt amgen Karw a Gleisiat, a Heit o wenyn y mywn prenn uch penn yr avon, yn y lle a elwir Henllan yr awr hon; dyro dylyer y tir y vab ny anet etto, efo breuvyd deu le hyt dyd brawt y rei adywespwyt uchot Linhenllan a Liconiancan.”⁶

O dyna y doeth Padric hyt yg Glyn Rosyn, ac ymedylawd dwyn yno y vuched, ac angel adoeth att Badric, ac adywawt wrthaw, “Adaw di,” heb ef, “y lle hwn y vab ny anet etto.” Sef aoruc⁷ lldiaw a dywedut, “Paham y tremygawd yr Arglwydd y was, a vu yr yn vab yn gwassanaethu idaw drwy ofyn a charyat, y ethol o honaw ynteu yr awr

¹ O law ysgrif yn y Llyfrfa Brydeiniaidd, a nodir TITUS D. xxii. wedi ei chymaru âg ysgrif yng Ngholeg yr Iesu yn Rhydychen, a ddynodir yma â'r llythyren R.

² *A vory*, R.

³ *Aey*, R.

⁴ *Ger lan*, R.

⁵ *Y tir y gadw y vab*, R.

⁶ *Liconianam*, R.

⁷ *Aoruc Padric*, R.

abyd vab sant. vab keredic. vab knucda. vab edyrn. vab padarn
 lekrud. vab deib. vab gpedil. vab ddfyn. vab gordobyn. vab aug-
 nod. vab amlberyc. vab onut. vab perr. vab dubun. vab ongen. vab
 avallach. vab cugen. vab eurdoen. vab dylkaer veit. Wyr y mant u-
 llu grist. **B**redic vrenhyn aiblodychnod dalyu ovk nyded.
 ar oc eng ef y kafas keredigyabu yhen6. a mab a vn idab. ar eng y
 mab oed sant oc y hon u6 yd yundagolles ägel yuy hun. a dylbednt br
 shab. vovylheb ef ti cy ychly. ethr ageffyr tri dy vot geyr lso avon dñm
 syt aingen karls aglaf hyat aheit olbeuyn ynnyon ycanuvch pnn yr
 alon. yuy lle aclwir henllan yr aor bcuu. Wyro dylcet y tu yvab ny
 anet etto efo bic uyd dailn hyl dyd byabt y rei adylkelpbyt udhot bu-
 henllan alio immanian. **W**dyua ytoelh pñxrc hyl ygglyn ro lya ac
 yuedylyabd doyn yuo y vuched. ar agel adwelh att tadac ar adylkabr
 orthab. adac di heb ef y lle hön y vab ny anet etto. **S**ef agzuc lhdia6 a
 dylbednt pabam y tremygab6 yr arglbyd y lbas a vu yr yu vab yu
 gb allanaethn idab daby ofyu adjaryat y ethol ohanab ynten yr aor
 hon mab. uy anet. ar uy enir hyl yuyen degmlyned arhugenit. ar
 ymlarattoi agzuc paduc yndab e hun ar adeb y lle hönv6 yr arglbyd
 grist. ar arglbyd eilloes agairi byuyc yu va6r ar amonies ag el at-
 tab oe dñhude6. ar agel adylkabr viths6. pñ dñc byd lalben yr arg-
 lbyd am amonies i. attat ti ydangos yit yuy³ jiberdon or eistedua
 yllhd yg ghyu rohn ar aclwir yr aor hon eistedua pñxrc kanys ti. a
 vydy elostol ymyr yuys arbely di. ethr adiocty lalber yno yr karyat
 dñ6. a dñ6 a vyd ygyt athr kethbyn ar aibnehyh. ar yna yllonydyt
 medbl padic. ar ygedefkis padic y dñ6 y lle hön u6. a pharattoi
 llog yny lythloed idab. adhyuodi o dars g6r agladyllit yuo ar
 ymozua yr yspyrather mlyned. cruchier oed y eng. a uynet agzuc.
 paduc y jiberdon. ar g6r h6m6 ygyt ac eza h6m6 gvedy hyuy
 a vu eliob. ar yu pen y deg mlyned arhugenit glbady hyuy. val
 yd oedy hrenhyn aelwit sant yn kordet ehan. nachaf lei an ynk
 yuacuoat ac ef **S**ef aortur ynteu ymanael dñi. a dbyn treis arnet.

hon mab ny anet, ac ny enir hyt ympen degmlyned ar hugeint.” Ac ymbarattoi aoruc Padric yndaw e hun at adaw y lle hwnnw yn Arglwyd Grist; a'r Arglwydd eiseoes agairei Badric yn vawr, ac anuones agel attaw oe duhudaw; a'r agel adywawt wrthaw, “Padric byd lawen, yr arglwyd a'm anuones i attat ti y dangos ytt ynys Iwerdon o'r eistedua yssyd Glyn Rosyn, (ac elwir yr awr hon Eistedua Padric) kanys ti a vydu ebostol yn yr ynys a wely di; a thi adio-defy lawer uno yc karyat¹ Duw, a Duw a vyd ygyd athi, bethbynnoc awnelych.” Ac yna yllonydwyt medwl Padric, ac ygedeweis Padric y Dewi y lle hwnnw, a pharottoi llog² yn y borthloed idaw; a chyuodi o varw gwr a gladassit yno ar y morua yr ys pymthec mlyned, Cruchier oed y enw. A myned aoruc Padric y Iwerdon a'r gwr hwnnw ygyt ac ef, a hwnnw gwedi hynny a vu esgob.

Ac yn pen y deg mlyned ar hugeint gwedy hynny, val yd oed y brenhin a elwyt Sant yn kerdet ehun, nachaf leian yn kyuaruot ac ef; sef aoruc ynteu ymauel a hi, a dwyn treis arnei; a'r lleian agafas beichogi; enw y lleian oed Nonn, a mab a anet idi; a Dauyd a roet yn enw arnaw; a gwr ny bu idihi na chynt na gwedy, diweir oed hi o uedwl a gweithret.

Cyntaf³ gwyrth a wnaeth Dewi, or pan gafas hi veichiogi; ny mynnawd hi vwyt namyn bara a dwfyr yn y hoes, ac ny lewes Dewi vwyt namyn bara a dwfyr. Eil gwyrth a wnaeth Dewi; ae vam yn mynet yr eglwys y wrandaw⁴ pregeth Gildas⁵ Sant. Gildas a dechreuawd pregethu, ac nys gallei, ac yna y dywawt Gildas, “Eweh oll o'r eglwys allan,” heb ef, ac elchwyl profi pregethu aoruc, ac nys gallei; ac yna ygovynnawd Gildas, A oed neb yn yr eglwys onyt efo ehun. “Ydwyf i yma,” heb y lleian, “rhwng y dor a'r paret.” “Dos di,” heb y Sant, “odieithr yr eglwys, ac archi y plwyf oll dyuot ymywn.” A phob un a doeth y le y eisted val y buassei; ac yna pregethu aoruc y Sant yn eglur, ac yn

¹ *O garyat, R.*² *Llong, R.*³ *Kyntaf, R.*⁴ *Wrandaw, R.*⁵ *Y gann Gildas, R.*

uchel. Yna y gouynnawd y plwyf idaw, “Paham na elleist di pregethu yn ni gynneu, a ninneu yn llawen yn damunaw dy wrandaw di.” “Gelwch,” heb y Sant, “y lleian ymywn a yrreis i gynneu o’r eglwys.” Heb y Nonn, “Llyma vyvi.” Heb y Gildas yna, “Y mab yssyd¹ yg croth y lleian hon yssyd vwy y vedyant, ae rat, ae urdas no myui, kanys idaw ef ehun y rodes Duw breint a phennaduryaeth holl seint Kymry yndragwydawl, kyn dyd brawd a gwedy. Ac am hynny,” heb ef, “nyt oes ford y mi y drigyaw ymma hwy, o achos mab y lleian racko yr hwnn a rodes Duw idaw penaduryaeth ar bawb o’r enys² honn; a reit yw i mi,” heb ef, “vynet y ynys arall, a gadaw y’r mab hwnn yr ynys hon.” Gwyrth arall a wnaeth Dewi yn yr awr y ganet ef. Ef a doeth taraneu a mellt a charreg a oed gyferbyn a phenn Nonn, a holles ynyvu yn deu hanner, ac y neidyawd y neill hanner idi dros ben y lleian hyt is ythroet pan ettoed hi yn esgor. Gwyrth arall³ awnayth Dewi pan vedydwyd. Ef a ymdangosses fynnawn o’r dayar lle ny buassei fynnawn eiryoet; a dall a oed yn dala Dewi wrth vedyd, a gafas yna y olwe; ac yna y dall a wybu vot y mab yd oed yn y dala wrth vedyd yn gyflawn o rat Duw; a chymryt y dwfyr bedyd aoruc a golchu y wyneb ac ef. Ac o’r awr y ganet dall wynebcawr oed, ac yna y olwe a gafas; a chwbyl o’r aberthynei arnei, sef a wnaeth pawb yna moli Duw val y dyleint.

Y lle⁴ y dysgwyt Dewi undaw, a elwit *Vetus Rubus*, sef yw hynny yngkymraec, Yr Henllwyn; yno y disgwyt idaw ef seilim yr holl vlwyddyn ae llithion a’r offerenneu; yno y gweles y gytdisgyblon ef colomen a gyluin eur idi yndisgu Dewi, ac yn gwareu yn y gylch. Odyna ydaeth Dewi hit att athro a elwit *Paulinus*, a disgybyl oed hwnnw y escob sant a oed yn *Ruvein*; a hwnnw a dysgawd Dewi yn y vu⁵ athro. Ac yna y damchweinawd colli o athro Dewi y lygeit, o dra gormod dolor yn y lygeit. A galw aoruc yr athro atto y holl disgyblon ol yn ol y geisiaw y ganthunt ganhor-

¹ *Ysy*, R.² *Ynys*, R.³ *Arall aoruc*, R.⁴ *Yn y lle*, R.⁵ *Hynny vu*, R.

thwy am y legeit; ac nyt yttoed yr un yn y allel idaw; ac yn diwethaf oll galw Dewi aoruc, "Dauyd," heb yr athro, "edrych fy llygeit, ymaent ymponi." "Arglwyd athro," heb Dewi, "nac arch y mi edrych dy lygeit; yr ys deg mlyned y deuthum i attat ti y dysgu, nyt edrycheis etto yth wyneb."¹ Sef aoruc yr athro yna medylaw, a ryuedu y kewilyd a dywawt y mab,² "Kanys velly y mae," heb ef wrth y mab, "dyro dy law ar vy wyneb i, a bendicka ve llygeit, a mi avydaf holl iach." A phan rodes Dauyd y law ar y lygeit ef ybuant holl iach. Ac yna bendigawd Paulinus Dauyd o bop bendith a geffit yn ysgrifennedic yn y dedyf hen ac yn newid.

Yna y doeth agel at Paulinus a dywedut vrthaw ual hyn, "Amser," heb ef, "yw y Dauyd sant vynet odyma y wneuthir y pethau yssyd dyghetuen y gan Duw idaw eu gwneuthur."³ Odyna y doeth⁴ Dewi hyt yg Glastynbri, ac yno yd adeilawd ef eglwys. Dewi a doeth yr lle yd oed dwfyr yn llawn o wenwyn, ac ae bendigawd, ac a wnaeth y dwfyr hwnnw yn dwym yn hyt dydbrawt, a hwnnw a elwir Yr Enneint Twymyn. Odyna y doeth Dewi hyt yg Kowlan, a hyt yn Repecwn; odyna ydoeth y Collan, a Glasgwm; odyna yd adeilawd Llanllieni yg glan Hafren; odyna y rodes gwaret y Bebrawe, brenin Erging, a oed yn dall; odyna adeilawd eglwys yg Gwent, yn y lle a elwir Raclan; odyna yd adeilawd eglwys yn y lle a elwir Llangyuelach yg Gwyr. Deu sant a oeddynt⁵ yg Kitweli a elwit Boducat, a Nailtrim, a ymrodassant yn disgyblon y Dewi.⁶ Odyna yd ymchoelawd Dewi hyt y lle a elwit Vetus Rubus, ac yno yd oed esgob a elwit Goeslan, a hwnnw a oed vrawt fyd y Dewi; a Dewi a dywawt wrthaw, "Agel yr Arglwyd y dywawt y mi mae o v Reid y da vn o gant o'r lle hwn y deyrnas nef; ac y dangosses y mi lle arall, ac o'r lle hwnnw nyt a neb y uffern, or a vo fyd da a chret gantaw; ac or rei a glader ym mynwent y lle hwnnw heuyt nyt a neb y uffern."

¹ *Wyneb oll, R.*² *A ryuedu y mab a dywedut, R.*³ *I wneuthyr, R.*⁴ *Deuth, R.*⁵ *A oed, R.*⁶ *Idaw, R.*

A dydgweith y doeth Dauyd ae disgyblon, nyt amgen, Aedan, ac Eluid, ac Ysmael, a llawer y gyt ac wynt yr lle¹ a vanagassei Duw udunt; nyt amgen yn Glyn² Rosyn, Hodnant y gelwir y lle hwnnw. Kyntaf y lle y dan yr awyr y kynneuassant wy tan vu yno; a phan gynneusant wy y tan yno y bore glas y kyuodes mwc ac y kylchynnawd y mwc hwnnw yr ynys honno oll a llawer o Iwerddon; a hynny or bore glas hyt bryt gosber; ac yna yd arganuu tywyssawe a elwit Boya, ac yscottoed y mwc hwnnw; ac o lit eisted aoruc mywn creic uchel o'r bore hyt bryt gosber, heb vwyt a heb diawt. Ae wreic a vedrawd arnaw yno, ac a ovynnawd idaw, "Paham na mynnei na bwyt na diawt." "Dioer" heb ef "trist wyf a llidiawe, mwc a welais hediw yn kyodi o Hodnant; ac yn kylchynnu llawer o dinassoed; y gwr," heb ef, "a gynneuawd y tan hwnnw, y vedyant ef, a gerda y ford y kerdawd y mwc." Heb y wreic wrthaw, "Yr wyt yn ynuyt, kyud yveny," heb hi, "a chymer dy wyr³ y gyt athi, a llad y neb y gynuyawd y tan hwnnw ar dy dir di heb dy gennat."⁴ Ac yna y doeth Boya, a esgwiereit y gyt ac ef, ar vedwl llad Dewi ae disgyblon: a phan doethant parth ar lle yd oed Dewi, ydegwydassant yn y cryt hyt na ellynt wy wneuthur dim drwc⁵ y Dewi, nac y disgyblon, onyt eu gwattwar a dywedit geirieu tremegedic yn eu kyueir, ac ymchoelut adref. Ac val y bydynt uelly, nachaf wreic Boya yn kyuaruot ac wynt, ac yn dywedut wrthunt, "Ynbugelyd ni a dywedassant y mi ryuarw yn holl ysgryb,⁶ nyt amgen yn gwarthec a'n ychen, a'n greoed, a'n dyueit, ac eu bot holl yn veirw, ae llygeit yn agoret, ac yn kwnaw ac vdaw a griduan; aoruc Boya ae wreic au dylwyth a dywedut, "Y sant," heb wynt, "y buam ni yn y wattwaru a wnayth hyn," sef y kawsant wy yn eu kyngor gwediaw y sant a cheissaw y vod ef ay dylwyth. Ac yna y rodes Boya yn dragywdawl Hodnant y Dewi. Ac ymchoelut adref aoruc Boya ae dylwyth ygyt ac ef; a phan

¹ Hyt y lle heddiw, heb ef, R. ² Hyt y Glyn, R. ³ Weisson, R. ⁴ Gannjat, R.

⁵ Drwc yn y byd, R. ⁶ Ysgrbyl, R.

doethant adref wynt agawssant eu haniueilet yn vuw, ac yn iach. Ac yna y dywawt gwreic Boya wrth y llaw-vorynion, “Ewch,” heb hi, “hyt yr auon yssyd geyr llaw y sant, a diosgwech ych dillat, ac yn noeth dywedwch wrthunt geireu aniweir, kywilydyus.” Holl disgyblon Dewi a vu anhawd ganthynt diodef y kywilyd hwnnw, ac a dywedassant wrth Dewi, “Fown odymma ymeith,” heb wynt, “ni allwn ni diodef hyn, nac edrych ar y gwraged drwc.” Ac yna y dywawt y sant, “Ponyt gwell ynni peri idunt wy adaw y lle hwn ynni.” Ac yna Dewi ae disgyblon a dyrwestassant y nos honno hyt trannoeth. Trannoeth y dywawt gwreic Boya wyrth y llysuerech. “Tydi vorwyn,” heb hi, “kyuot ac awn yn dwy y twyn Alun¹ y geissyaw kneu.” Heb y vorwyn wrth y llysuam, “Parawt wyf i² y mynet,” A cherdet a wnaethant hyt yg gwalawt y glyn, a phan doethant yno eisted aoruc y llysuam a dywedut wrth y llysuerech, “Dyro dy ben ym harffet, a mi ae dihaedaf,”³ heb hi⁴ Sef aoruc y vorwyn da diweir warrodi y phen yn arffet y llysuam; sef aoruc y llysuam tynnu kylllell a llad pen y vorwyn santes; ac yn y gyuer y dygwydawd y gwaet yr llawr yd ymdangos fynnawn, a llawer o dynnyon a gawssant yechyt a gwaret yno, a hyt hediw y gelwir y fynnawn honno, Fynnawn Dunawd; kanys Dunawd oed enw y vorwyn. Yna y foes y llysuam drwc, ac ni wybu neb o’r byd hwn py ageu ae duc. A Boya a dechreuawd drycaruerthu;⁵ a Dewi ae disgyblon a lawenhassant. Yna y medylyawd Boya lad Dauyd ae disgyblon; ac eissyoes sef y damweinyawd y bore drannoeth dyuot y elyn hyt y twr yd oed Boya yndaw yn kysgu. Gwedy kaffel y pirth yn agoret, a llad pen Boya yn y wely, ac yn diannot y doeth tan o’r nef a llosgu yr holl adeilyadeu hyt y llawr; gwybydet pawb rylad o’r Arglwyd Duw Boya a Satrapa y wreic o achos Dewi.

Odyna yr adelyawd Dewi yg glyn Hodnant, ac ny oed yno dim dwfyr, onyt ychydic o dyfyr redegawc;⁶ ac yna y

¹ *Lyn Alun*, R.
⁴ *Heb hi*, nyd yw yn R.

² *Wyf*, heb hi, R.
⁵ *Dryc Arwaethu*, R.

³ *Dihodaf di benn*, R.
⁶ *Rygedawc*, T.

gwediawd Dewi ar yr Arglwyd, ac yn diannot y kyuodes fynnawn eglur; ac yn oes Dewi yg glyn Hodnant y bu y fynnawn honno yn llawn o win, val na bu arnaw yn y oes ef eisseu gwin da; llyna rod deilwng y gan Duw yr ryw wr hwnnw. Yn ol hynny Gweslan esgob brawt fydd y Dewi, a disgybl y Dewi a elwit Eliud; yll deu a dyrwestauassant y geissaw gan Duw fynhonneu o dwfyr croew, kanyt oed dim yn y dinas o dwfyr, ac rac sychet yr amser. Ac yna y kawssant y gan Duw dwy fynhawn; ac a elwit hyt hediw Fynhawn Gweslan, a Fynhawn Eliud. A'r crippled a'r daillyon, ar cleiffyon a geffynt waret yn y dwy fynhawn hynny.

Ac ym mysge hynny yd oed Aedan sant yn eglwys ehun yn dinas Gwerwin yn gwediaw, nyt amgen nos Pasc ehun, nachaf agel¹ yr Arglwyd yn dyuot attaw, ac yn dywedut wrthaw, "Tydi wr da gwynvededic, pony wdost ti," heb ef, "yr hyn yr ydys yn y darparu y Dauyd Sant dy athro di yg glyn Rosyn." "Na wnn dioer," heb yr Aedan. Heb yr agel, "Neur deryw y dri o dylwyth o'r uanachlawc gwneuthur y vrat, nyt amgen doddi gwenwyn ymywn bara; a'r bara hwnnw a rodir idaw ef a vory o vwyta; Wrth hynny anuon gennat hyt att dy athro, ac arch idaw ymoglyt y bara a'r gwenwyn yndaw," Sef aoruc y sant tristau, ac wylaw. "Arglwyd," heb ef, "Pa delw yd anuonafi gennat yno, mor vyrr yw yr oet, ac emae nyt oes long yn barawt val y galler y chaffel." "Anuon di," heb yr agel, "dy gytdysgybyl nyt amgen Scuthyn hyt y traeth, a mi a baraf idaw vyned drwod." Sef aoruc Scuthyn yn llawen gwneuthur yd oedit yn erchi idaw. a dyuot parth ar traeth a cherdet yn y dwfyr racdaw yn y doeth y dwfyr idaw hyt y linyeu, ac yn deissyfyt llyma aghenmul o'r mor yn y gymryt ar y gefyn, ac yn myned ac ef drwod ynyvu² a'r y tir arall. Ac erbyn hanner dyd Pasc yd oed ef gyt ae athro, ac val yd oed Dewi yn dyuot o'r eglwys gwedu offerenneu, a gwedu pregetheu y holl vrodyr, nachaf y gwelei y gennat y kyuaruot ac ef yn y

¹ *Angel*, R.² *In yw*, R.

lle a elwir Bed Yscolan. Sef aoruc Dewi yna bot yn llawen vrthaw, a myned dwylaw mynwgyl idaw, ac am ovyn ac ef am anssawd Aedan¹ Sant y disgybyl.

A gwedy daruot yr gennat menegi idaw ef o gwbyl anssawd Aedan¹ y dysgybyl, galw aoruc Scuthyn Dewi attaw ar neilltu, a datkann idaw y gennadwri, a megys a'r mod y dywedassei yr agel² wrth Aedan¹ Sant. Sef aoruc Dewi yna tewi a medylaw a thalw³ diolwch mawr y Duw a dyuot raddaw y'r manachlawc, a gwedy eisted o bawb yn y mod y dylint, gwedu daruod y gras, kyuodi aoruc y diagon a wassanaythei ar Dauyd y wassanaethu a'r bara gwenwynic gantaw. Sef aoruc Scuthyn kyuodi yuynu a dywedut, "Tydi," heb ef, "ny wassanaythy di hediw, myui," heb y Scuthyn, "a vyd gwassanaethwr hediw." Sef aoruc mynet a eisted a sunnyaw arnaw yn vawr; ef awydyat kared a oed yn y vedwl." Ac yna y kymmerth Dewi y bara gwenwynic a'e rannu yn deiyr⁴ rann, a rodi vn y ast, a oed yn seuyll allan o dieithir y drws; a'r awr y llewes yr ast y bara y bu oll marw, ac y syrthyawd y bleu oll yn enkit y trewit yr amrant ar y llall, a thorri y croen y amdanei, a syrthyaw y holl berued y'r llawr. Sef aoruc yr holl vrodyr pan welsant hynny synnyaw yn vawr arnant. Ac yd anuones Dewi yr eil ran o'r bara y vran a oed yn gorwed ar y nyth y mywn onen y frentur ar auon a oed y tu a'r deuheu; a'r awr y kymmerth y vran y bara yn y gyluin, hi a syrthyawd o'r pren yn varw y'r llawr. Y dryded ran o'r bara gwenwynic a gymmerth Dewi ehun, ac a'e bendigawd, ac a'e bwytaawd; sef a wnaeth yr holl vrodyr edrych arnaw, a ryuedu yn vawr, ac ovynhau yn ormod am Dewi. Ac yna y mynegis Dewi y damchwein y'r holl vrodyr, nyt amgen bot y twyllwyr yn keissyaw y wenwynaw; ac a rodes yr holl vrodyr eu melltith ar y gwyr hynny. Ac y gyt a hynny dod⁵ ar y Tat o'r nef ryth⁶ na cheffynt yn dragywydwl gyfran o deyrnas gwlat⁷ nef.

¹ *Maydawc.*² *Angel.*³ *A dywedut.*⁴ *Tur, R.*⁵ *Rodi, R.*⁶ *Hyt, R.*⁷ *Nid yw Gwlad yn R.*

Ac gwedy kadarnhau fyd a chret yn yr ynys hon, holl laurwyr yr ynys¹ a doethant y gyt hyt yn dor sened Vreui a'r esgyb, a'r athrawon, a'r offeireit, ar breuhined, a'r tywys-sogyon, a'r ierll, a'r barwneit, ar goreugwyr, a'r ysgwiereit, a'r treuydwyr yn llwyr, a phawb heb allu rif arnadynt a ymgynnassant² y sened Vreui, ac ammot a wnaethpwynt yn y gynulleitua honno; Pwy bynnac o'r sened o'r seint a bregethei ual y clywi y niuer hwnnw yn gyffredin gadu o honunt yn bennadur ar seint ynys Brydein; ac yna y dechreud y seint pregethu bop ei wers, ac yna y dywawt vn dros y kyffredyn, "Y kanued dyn o'r gynulleitua hon," heb ef, "ni clyw dim o'r bregeth, yr ytywch yn llavyryaw y ouer o gwbyl." Yna y dywawt pawb³ o'r seint wrth y gilyd, "Nid oes neb o honam a allo pregethu yr niuer hwn, A ni a prouassam bob eil wers, a ni a welwn nat oes ras y neb o honam ni y bregethu y'r niuer hwn, edrychwch a medylwch a wdawch chwi, a oes neb mor deilwng ac y gallo pregethu yr niuer hwn ymma."

Yna yd atebawd Paulinus Sant, a hen escob sant oed ef: "Myui," heb ef, "a wnn was ieuangk tec, aduyn, ac agel yn wastat yn gedymdeith idaw, a mi atwaen," heb ef, "y vot ef yn gymen, ac yn diweir, ac yn caru Duw yn vawr, ac a wn y car Duw ynteu, ae vot yn gyfyrannawc ar yr holl voesseu da; "Myui," heb ef, "a wn mae mwyaf dyn rat Duw arnaw yn yr ynys hon yw hwnnw, a Dauyd Sant y gelwir; yn gyntaf ef a dysgawd llen y berthyni idaw y dyscu ar y dechreu, a gwedy hynny ef a dysgawd genyf inneu yr ysgrythyr lan, ac a vu athro, a⁴ yn Ruuein a urdwyt yn arch-escob, a mi a weleis," heb ef, "agel yn dyuot attaw, ac yn galw arnaw, ac yn erchi idaw vnyed y wlat ygyuanhedu y lle, a barthassei Duw ydaw, y teyrnas Demetica, sef yw honno Mynyw yn y deheu. Ewch a gelwch⁵ hwnnw ef yssyd yn caru Duw yn vawr, ac yn pregethu o Grist,⁶ a miui a wn mae idaw ef y rodes Duw y gras." Ac yna yd

¹ *Ynys hon, R.*² *Ymgynllasant, R.*³ *Pob un, R.*⁴ *Ac, R.*⁵ *Gelwch attawch, R.*⁶ *Y Grist, R.*

anuones y seint gennadeu hyt yndinas Rubi, y lle yd oed Dauyd Sant, gwas Duw, yn gwediaw, ac yn disgu. A phan gogleu ef neges y kennadeu, llymma yr atdeb a rodes ef udunt wy, nyt amgen, “Nyt a fi,” heb ef, “yno, ys gwell gennyf wediaw Duw ymma, ewch chwi,” heb ef, “yn tagnefed Duw a’y garyat.” Ac eilweith, y seint a wahawdasant Dewi Sant, ac ynteu a rodes yr vn atdeb a rodassai gynt.

A’r drydeth weith o gyttundeb yr holl seint¹ yd anuonet at Dewi yn genadeu y deu sant bennaf a oed yno, nyt amgen Deinyoel a Dubricius; a’r nos kyn no dyuot y kennadeu att Dewi,” Dewi a dywawt wrth y disgyblon, “Vy meibion i, gwybydwch chwi y daw kennadeu ymma a vory; ewch y bysgotta y’r mor, a dygwch ymma dwfyr gloew o’r fynnawn;” a’r kennadeu a doeth² y dyd y dywawt Dewi vrthunt; ac ynteu a baratoes udunt wy eu kinyaw disgyblon Dauyd, a rodassant ar y bord rac bron³ y seint pysgawt digoned, a dyfyr o’r fynnawn, a’r dwfyr a aeth yn win ar hynt. A Dauyd a dywawt wrthynt “Byttewch vrodyr yn llawen.” Ac yna y dywawt y deu sant wrthaw. “Ni chymerwn ni na bwyt na diawt,” heb wy, “onyt edewy ditheu dyuot ygyt a ninneu y’r sened vawr enryued,⁴ y lle y mae llu ny ellir eu rifaw yth aros di, wrth hynny,” heb wynt, “dabre y gyt a ni yr Duw, ac yr bendith hynny o seint, ony mynny haedu eu melltith.” Heb y Dewi, “Yna mi a af,” heb ef, “y’r caryat Duw at y kedymdeithyon hynny, Eissyoes,” heb ef, “yr hyn a erchwch chwi y mi, nis gallaf myui,” heb ef, “a gerdaf ygyt a chwi hyt y sened, a chwitheu gwediwch y Tat pennaf y ny rodho ef ganhorthwy yn ni druein; a minneu ach gwediaf chwitheu vrodyr, yny gymerwch chwitheu vwyt a diawt o’r alussen a’r gardawt a rodet yn ni o’r nef.”

A gwedy hynny kyvot aoruc Dewi ygyt a’r kennadeu y sened Vreui; a chyn eu dyuod y’r gynulleitua,⁵ nachaf y gwelynt yn dyuot yn eu herbyn gwreic⁶ gwedy marw y hun

¹ A rodes trydydd weith o gyttundeb yr holl seint.

² A aethant, R.

³ Gir bron, R.

⁴ Amryued, R.

⁵ Gynulleitua honno, R.

⁶ Gwreic wedu, R.

mab, a'r wreic yn gweidi, ac yn disgyrywaw; a phan weles Dewi y wreic yn y drych¹ y nerth hwnnw, kyssefyll aoruc, a golwg² y kynnadeu or blaen. Sef aoruc y wreic druan a glwyssei glot Dewi syrthyaw ar dal y deulin, a mynegi idaw bot y hun mab yn varw; sef a wnaeth Dewi yna trugarhau wrthi, a throssi gyt a hi y'r lle yr oed y mab yn varw yn mynl auon a elwit Teiui. A dyuot y'r ty lle yr oed gorf y mab³ a gwediaw yr Arglwyd, a dywedut, "Vy Arglwyd Duw, i ti a digynneist o arfet y Tat o'r nef y'r byt hwn o'n achaws ni bechaduryeit o'n prynu ni o safyn yr hen elyn, trugarhaa Arglwyd wrth y wreic wedw hon, a dyro idi y viw y hun mab yn y eneit drachefyn, val y mawrhaer dy enw di yn yr holl daear." A phan daruu y Dewi y weddi, ky-uodi yn holliach a wnaeth y mab, mal pet uei yn kyuodi o gysgu; a Dewi erbyn y law deheu yn y gyuodi, ac nny rodi yn holliach id y vam.⁴ Sef aoruc y mab o'r lle y ky-uodet o veirw kanlyn Dewi o vedwl a gweithret, ac ef a vu drwy lawer o vlynyded ygyt a Dewi yn gwassanaethu Duw.

Odyna y kerdawd Dewi ygyt a chennadeu y seint hyt y lle⁵ yr oedynt yn y aros, a phan doeth Dauyd yno, y ky-uodes yr holl seint yn y erbyn, pan y gwelsant ef yn dyuot a chyfarch gwell idaw, a syrthiaw ar dal eu glinyeu, ac erchi idaw bregethu gan drychafel o honaw y ben bryn uchel, y lle y buassei pregeth gynno hynny. Ac esgussaw a wnaeth⁶ ef ar dalym o amser⁷ wrthynt wy, a dywedut na beidei ef, ac na allei wneuthur yr hyn⁸ yd oedynt wy yn y erchi idaw; eissyoed ef a gymerth bendith y kyffredin, ac a vuydhaawd udunt, ag wrthot aoruc ef esgynnu y ben y bryn⁹ a dywedut na mynnei ef le y seuyll onyt ar y llawr gwastat; a dechreu pregethu o dyno aoruc Dewi o gyfreith Grist a'r euegyl, a hynny megys llef corn eglur. Ac yn amlwe hynny o bop dyn yr pellaf yn gyn egluret ac yr nessaf; ac yn gyn gyffredinet, ac y bydei yr heul i bawp pan vei hanner dyd, a hynny a vu ryued gan bawb. A phan yttoed

¹ *Gollwg*, R. ² *Drwy*, R. ³ Nid yw *A syrthyaw aoruc Dewi ar corff, a rodi y eneu wrth eneu y mab*, yn T. ⁴ Nid yw *A phawb or a welsant hynny a voliassant Duw*, yn T. ⁵ *Sened*, R. ⁶ *Aoruc*, R. ⁷ *Enkyl*, R. ⁸ *Y peth*, R. ⁹ *Brevi*.

Dewi ar warthaf y llawr gwastat a dywetpwyt uchet yn pregethu, y kyudes y llawr hwnnw megys mynyd uchel dan y draet ef, a phawb o'r gynnulleitua honno yn edrych ar hynny; yr hwn yssyd etto yn vryn uchel yn amlwe gan bawb, ac yn wastattir o bop parth idaw; a'r gwyrth a'r ryuedawt hwnnw a wnaeth Duw y'r Dewi yn Llandewivreui.

Ac yna yn gyttun y rygthunt e hunein moli Dewi Sant, a wnaethant,¹ ac adef yn gyfun² y vot yn dywyssawc ar seint ynys Brydein, gan dywedut val hyn, "Megys y rodes Duw pennadur yn y mor ar bop kenedyl o'r pysgawd, ac megys y rodes Duw pennadur yn y daear ar y adar, velly rodes ef Dewi yn bennadur ar y dynnyon yn y byt hwn; ac yn y mod y rodes Duw Matheus yn Judea, a Lucas yn Alexandria, a Christ ygkaerusalem, a Phedyr yn Ruvein, a Martyn yn Freink, a Sampson yn Llydaw, y rodes y Dauyd Sant vot yn ynys Brydein." Ac wrth hynny y gwnaethpwyd Dewi Sant yn bennadur, ac yn dywyssawc ar seint ynys Prydein, am bregethu o honaw yn y sened vawr honno y'r holl bobyl, yn yr honn ny allawd neb pregethu namyn efo. Ar dyd hwnnw holl seint yr ynys hon, a'r brenhiued oll a ostyngassant ar eu glinneu y adoli y Dewi, ac a rodassant idaw vot y bennaf o seint ynys Brydein; ac ef ae haedawd; ar dyd hwnnw y rodet y Dewi y noduaeu, ac am ymdiffyn y bob kyfryw dyn or a wnelei drwc, ac affoei y nawddi'r Dewi. Hon yw nodua Dewi y bawb or a vo yn dinas Rubi yn nawdd Dewi, ac y dan y amdiffyn or byd, reit idaw kennat yw idaw vynet o Dyui hyt at Deivi, ac or byd reit idaw vynet a vo mwy aet yn ragor rac pob sant a brenhin a dyn yr enys³ hon. Nodua Dewi yw palebynnac y bo tir kyssecredig y Dewi Sant, ac na lyuasso na brenhin na tywysawc, nac escob, na sant rodi nawd idaw ym blayn Dewi; kanys efo a gafas nawd ymblayn pawb, ac nys cafas neb yn y blayn ef, kanys ef a ossodes Duw a dynnyon yn bennaf or holl ynys; ac yna yd ysgymunawd hynny o seint o dirundeb y brenhined y neb a dorrei nodua Dewi Sant.

¹ *Aorugant*, R.² *Duhun*, R.³ *Yn yr ynys*, R.

Ac odyna val yd oed Dewi duw mawrth diwethaf Chwefrawr¹ yn gwrandaw ar yr hysgolheigyon yn gwassanaethu Duw, nachaf y clywei agel yn ymdiddan ac ef, ac yn dywedut wrthaw val hynn, “Dauyd,” heb yr agel, “beth a geisest yr ys talym y gan dy Arglwyd Duw, y mae yn barawt ytt pan y mynych.” Sef aoruc ynteu yna drychafel y wyneb y vynyd, a llawenhau, a dywedut val hyn, “Yr awr hon Arglwyd y kymer dy was di yth dagneued.” Sef aouruc yr ysgolheigyon a oed yn gwarandaw y deu ymadrawd hynn, sunnyaw arnunt yn vawr, a syrthyaw megis dynnyon meirw, ac yn yng ar hynny nachaf y clywynt lef didan, ac arogleu teckaf yn llenwi y dinas. Sef aoruc Dauyd yr eilweith dywedut yn uchel. “Arglwyd Iessu Grist,” heb ef, “kymer vy eneit, ac naat vi a vo hwy y drigyaw yn y drygeu hyn.” Ac yn ol hynny wynt a glywynt yr eilweith yr angel yn dywedut wrth Dewi, “Dauyd Sant, ymbarattoa y dyd kyntaf o Vawrth, ef a daw dy Arglwyd di Iessu Grist, a naw rad nef ygyt ag ef, a decuet y dayar yth erbyn di, ac a eilw ygyt a thi o’r rei a vynyth di o ysgolheic, a lleyc, a gwirion a phechadur, ieuangk a hen, mab a merch, gwr a gwreic, a vessan a phuttein, Idew a Sarassin, a hynny adaw ygyt a thydi. A’r brodyr kymmeint yr un, pan glywssant hynny, drwy wylaw, a chwynaw, ac udaw, ac ucheneidyaw, a drychauassant eu llef ac y dywedassant, “Arglwyd Dewi Sant,” heb wy,² “kanhorthwa yn tristit ni.” Ac yna y dywawt Dewi wrthynt wy, gan eu didanu ac llawenhau; “Vym brodyr, bydwech wastat ac vn vedwl, a phabethbynnac a welsawch ac a glyssawch y gennif fi, kedwech ef, a gorfennwech y beth mwy.”

O’r dyd hwnnw hyt yr wythuet dyd, nyt aeth Dewi o eglwys i bregethu³ a gwediaw. Y chwedyl eissyoes yn oet vn dyd aaeth drwy yr holl enys hon, ac Iwerdon gan yr agel. Sef fal y dywedei yr agel, “Gwybydwech chwi pan yw yn yr wythnos nessaf yssyd yn dyuot, yd a Dewi Sant, ych arglwyd chwi, o’r byt hwn yma, att yr Arglwyd.” Yna

¹ *O vis Chwefrawr*, R.

² Nid yw *Heb ef*, yn R.

³ *Pregethu y barwb*, R.

y gwelit ymgyfredec¹ gan seint yr enys hon, a seint Iwerdon o bob parth yn dyuot y ymwelet a Dewi Sant. O bwy yna a allei diodef wylouein y seint, neu ucheneidieu y meudweieit, neu yr offeiryeit a'r dysgyblon yn dywedut, "Pwy a'n dysc ni?" kwyn y personyeit yn dywedut, "Pwy an kanhorthwya ni?" anobeith y brenhined yn dywedut, "Pwy an hurda ni? Pwy a vyt yn tat kyn drugaroket a Dewi? Pwy a wedia drossom ni a'r yn Harglwyd?" kwynuan y tlodyon, a'r elifon yn udaw, y myneich a'r gwerydon, a'r rei priawt a'r penyt-wyr, y gweissyon ieueingk a'r morynyon, y meibon a'r merchet, a'r rei newyd eni ar eu bronneu yn gollwng eu dagren. Beth a draethafi onyt yr vn kwyn oed gan bawp, y brenhined yn kwynaw eu brawt, yr hyneif yn kwynaw eu mab, y meibyon yn kwynaw eu tat. Duw Sul y canawd Dewi offeren, ac y pregethawt y'r bobyl; ae gyfryw kynn noc ef ny elwyspwyt, a gwedy ef byth ny clywyr. Nys gwelas² dyn eiryoet y sawl³ dynnyon yn vn lle a oed yno,⁴ A gwedy daruot y bregeth a'r offeren y rodes Dewi yn gyffredyn y vendith y bawb ar a oed yna. A gwedy daruot idaw rodi y vendith y bawb, y dywawt yr ymadrawd hwn, "Arglwydi, vrodyr, a chwioryd, bydweh lawen, a chedweh ych fyd a'ch cret, a gwnewch y pethau bychein a glywssach ac a welsawch y gennyfi, a minneu a gerdaf y ford a aeth yn tadeu ni idi; ac yn iach ywch," heb y Dewi, "a phoet grymus vo yweh vot ar y daear, ac vyth bellach nyt ymwelwn ni yn y byt hwn." Yna y clywit gawr gyfredin yn kyuodi gan gwynau ac wylouein a dagreu, ac yn dywedut, "Och na lwngk y daear ni! Och na daw tan yn llogi ni! Och na daw y mor dros y tir! Och na syrth y mynyded ar yn gwarthaf⁵ ni." A phawb a oed yna yn mynet y agheu. O duw Sul hyt duw Merchyr gwedy marw Dewi, ny lewsant na bwyt, na diawt namyn gwediaw drwy dristyt. A nos Vaurth, ygylch canu y kyeilyawc, nachaf lu o englyon yn llenwi y dinas, a phob ryw gerdeu a digrifweh ym mhob

¹ *Gwelut ti gyffredic, R.*² *Gweles llygeit.*³ *Erryvet enwe'r sawl.*⁴ *Nid yw A oed yno, yn R.*⁵ *Gwastraf, R.*

lle yn y dinas yn llawn; ac yn yr awr vore nachaf yr Arglwyd Iesu Grist yn dyuot, ac ygyt ac ef naw rad nef, megys y gadaussei yn y vawrhedri, a'r heul yn eglurau yr holl luoed.

A hynny duw Mawrth, y dyd kyntaf o galan Mawrth, y kymmerth Iessu Grist eneit Dewi Sant, y gyt a mawr vudugolyaeth a llevenyth ac enryded; gwedy y newin ae sychet, ae anwyt, ae lauur, ae dyrwest, ae gardodeu, ae vlinder, ae drallawd ae brouedigaethu, ay vedwl am y byt. Y kym-erth yr egypton y eneit ef, ac ae dygant y'r lle y mae y goleuni heb diwed, a gorfwys heb lauur, a llywenyd heb dritit, ac amled o bop ryw da, a vudugolyaeth a chlaerder a thegwch. Y lle mae molyant rysswyr Crist; y lle yd ys-gaelussir y kyuoethogyon drwc; y lle y mae iechyt heb dolur, a ieungtit heb heneint, a thagnefed heb annundeb, a cherdeu heb vlinder, a gobrwyueu heb diwed; y lle y mae Abel y gyt a'r merthyri; y lle y mae Enoc y gyt ar rei byw; y lle y mae Noe ygyt a'r llongwyr; y lle mae Abraham y gyt a'r padrieirch; y lle y mae Melchisedec y gyt a'r offeireit; y lle y mae Job y gyt a'r rei da eu diodef; y lle y mae Moysen y gyt a'r tywysogyon; y lle y mae Aaron gyt a'r esgyb; lle y mae Dauyd gyt a'r brenhined; lle y mae Ysaias gyt a'r proffwydi; y lle mae Meir gyt a'r gwerydon; lle y mae Pedyr gyt a'r ebystyl, lle y mae Pawl gyt a gwyr Groec; lle y mae Thomas gyt a gwyr yr India; lle y mae Ieuan gyt a gwir yr Asia; lle y mae Mathew gyt a gwir Judea; lle y mae Lucas gyt a gwyr Achaia; lle y mae Marcus gyt a gwir Alexandria; lle y mae Andreas gyt a gwir Sythia; lle y mae yr englylon a'r archenglylon, a cherubyn, a seraphyn, a brenhin y brenhined yn yr oes oes-oed. Amen.

Ac val y koffayssam ni Dewi yn y vuched ehun, ae weithredoed ar y daear yma, uelly y bo kanhorthwywr ynteu ac y grymhao yn eiryawl y ninneu y geyr bron y gwir gre-awdyr ar gaffel trugared racllaw. Amen.

VI.

Vita Sancti David.¹

INCIPIIT VITA BEATI DAVID, QUI ET DEWI, EPISCOPI ET CONFESSORIS.
KAL. MARTII, QUI OBIIT ANNO PER RICEMARCHUM.

Dominus noster, quamvis omnes suos ante constitutionem mundi dilexit, atque prescivit, nonnullos tamen multis revelationum ostensionibus prenuntiavit;² iste itaque sanctus, quem tinctio David, vulgus autem Dewi clamat, veriloquiis angelorum oraculis ad patrem quidem prius, deinde ad Sanctum Patricium ter denis annis priusquam nasceretur non solum prefatus, verum etiam mysticis donationum muneribus ditatus innotuit. Nam quodam tempore pater ejus meritis et nomine Sanctus, Ceretice gentis regali potentia fretus, qua tandem deposita, celeste regnum comparans, angelica in somnis monitus voce, audivit, “Crastina die expergefactus, venatum iturus, ceso prope fluvium cervo, tria ibi munera repperies juxta amnem Theibi,³ cervum scilicet quem persequeris, piscem, apumque examen in arbore positum in loco qui vocatur Linhenlanum; ex his itaque tribus reserves favum scilicet, partemque piscis et cervique custodienda filio ex te nascituro trans mitte ad Maucanni monasterium, quod nunc usque Depositi Monasterium vocatur;

¹ Ex. Cott. Lib. Brit. Mus. VESPASIAN A. XIV. col. cum. NERO, E. I.

² *Prenunciat*, N.

N. denotat *Nero*.

³ *Juxta amnem Theibi*, desunt, N.

que quidem munera hujus vitam prenuntiant; favus enim mellis ejus sapientiam clamat, sicut enim mel in cera, ita spiritualem sensum historico cepit instrumento. Piscis vero aquaticam ejus vitam sonat; sicut enim piscis aqua vivit, ita iste vinum et siceram, et omne quod inebriare potest, respiciens, beatam Deo vitam in pane tantum et aqua ducet; inde etiam David aquaticae vite cognominabatur. Cervus autem in antiquo serpente signat dominium, sicut enim cervus expoliatus serpentibus pastus fontem aque desiderans acceptis viribus, velut juventute renovatur; sic iste quasi cervorum pedibus super excelsa statutus, antiquum humani generis serpentem viribus nocendi contra semetipsum expolians, fontem vite assiduis lacrimarum cursibus adoptans, de die in diem renovatus perfecit, et in nomine Sancte Trinitatis salutarem scientiam castioris prandii parcitate, dominandi in demones habere potestatem inciperet."

Deinde Patricius, Romanis eruditus disciplinis, comitantibus virtutum turmis, pontifex effectus, gentem a qua exulaverat petivit; in qua fructuosi operis lucernam oleo gemine karitatis indefatigabili reficiens labore, non sub modio, sed super candelabrum imponere volens, ut cunctos¹ glorificato omnium Patre roraret. Ceretice gentis regionem adiit; in qua per aliquantulum temporis conversatus, Demetice intrat rura, ibique perlustrans, tandem ad locum qui Vallis Rosina nominabatur pervenit. Et gratum agnoscens locum devovit Deo ibi fideliter deservire, sed cum hoc secum meditando revolveret, apparuit ei angelus Domini, "Tibi," inquit, "non istum locum Deus disposuit, sed filio qui nondum est natus, nec nisi peractis prius triginta annis nascetur." Audiens autem hec Sanctus Patricius, merens et stupens iratusque dixit,² "Cur Dominus despexit servum suum ab infantia sua sibi servientem cum timore et amore; elegitque alium, nondum in hac luce natum, sed neque ante triginta annos nasceretur;" paravitque fugere, et Dominum suum Jesum Christum deserere, dicens, "Cum ante Domini

¹ *Cunctis, N.*

² *Et corde dicens, N.*

mei conspectum incassum labor meus redigitur, et mihi qui nondum est natus preponitur, vadam, et tali labori amodo non subjaceam." Sed Dominus multum diligebat Patricium, misitque ad eum angelum suum ut illum verbis familiaribus blandiretur; cui ait, "Patrici, letare, Dominus enim misit me ad te, ut ostendam tibi totam Hiberniam insulam de sede que est in Rosina Valle, que modo Sedes Patricii nominatur; aitque angelus ei, "Exulta, Patrici, tu enim eris apostolus illius totius insule quam cernis, multa que propter nomen Domini Dei tui in ea pateris, sed Dominus erit tecum in omnibus que facturus sis; nondum enim verbum vite accepit; ibique prodesse debes, ibi paravit tibi Dominus sedem, ibi signis et virtutibus radiabis, totamque gentem Deo subjugabis,¹ Sit tibi hoc signum, totam tibi insulam ostendam; curventur² montes, humiliabitur pelagus, oculus trans omnia erectus ex loco prospectans videbit promissum." His dictis, erectisque oculis ex loco in quo stabat, qui modo Sedes Patricii dicitur totam prospexit insulam. Tandem animus Patricii sedatus libenter dimisit locum sanctum David agio, paransque navem in portu magno, suscitavit quendam senem nomine Cruvnther per duodecim annos juxta litus illud sepultum. Navigavitque Patritius in Hiberniam, habens secum nuper suscitatum, qui postea episcopus factus est.

Peractis autem triginta predictis annis, virtus divina misit sanctum regem Ceretice regionis usque ad plebem Demetice gentis. Invenitque rex obviam sibi sanctam moni-alem, Nonnitam virginem, puellam pulcram nimis et decoram; quam concupiscens, tetigit vi oppressam, et concepit filium suum David agium; que nec antea, nec postea virum agnovit, sed in castitate mentis et corporis perseverans, fidelissimam duxit vitam. Nam ap ipso conceptionis tempore, pane tantum et aqua vixit, in loco autem in quo oppressa concepit, modicus patet compus, visu amenus, munere superni roris plenus; in quo campo, tempore ipso con-

¹ *Ego ero tecum, adduntur, N.*

² *Curvabuntur, N.*

ceptionis duo grandes lapides apparuerunt, unus ad caput, alter ad pedes qui antea visi non fuerant; nam terra conceptui ejus congaudens sinum suum aperuit, ut et puelle verecundiam servaret et prolis soliditatem prenuntiaret.

Crescente autem utero, mater ex proprio more ad offerendas pro partu oblationum elemosynas, quandam ingreditur ecclesiam ad predicationem evangelie audiendam quam predicabat Sanctus Gildas, Cau filius in tempore regis Triphuni, et filiorum ejus. Ingressa autem matre subito Gildas obmutescens quasi clauso guttore tacuit. Interrogatus autem a populo cur interrupta predicatione obmutuerat, respondit, "Ego communi loquelo vos alloqui possum, predicare autem non possum, sed vos extra egredientes me solum remanere facite, ut sciam si sic possim predicare." Egressa igitu foras plebe, ipsa mater in angulo se abscondens latuit, non quod precepto non obediens, sed ingenti aviditate precepta sitiens vitalia ad demonstrandum tante prolis privilegium remanebat. Deinde et secundo toto cordis annisu desudans, celitus inhibitus nichil valuit; hinc perterritus, excelsa profatus voce, "Adjuro te" inquit, "siquis me latet, ut te ex patibulo ostendas." Tunc ipsa respondens, "Ego," inquit, "hic lateo inter valvam, et parietem."¹ Ipse vero divina fretus providentia, "Tu," inquit, "foras egredere, populus autem ecclesiam ingrediens repedet." Venitque unusquisque sicut prius fuerat in sede, et predicavit Gildas quasi de buccina clare; interrogavitque plebs agium Gildam, et dixit, "Cur non potuisti prima vice evangelium Christi predicare nobis volentibus audire?" Et respondit Gildas, et dixit, "Vocate huc sanctimoniam, que exiit extra ecclesiam." Interrogata autem matre, se esse pregnantem confessa est; et ait nonnita sancta, "Ecce assum." At ille dixit, "Filius qui est in utero istius sanctimonialis majorem gratiam ac potestatem ordinationemque habet quam ego, quia illi dedit Deus privilegium et monarchiam ac bragminationem omnium sanctorum Brittannie in eternum, ante et post judicium;

¹ *Inter valvam et parietem desunt, N.*

valet fratres et sorores, ego non possum hic diutius habitare propter filium hujus sancti monialis, quia sibi tradita est monarchia super omnes homines istius insule, ad aliam insulam necesse est michi ire, et Britanniam totam hujus filio dimittere. Unum cunctis liquido patuit quod illa seculo paritura esset qui honoris privilegio, sapientie fulgore, sermonis facundia cunctos Britannie doctores exelleret.”¹

Interea quidam ex confinio, tyrannus habebatur, qui ex magorum vaticinio audierat filium suis in finibus nasciturum, cujus potestas totam occuparet patriam; ipse qui solis terrenis intentus summum sibi bonum in his infirmis deputabat, magno invidie livore crutiabatur. Notato itaque ex magorum oraculis loco in quo postea filius nascebatur, “Solutus,” inquit “tot diebus loco super sedebo, et quemcunque ibi illum modicum quiescentem inveniam meo peremptus gladio occumbet.” His ita destinatis revolutisque novem mensibus, quibus pariendi tempus aderat, mater per ipsam quadam die egrediebatur viam in qua parturienti locus aderat, quem ex magorum presagio tyrannus servabat. Urgente autem partus tempore; mater predictum petivit locum; ipsa vero die tanta aeris tempestas invaluit, ut nullus ullus etiam foras egredi poterat; ingens enim choruscationum fulgur, horridus tonitruorum clangor, nimia grandinum, pluviarumque inundantia afficit. Locus autem in quo mater parturiens ingemiscebat tanta lucis serenitate perlucebat ut veluti sole presente Deo nubibus obducto roraret; mater vero parturiens quamdam juxta habebat petram in qua urgente dolore manibus innixa fuerat. Qua re vestigium veluti cere impressum petram intuentibus ostendit, que in medium divisa dolenti matri condoluit, cujus altera pars saltavit desuper caput sanctimonialis tenus pedes ejus quando enixa et puerpera, in quo loco ecclesia sita est. In hujus vero altaris fundamine hec petra tecta latet.

Deinde cum baptizaretur ab Belue Meneviensium episcopo, in ipso loco ad baptizandi ministerium fons lucidis-

¹ Quod ex subsequenti vite inertis comprobatur, adduntur, N.

sime erumpens subito apparuit, qui nunquam antea visus fuerat, curavit quoque oculos moni ceci qui tenuit cum dum baptizaretur. Intelligens enim sanctus ille cecus, qui sicut fertur ab utero matris sine nare, et sine oculis natus fuerat, infantem quem in sinu suo tenebat, plenum esse gratia Spiritus Sancti, accepit aquam,¹ de qua corpus sancti infantis ter immersa fuerat, sparsitque faciem suam ex ea tribus vicibus, et dicto citius claritatem oculorum, totamque integritatem faciei sue hilariter sumpsit; cunctique qui aderant, glorificaverunt Dominum et David agium in die illa. Locus autem in quo David agius eruditus est Vetus Rubus vocatur; crescebatque gratia plenus, visu amabilis; illicque didicit David agius rudimenta, psalmos, lectiones totius anni, et missas, et sinaxin, ibique viderunt condiscipuli ejus columbam cum rostro aureo ad labia ejus ludentem cumque docentem, et ymnos Dei canentem; sed succedente tempore, crescentibusque virtutum meritis, virginem a sponse complexibus servans carnem probiter² effectus, sacerdotali dignitate sublimatus.

Exinde perexit ad Paulinum scribam, discipulum Sancti Germani episcopi, qui in insula quadam gratam Deo vitam agebat, quique eum docuit in tribus partibus lectionis donec fuit scriba. Mansit autem ibi Sanctus David multis annis legendo, implendoque quod legebat. Contigit autem dum esset David agius apud Paulinum magistrum, illum amisisse lumen oculorum suorum propter nimium dolorem eorum; vocavitque cunctos discipulos suos ex ordine ut inspicerent, et benedicerent oculos suos; feceruntque sicut preceperat illis, et a nullo eorum accepit remedium. Tandem invitavit David agium ad se, et ait illi, "David agie, considera oculos meos, multum enim me cruciant." Responditque David agius, et dixit, "Pater mi, ne mihi precipias vultum tuum inspicere; decem enim anni sunt, ex quo tecum scripture opera dedi, et adhuc faciem tuam non aspexi." Et ait Paulinus nimiam verecundiam admirans,

¹ *Agendi*, MS.

² Sic. N. *Probré*, V.

illius, “ Quia ita est, satis erit ut palpando, benedicas oculos meos, et sanabor. Statimque ut tetigit eos, in ictu oculi sanati sunt; expulsis oculorum tenebris, sublatam magistrum accepit lucem. Tunc grates Deo solvuntur, benedixitque Paulinus David agium omnibus benedictionibus, que in veteri, et in novo testamento scripta sunt.

Non post multum temporis angelus Paulino apparuit; tempus erat, in quod, ut David agius, duplicatis ex commercio talentis, commissum sibi sapientie talentum, non terre fodiens lento desidie torpore pigrescet mandit; sed acceptam domini sui pecuniam meliore lucri incremento auget, ut vite gaudium Domini constitutos animarum manipulos ad superna eterne beatitudinis horrea cumulando aggreget. Nam quantis exhortationis ungue exaratis triticeis seminibus insertis, aliis quidam centenum, aliis sexagenum, aliis tricenum bone messis captavit fructum. In bove enim firme et asino exigue virtutis pariter non arans, sed aliis firmum vite panem, aliis pie exhortationis lac attribuens; quosdam inter cenobialis claustrum septa coartans; quosdam vero latioris vite sequentes diversa monitos eruditione a secularium voluptatum lubricis cupiditatibus ablactans, omnibus omnia factus est. Nam duodecim ad laudem Dei monasteria fundavit; primum adveniens Glastoniam, ecclesiam ibi construxit; deinde venit Bathboniam, ibique mortiferam aquam benedictione salutare efficiens lavandis corporibus dignam perpetuo donavit calore; postea venit Croulan, at Repetun; inde ad Colquan, et Glascun, et altare anceps secum habebat. Hinc Legminstre monasterium fundavit; postea in regione Guent, in loco qui dicitur Raglan edificavit ecclesiam; deinde monasterium in loco qui dicitur Langemelach fundavit in regione Guhir, in quo postea altare missum accepit Pepiau, quo regem Erging cecum restauratis oculorum luminibus sanavit. Duo quoque sancti Boducat et Martuin in provincia Cetgueli derunt sibi manus; his itaque ex more fundatis dispositisque canonici ordinis utensilibus ac ordinata cenobialis habitus regula, ad locum quo prius proficiscens exulaverat et

ad Veterem Rubum rediit. Habitabat autem ibi Guislianus episcopus patruelis ejus; cum autem colloquiis divinis inter se consolarentur; sanctus inquit David, "Angelus Domini mihi locutus, dixit, Ex loco in quo deservire proponis, vix e centum unus poterit ad Dei regnum evadere; ostenditque mihi locum ex quo pauci infernum intrabunt; omnis enim qui cimiterio illius sana fide sepultus fuerit, misericordiam consequetur."

Quadam vero die David, et tres ejus fidelissimi discipuli, multa condiscipulorum comitante turba, conveniunt; Aidanus scilicet, Eliud, et Ysmahel, pariterque una concordem dilectione locum quem premonuerat, adeunt, id est Rosinam Vallem, quam vulgari nomine Hodnant Brittones vocitant; in qua primo accenso in nomine Domini foco, fumus in summis elevatus totam ut apparebat insulam necnon et Hiberniam circumgirans implebat. Quidam autem ex vicinia loci propinquus satrapa magusque Baia, vocatus, Scottus, sparcis in mundo solis fulgoribus, arcis menibus residens, viso tali signo hebetans, intremuit, tantaque permotus ira ut nec meminisset prandii totum tristis peregit diem; ad quem ejusdem mulier veniens, interrogansque cur insolitum mense oblivisceretur, quid tam tristior, et tam stupefactus, inquit, "Solutus meres¹ ipse." Ad hec, ille, "Vidisse me," inquit, "dolens fumum ex Rosina Valle surgentem, qui omnem circumibat patriam; certum enim teneo quod ejus incensor potestate et gloria cunctos antecellet in quamcunque partem fumus hostie ejus circumivit, usque in fine mundi, namque quasi quodam prenuntio, fumus iste ejus famam predicat." Cui, conjux in insania versa "Surge," inquit, "acceptaque servorum turba virum illum et servos suos ignem accendentes super agros tuos absque precepto tuo tales ausos facinus, strictis insecutus gladiis cunctos interime." Venerunt Baia satellitesque ejus ut occiderent David et discipulos ejus, sed febris subito per viam gradientes tenuit eos, nec potuerunt occidere David, aut pueros ejus, sed

¹ *Merens, N.*

blasphemaverunt Dominum et David agium, malaque verba dixerunt. Neque enim nocendi voluntas deerat, quamvis eterno prohibita numine operandi facultas exinaniret. Domum inde regressi obviam invenerunt conjugem; "Pecora," inquit, "nostra et jumenta, et oves, et omnia animalia mortua sunt." Et lamentaverunt Baia et conjux ejus, et tota familia ejus valde, et ululaverunt omnes pariter, et dixerunt, "Sanctus ille, et discipuli ejus quos blasphemavimus, mortificaverunt pecora nostra; revertamus itaque flexisque poplitibus misericordiam postulantes, servum Dei adoremus, ut si libere sic et nostri et pecoris misereatur." Revertentesque servum Dei adeunt lacrimis et orationibus misericordiam petentes, "Terra," inquiunt, "in qua es, tua in sempiternum fiat." Deditque Baia eadem die David agio totam Rosinam Vallem, perpetuo possidendam. Servus autem Dei, David respondens benigno animo, "Pecora," inquit, "vestra revisiscent." Invenitque Baia domum reversus pecora sua viva ac sana.

Altera autem die uxor ejus livoris zelo accensa, convocat ancillis, "Ite," inquit, "ad flumen quod dicitur Alun, et nudatis corporibus in conspectu sanctorum ludite exercentes, impudicis utimini verbis. Ancille obediunt, impudicos exercent ludos, concubitus simulant blandos, amoris nexus ostendunt, monachorum mentes quorundam ad libidines protrahunt¹ quorundam molestant. Cuncti vero discipuli ejus illam intolerabilem injuriam non ferentes, dixerunt David agio, "Fugiamus de hoc loco, quia non possumus hic habitare propter molestiam muliercularium malignantium." Sanctus autem pater David patientie longanimitate solidus, cujus anima nec prosperii² mollita dissolveretur, nec adversi³ fatigata tereretur, "Nostis," unquit, "quod odit vos mundus, sed scitote quod plebs Israelitica, comitante federis archa, terram repromissionis ingrediens, continuis preliorum periculis cesa nec tamen victa, insistentem prope et incircumcisum delevit populum, quod nostre victoriae certamen

¹ *Perhibunt*, Vesp.² *Propertis*, N.³ *Adversis*. N.

manifesto signat indicio. Qui enim superne patrie promissum querit necesse est adversitatibus fatigari nec tamen vinci, sed Christo comite immundam vitiorum labem tandem superare: debemus, itaque non vinci a malo, sed vincere in bono malum; quia si Christus pro nobis, quis contra nos; estote ergo fortes in superabili bello, ne de fuga nostra inimicus noster gaudeat. Nos debemus manere, Baia autem deficere." His dictis discipulorum corda roboravit; et jejunavit David in illa nocte et discipuli ejus usque mane.

In illa die dixit conjunx Baia ad privignam suam, famulus simul, "Ad vallem Alun et queramus cucumeros illius, ut inveniamus nuces in eis." At illa humiliter sue noverce respondit, dicens, "En ego prompta assum." Perexerunt pariter ad profunditatem vallis predictae; cumque pervenissent illuc, noverca sedens delicate, ait ad priuignam suam, Dunant nomine, "Tribue caput tuum in sinu meo; volo enim cirros tuos leniter investigare." At illa puella innocens, que ab infantia sua pie ac caste inter pessimas mulierum turmas vixerat, vertit caput innocuum in sinum noverce sue. Sua vero noverca insaniens cito evaginavit novaculam suam, amputavitque cuput illius felicissime virginis; sanguis vero ejus in terram, fluxit, fonsque lucifluus ab eo loco surrexit, qui multos hominum languores abunde sanavit, quem locum Martirium Dunant usque in hodiernam diem vulgus vocitat. Sua vero noverca a Baia fugit, nemoque sub celo novit quonam morte vitam finivit; hinc Baia satrapa amariter flevit. David vero cum pueris suis laudem Deo eterno decantavit; sicque destinavit Baia ut David agium occideret, at filius Paucant inimicus suus Lisci in arce suo caput ejus amputavit. Erat enim porta illius diliculo aperta, cum hostis inopinatus de nave venisset; moxque ignis de celo cecidit, totumque edificium suum cito combussit. Nemoque dubitet quod Dominus propter David servum suum percussit Baiam et uxorem ejus, nam qui viri Dei mortem sub cede minabatur, dignum est ut eum cedes persequitur, et qui in servos Dei immisericors erat, sine misericordia vindicetur.

Expulsa igitur Deo propitio inimicorum malitia, monastica in Domino classis in loco quem angelus premonuerat, insigne construxit monasterium; perfectisque omnibus, talem cenobialis propositi fervore rigorem sanctus decrevit pater, ut monachorum quisque cotidiano desudans operi manuum suam in commune transigeret vitam; "Qui enim non laborat," ait apostolus, "non manducet." Noscens enim quod secreta quies vitiorum fomes et mater esset, monachorum humeros divinis fatigationibus subjugavit; nam qui sub otii quiete tempora mentesque summittunt instabilem accidie spiritum libidinisque stimulos sine quiete parturiunt. Igitur impensorum studio, pede manuque laborant; jugum ponunt in humeris, suffossarias verangasque¹ invicto brachio terre difigunt, sarculos serrasque ad succidendum sanctis ferunt manibus. Cuncta congregationis necessaria propriis expendunt viribus; possessiones respiciunt, iniquorum dona reprobant, divitias detestantur; boum nulla ad arandum cura introducitur. Quisque sibi et fratribus divitie, quisque et bos; acto opere nullum audiebatur murmur, nullum preter necessarium habebatur colloquium; sed quisque aut orando, aut recte cogitando injunctum peragebat opus.

Peracto autem rurali opere, ad monasterii claustra revertentes, aut legendo aut scribendo, aut orando, totam ad vespere peragebant diem; veniente autem vespere cum nole pulsus audiebatur quisquis studium deserebat, si enim in auribus cujuscunque pulsus resonaret, scripto litere, apice vel etiam dimidia ejusdem litere, figura citius assurgentes sua sinebant officia; sicque cum silentio, sine ulla colloquii fabulositati, ecclesiam petunt. Expletis psalmodiarum canticis, consona cordis et vocis intentione genuflexionibus inserviunt quoadusque sidera celo visa finitum clauderent diem; solus autem pater egressis omnibus secreta Deo pro ecclesie statu fundebat orationem. Tandem ad mensam conveniunt quisque fessos artus accepte cene refectioe relevant; nec

¹ *Fassorios, vangasque, N.*

tamen ad saturitatem. Nimia enim satietas, quamvis solus panis, luxuriam gignit, sed tunc per impari corporum vel etatum statu, quisque cenam capit, non diversorum fercula saporum, non esculentiores pastus apponunt; sed pane et oleribus sale conditis; pasti ardentem sitim temperato potitionis genere restingunt. Infirmis tunc vel etate provectis, vel etiam longo itinere fatigatis, aliqua suavioris cibi oblectamenta procurant; non enim omnibus equali mensura pensandum est. Peracta autem gratiarum actione, ecclesiam canonica cum pulsatione,¹ aderunt ibique quasi per tres horas vigiliis, orationibus, genuflexionibus insistunt. Quamdiu autem in ecclesia orarent, nullus oscitare, nullus sternutationem facere, nullus salivam foras jacere, licenter audebat. His ita gestis sapor membra componunt, pullorum vero cantu expergefacti, oratione genuflexioni dediti, totam deinceps diem insomnem a mane usque producant noctem, sicque per ceteras noctes inserviunt.

A nocte sabbati quousque post diliculum prima diei dominica hora lux eluxerit vigiliis, orationibus, genuflexionibus sese impendunt, excepta una tunc hora post sabbati matutinas; cogitationes patri propalant, patris licentiam etiam vel ad nature requisita adquirunt. Omnia communia, nichil meum vel tuum. Quisquis enim aut meum librum aut aliud aliquid pronuntiaret, protinus dure subderetur penitentiae. Vilibus induebantur vestibus, maxime pellinis; indeficiens² obedientia ad patris imperium, nimia perseverantia in agendis actibus prohibita in omnibus. Nam qui sancti propositi conversationem desiderans, fratrum inire consortium postularet, prius decem diebus pre foribus monasterii quam reprobatus; nec non et verborum opprobriis confutatus³ remaneret. Si autem bene utens patientia ad decimum prestaret diem, acceptus prius sub seniore qui forte preesset constitutus serviebat, ibique per multum temporis desudans, fractisque multis animi adversitatibus, tandem fratrum merebatur inire consortium. Nichil habebatur superfluum, voluntaria diligebatur pauper-

¹ *Compulsione*, N.

² *Pro indefessis*.

³ *Constitutus cella hospitii intraret*, N.

tas; nam quicumque eorum conversationem cupiebat, nichil ejus substantie, quam mundo renuntians dimisisset, vel unum, ut ita dicam, denarium in usum monasterii pater acciperet sanctus; sed nudus veluti e naufragio evadens receptus; nequacquam inter fratres extollens sese elevaret, vel sua fultus substantia equalem fratribus non iniret laborem; aut religionis habitum apportans¹ vi extorqueat que monasterio reliquit, et firmam patientiam commoveat in iram.

Ipsa autem pater cotidianis lacrimarum fontibus exundans, thurificatis orationum holocausto matibus, redolens gemine caritatis ardore, flagrans debitam dominici corporis oblationem puris sacrabat manibus, sicque ad angelicum solus post matutinas horas pergebat alloquium. Hinc protinus frigidam petebat aquam, in qua diutius morando rigens omnem carnis ardorem domitabat. Totam deinceps diem, docendo, orando, genuflectendo, curam fratrum faciendo, nec non et orphanorum, pupillorum, viduarum, egenantium, debiliu, infirmantium, peregrinorum, multitudinem pascendo immobilis, et indefessus ducebat. Sicque incepit, peregit, finivit; reliqua autem ejus discipline rigoris, quamvis ad imitandum necessaria, proposita compendii brevitatis vetat nos exponere; sed Egyptios monachos imitatus, similem eis duxit vitam.

Audita itaque boni odoris fama David agii, reges, principes, seculares deserunt sua regna, ejusque monasterium petunt; hinc contigit ut Constantinus, Cornubiensium rex, suum desereret regnum, ac indomita ante sue elevationis, colla humilitatis obedientie in hujus patris cella subjugaret. Ibi diu fidei conversatus servitio, tandem in aliam longinquam patriam monasterium fundavit; sed quia satis de ejus conversatione locuti sumus, nunc iterum ad ejus miracula redeamus.

Quadam Abbatem die convenientes in unum fratres conqueruntur, "Locus iste," inquiunt, "hyeme habet aquas, sed estate vix tenui rivulo fluvius illabitur." His auditis,

¹ *Appretiens*, N.

sanctus proficiscens pater ad proximum locum, quo eum angelus alloquebatur¹ perrexit, ibique sedule ac diutissime deprecans elevatis in celum oculis, necessariam petivit aquam, cum voce orantis, fons lucidissime² affluxit aque. Et quia vineis fructifera non erat patria ad efficiendum dominici corporis et sanguinis sacramentum, in vinum versa est, ita ut in tempore suo nunquam indiguerit mero, a Domino Deo tali nostro donum fuit dignissimum; sed et alias dulces aquas a discipulis ad patris imitationem datas hominum utilitati, et sanitati proficuas novimus.

Quadam quoque die, quidam rusticus, nomine Terdi, deprecans multum,³ caritatis petebat officia, "Terra," inquit, "nostra aqua est exhausta, quare laboriosam ad aquandam, quia e longinquo distat fluvius, habemus viam." Sanctus autem pater proximorum compatiens necessitati, humilis ingressus est credens quod supplici petentis postulatione, et ejus humillima compassione aquam poterat invenire. Egre- diens itaque et aperiens paululum baculi cuspide glebe superficiem, fons emanavit lucidissimus, qui perpetua ebulli- ens vena, frigidissimam caloris tempore donat aquam. Alio autem tempore, dum Sanctus Aidanus, ejus discipulus, casu quodam ad firmandum doctrine acceptum, foris legeret, monasterii affuit Prepositus imperans ei ut ad deportanda de valle ligna acceptis duobus bobus abiret. Erat enim silva in longinquo posita; discipulus autem Aidanus citius dicto obediens, nec claudendi librum moram accipiens, sil- vam petit; paratis autem lignis, jumentisque impositis, re- grediens viam carpit; via autem qua ad preruptum gradie- batur precipitium cum vehiculo boves precipitati sunt in mare. Ruentibus autem signum imponit crucis; atque ita factum est ut ex undis sanos et incolumes cum vehiculo ac- cipiens boves, letus ingrederetur viam; cum autem iter faceret tanta pluviarum inundantia exoritur, ut fosse rivulis flue- runt. Perfecto itinere, solutisque e labore bobus, ubi librum reliquerat, ingreditur; sicque apertum et a pluviis illesum

¹ *Angeli loquebantur, N.*

² *Dulcissime, N.*

³ *Orans et multum deprecans, N.*

repperit, sicut dimisit. Fratribus autem hec audientibus, et patris gratia et discipuli humilitas pariter collaudantur; nam patris gratia librum indicabat a pluviis intactum obedi-
 enti servatum discipulo, discipuli autem humilitas boves patri custodit incolumes. Sanctus autem Aidanus ad plenum eruditus, virtutibus pollens, plurimum excocctis ad purum vitiis, Hiberniam petit; constructoque monasterio ibi quod Hibernensi lingua Guernin vocatur, sanctissimam duxit vitam.

Cum autem nocte Paschali orationem impensius assequeretur, apparuit ei angelus, inquires, "Nosti quod venerabili Sancto David, vestro scilicet patri, crastina die, venenum a quibusdam fratribus ad prandium apponetur." Sanctus autem Aidanus respondens, "Nescio," inquit. Cui angelus, "Mitte," ait, "ex ministris quendam patri ad indicandum." Respondens autem sanctus Aidanus, "Nec navis," inquit, "parata; nec ventus ad navigandum est directus." Cui angelus inquit, "Condiscipulus tuus, Scutinus nomine, ad litus pergat maris, ego enim eum illuc transferam." Discipulus autem obediens litus petit, mare intrat ad genu. Accipiens autem eum belua transvexit ad civitatis confinia; peractis autem Paschalis festivitatis solemnibus, sanctus pater David refectorium ad prandium una cum fratribus petit. Cui obvius factus est quondam discipulus ejus Scutinus; narratis omnibus que erga eum gesta fuerunt, et que de illo angelus mandaverat pariter in refectorium discumbunt, leti gratias Deo agentes. Finita oratione assurgens diaconus, qui patri ministrare¹ consueverat panem veneno confectum² mense imponit, cui coquus et economus consenserant. Scutinus autem, qui et Scolanus aliud nomen habet, se erigens, "Hodie," inquit, "nullum fratrem patri ministerium adhibebit; ego enim impendam." Diaconus autem confusus abscedens, facti conscius, habetans dirigit; accepitque David agius panem illum venenosum, dividensque in tres partes, unam dedit canicule foris stanti juxta ostium;

¹ *Primum ministerie*, T.

² *Infectum*, N.

statimque ut morsum gustasset misera morte vitam finivit omnes enim pile illius in ictu oculi ceciderunt, ita ut viscera ejus foras erumperent, corio passim infracto; stupueruntque fratres omnes illud videntes. Misitque David agium alteram partem corvo qui erat in nido suo in fraxino, quae erat inter refectorium et amnem ad australem plagam, moxque ut rostro tetigit, exanimis de arbore cecidit. Tertiam vero partem, David agius tenuit in manu sua, et benedixit comeditque eam cum gratiarum actione, inspexeruntque in eum cuncti fratres miro modo, stupentes quasi per tres horas; ipse autem, nullo mortiferi veneni signo apparente intrepidus vitam servavit incolumem. Nunciavitque David agius fratribus suis omnia quae ab illis tribus predictis viris facta fuerunt. Surrexeruntque fratres omnes, et planxerunt, malidixeruntque illos viros dolosos, economum et coquum, et diaconum, dampnaveruntque eos, et successores eorum uno ore, dicentes nunquam habituros eos partem regni celestis in eternum.

Alio quoque tempore cum inextinguibile desiderium ad sanctorum Petri et Pauli apostolorum reliquias visitandas haberet, inter ceteros fidelissimus ille abbas Hibernensium, cui nomen Barri, sanctam peregrinandi viam indefessis carpebat plantis; perfecto salutari voto, ad monasterii claustra revertens, sanctum visitabat virum, David agium; ibique per aliquantulum temporis in divinis colloquiis ex voto moratus, prepedita ventorum indigentia navi qua patriam revisere paraverat, longiori retardabatur mora. Timens autem ne sine abbate, in fratribus contentiones, lites, rixe, soluto caritatis vinculo, exorirentur, veluti apes, rege peremto, favorum cellas quas tenaci glutine solidaverant diruunt, evertunt, sollicita perscrutatus mente mirabile invenit iter. Nam quodam die equum, in quo sanctus pater David ad ecclesiasticas utilitates insidere consueverat, petivit, concessum accepit. Accepta patris benedictione portum petit, mare intrat, fidens patris benedictione ac sustentaculo equi, utitur pro navi equus, enim tumentes fluctuum cumulos,¹ ceu

¹ *Tumentem fluctuum cumulum, N.*

planum parabat campum; cum autem in mare longius graderetur, apparuit ubi Sanctus Brendanus super marinum cetum miram ducebat vitam. Sanctus autem Brendanus hominem in mare videns equitantem, stupefactus, ait, "Mirabilis Dominus in sanctis suis." Eques appropinquabat ubi erat, ita ut salutare se invicem possent. Salutantibus illis se mutuo, Brendanus rogat unde esset, et a quo venisset, et quomodo in mare equitasset. Cui Barre narratis sue peregrinationis causis, inquit, "Cum me prepedita navis a fratribus suspenderet, Sanctus pater David equum, in quo insidere consueverat, ut ea necessitate fungerer donavit; sicque ejus benedictione munitus ad talem ingressus sum viam." Cui Brendanus, "Vade," inquit, "in pace, ego veniam, et videbo eum." Barre autem illeso gressu patriam adiit, fratribus erga eum que gesta fuerunt narravit; equum in celle ministerio usque ad obitum ejusdem tenuerunt. Post obitum vero miraculi memoriam depictam equi imaginem formaverunt, que usque adhuc auro tecta in Hibernensium insula habetur, qua etiam signorum copia claret.

Alio quoque tempore, alius ejus discipulus, Modomnoc⁷ nomine, cum fratribus, viam prope civitatis confinia in proclivio cavabat, quo ad deferenda necessitatum onera viantibus facilius fieret accessus. Ipse autem cuidam ex laborantibus inquit, "Quid tu tam desidiose, et segniter² laboras." At ille adloquentis verba iracundiæ permotus spiritu ferrum quod manu tenebat, id est bipennem, in altum elevans, in vertice eum ferire conatus est. Sanctus autem pater David hoc a longe aspiciens, facto crucis signo, manum ad illos elevavit; sicque manus ferientis arida³ facta est.

Verum pene tertia pars, vel quarta Hibernie servit David aquilento ubi fuit Maidoc, qui et Aidanus ab infantia; cui dedit Sanctus David tintinnabulum, quod vocatur Cruedin. Sed ille navigans ad Hiberniam oblitus est tintinabuli sui; misitque Maidoc nuntium ad David agium, ut transmitteret ad se gratum tintinnabulum. Aitque Sanctus David, "Perge

¹ *Modunnauc*, N.² *Segne*, N.³ *Aruid*, N.

puer ad magistrum tuum." Et factum est dum reverteretur legatus ille, ecce fuit tintinnabulum crastina juxta Aidanur clarum, angelo portante trans mare antequam venisset nuntius ejus.

Postquam autem predictus Sanctus Modomnoc longa annorum vertigine obedientie ac humilitati deditus fuerat, crescentibus virtutum meritis, Hiberniam petiit insulam, in navim ingressum cuncta apum multitudo eum secuta est, secumque in navi ubi insederat collocavit in prora navis; nam eadem apum multitudo stationibus inserviens, cum reliquo fraternitatis opere alveariis ad nutriendos examinum fetus, operam dedit quo indigentibus aliqua suavioris cibi oblectamenta procuraret.

Ipsa autem frui communionis fraude non tolerans, iterum sancti patri presentiam visitans, repedavit apum comitatus turba queque ad sua volitant. Cui benedixit David pro humilitate sua. Hinc patri fratribusque valedicens salu- est, tatus, abiit; sed iterum apes eum sequuntur; sicque factum ut si quando ipse egrediebatur, ut ipsum sequerentur. Tertio iterum ille navigavit aliquamdiu, et factum est sicut prius secutaque sunt eum examina, reversusque est ad David tribus vicibus; tertia vice dimisit David agius Modomnoc navigare cum apibus, et benedixit eas, inquit, "Terra ad quam properatis vero sit abundans semine, nunquam ex ea verum deficiat germen. Nostra autem civitas a vobis erit in eternum deserta, nunquam in ea fetus vester excrescat. Quod nunc usque servatum experimento didicimus; nam ad ejusdem patris civitatem examina comperimus deportata, sed ibi per aliquantum temporis mansitantes decrescendo deficiunt. Hibernia autem in qua nunquam usque ad illud tempus apes vivere poterant, mellis fertilitate¹ ditatur." Itaque sancti patris benedictione Hibernia creverunt in insula, cum constat eas nequaquam ibi primo vivere potuisse, nam si Hiberniensem humum aut lapidem mediis apibus immitteres, disperse atque fugaces nimium devitarent.

¹ *Nimia mellis fertilitate, N.*

Crescentibus meritis, autem crescunt et bonorum¹ dignitates; nam quadam nocte ad eum angelus affuit, cui inquit, “Crastina die percingens calcia te Ierusalem usque pergere proficiscens, optatam carpe viam. Sed et alios duos comites itineris vocabo, Eliud scilicet qui nunc Teliau vulgo vocatur, qui quondam ejus monastrio interfuit monachus, nec non et Paternum, cujus conversatio atque virtutes in sua continentur hystoria.” Sanctus autem pater admirans ipsum preceptum, dixit, “Quomodo hoc fiet, nam quos promittis comites trium vel eo amplius dierum spatio a nobis vel a semetipsis, distant. Nequicquam ergo pariter crastina conveniemus die.” Angelus ad eum nuntiat, “Ego hac nocte ad quemque illorum vadam, et ad condictum quod nunc ostendo convenient.” Sanctus autem David nichil moratus, dispositis cellule utilitatibus accepta fratrum benedictione, primo mane iter incepit, pervenit ad condictum, reperit ibi promissos fratres; pariter viam intrant, equalis commeatus, nullus enim mente alio prior quisque eorum minister, quisque dominus² sedula oratio lacrimis viam rigant; quo amplius pes incederet amplius merces excresceret, una illis anima, una letitia, unus dolor.

Cum autem trans mare Britannicum vecti, Gallias adirent alienigenas diversarum gentium linguas audirent, linguarum gratia³ ceu apostolicus ille cetus ditatus est pater David, ut ne in extraneis degentes gentibus interprete egerent, et ut aliorum fidem veritatis verbo firmarent. Tandem ad optate civitatis Ierusalem confinia pervenerunt; nocte autem illa ante eorum adventum, Patriarche in sompnis apparuit angelus, dicens, “Tres ab occidentis finibus catholici adveniunt viri, quos cum gaudio et hospitalitatis gratia suscipies, et mihi in episcopatum consecrabis.” Patriarcha vero tres honoratissimas sedes paravit; advenientibus autem sanctis ad civitatem, magno letatus est gaudio, eos benigne suscipiens paratis sedibus, spirituali colloquio freti, grates Deo referunt. Deinde divina fultus electione

¹ Honor, V.² Dux, N.³ Gratia, V.

ad archiepiscopatum David agium provehit; his peractis eos alloquens Patriarcha, "Obedite," inquit, "voci mee, et que precipio attendite, Judeorum," inquit, "potestas invalescit in Christianos; nos commovent, fidem repellunt, parate vos itaque, et ad predicationem singulis procedite diebus, ut eorum violentia confutata conquiescat, noscens Christianam fidem occidentis finibus divulgatam, ac ultimis terre extremitatibus decantatam." Obediunt imperio, predicant singuli, per singulos dies, fit grata predicatio, plures convertunt ad fidem, alios roborant; perfectis omnibus ad patriam conantur redire.

Tunc patrem David Patriarcha quatuor muneribus ditavit, altari scilicet consecrato, in quo dominicum jacebat corpus, quidem innumeris virtutibus pollens, nunquam ab hominibus ab ejus pontificis obitu visum est, sed pelleis velaminibus tectum, absconditum latet; Insigni etiam nola, sed et ipsa virtutibus elaret; baculo, et auro¹ texta tunica; qui baculus gloriosis choruscus miraculis totam insignis predicatur per patriam. "Sed quia," inquit Patriarcha, "laboriosa vobis sunt in itinere ad ferendum ad patriam, redeuntes in pace revertimini; ego autem post vos transmittam." Patri valedicunt, patriam adveniunt. Quisque autem eorum Patriarche promissum expectantes per angelos missa sua accipiunt munera; David quidem in monasterio, cui nomen Langemelack, Paternus autem et Eliud quisque eorum in suo monasterio. Inde ea vulgus vocat e celo venientia.

Quia vero post Sancti Germani secundo auxilia Pelagiana heresis sue obstinationis nervos, veluti venenosi serpentis virus, intimis patrie compaginibus inscens, reviviscebatur, universalis cunctorum Britannie episcoporum sinodus colligitur. Collectis itaque centum decem et octo episcopis, innumerosa affuit multitudo presbiterorum, abbatum, ceterorum ordinum, regum, principum, laicorum virorum, feminarum, ita ut cuncta circumqueque loca grandis nimis exercitus operiret. Episcopi autem inter se musitant, di-

¹ *Ex auro, N.*

centes, “Nimia adest multitudo, et non solum vox, sed etiam tube clangor in cunctorum auribus insonare nequibit; totus itaque fere populus, a predicatione intactus, hereticam secum labem domum repetens, reportavit.” Tali ergo sub conditione populo predicare disponitur, ut erecto vestimentorum cumulo in altum terre, unus desuper stando predicaret. At quicumque tali sermonis gratia ditaretur, ut in cunctorum auribus, qui ex longo distabant ejus insonaret loquela, metropolitanus archiepiscopus omnium fieret consensu. Deinde constituto loco, cui nomen Brevi, erecta vestimentorum turre predicare nituntur; sed quasi obstruso gutture vix ad proximos quosque sermo progreditur, populus expectat verbum sed maxima pars non audit. Alter post alterum disputare conabatur, sed nichil valent. Fit magna angustia, timent populum indiscussa heresi sua remeare. “Predicamus,” inquiunt, et nichil lucratur; incassum ergo noster redigitur labor.” Assurgens autem episcoporum quidam, Paulinus dictus, cum quo quondam Sanctus David pontifex legerat, et inquit, “Quidam qui a patriarcha episcopus factus, nostre adhuc non affuit synodo, vir facundus, gratia plenus, religione probabilis, cui angelus comis est, vir amabilis, vultu venustus, forma preclarus, quatuor cubitorum statura erectus, illum ergo meo invitare consilio.”

Nuntii protinus mittuntur, pervenerunt ad sanctum episcopum, nunciant ad quod venerant. Sanctus autem episcopus renuit, “Nemo,” inquiens, “temptet me, quod ipsi nequeunt, qualis sum ut ego possim; agnosco humilitatem meam, ite in pace;” secundo et tertio legati mittuntur; sed neque sic acquiescit. Tandem sanctissimi viri ac fidelissimi mittuntur, fratres, Daniel et Dubritius; Sanctus autem David episcopus prophetie spiritum previdens, inquit ad fratres, “Hodie, fratres sanctissimi viri nos adeunt, leto animo eos excipite, pisces ad prandium cum pane et aqua adquirite.” Adveniunt fratres, mutuo se salutant, spirituali utuntur colloquio; prandium apponitur; affirmant nunquam se suo in monasterio pransuros, nisi secum ad

synodum recurrat. Sanctus autem ad hec dixit, “Negare vobis non possum, prandete, pariter visitabimus synodum, sed tunc predicare nequeo, orationibus tamen quantulumcunque juvamen feram.”

Proficiscentes autem ad proximum synodi locum perveniunt, et ecce juxta funestum audierunt luctum; Sanctus autem ad socios ait, “Ego ubi ingens habetur ulutatus pergam;” Responderunt autem socii et dixerunt, “Nos congregationem ademus, ne nostra tarditas expectantes molestat.” Vir vero Dei egrediens, perrexit ad locum ulutatus,¹ aderat juxta amnem Theibi; et ecce orbata mater corpus extincti pueri servabat qui Magnus vocabatur; beatus vero David consolans matrem monitis sublevavit eam salutaribus; at illa audita ejus famam² ante pedes ejus corruens, importunis deprecatur clamoribus, ut sui misereatur. Compassus autem vir Dei infirmitati humane, ad corpus extincti accedens, faciem lacrimis rigavit atque super defuncti funus corruit, oravitque ad Dominum, et dixit, “Domine Deus meus, qui in hunc mundum pro nobis peccatoribus de sinu Patris descendisti, ut nos redimes de faucibus antiqui hostis, miserere istius vidue, et da vitam unico filio suo, atque inspira in eo spiraculum vite, ut magnificetur nomen tuum in universa terra.” Tandem vero calefactis membris redeunte anima corpus intremuit, tenensque pueri manum vivum et sanum matri restituit. Mater autem tristes fletus in letas vertit lacrimas, dicens, “Michi mortuus filius erat, tibi vero et Deo amodo vivat.” Accipiens autem sanctus vir puerum evangelii textum quod semper in pectore gerebat, ejus humeris imposuit; atque secum ad synodum ire fecit; quique postea, vita comite multis annis sanctam³ duxit conversationem; et omnes qui vident illud miraculum, laudaverunt Dominum et David agium.

Synodum inde ingreditur; gaudet episcoporum turba, populus letatus, omnis exultat exercitus, predicare petitus concilii sententiam non respuit. Jubent constructum ves-

¹ *Affuit ubi luctus erat, N.*

² *Fama, N.*

³ *Secundam, V.*

tibus cumulum conscendere, at ille recusavit; jussit itaque puerum nuper resuscitatum, sudarium suum sub pedibus exponere. Ipse quidem super illud stans evangelium et legem quasi ex buccina exposuit; coram autem cunctis nivea celitus emissa columba in ejus humeris resedit, que tandiu permansit quamdiu ille predicavit. Cum autem clara voce omnibus, et qui in proximo, et qui in longinquo erant equaliter predicaret, terra sub ipso accrescens attollitur in collem; ab omnibus in summo positus cernitur ut in montem excelsum stans quasi tuba exaltaret vocem suam. In cujus collis cacumine ecclesia sita est; heresis expellitur, sanis pectoribus fides roboratur; omnes consentiunt grates Deo sanctoque David solvuntur. Deinde omnium ore benedictus atque magnificatus, cunctorum consensu episcoporum, regum, principum, optimatum, et omnium ordinum tocius Britannice gentis, archiepiscopus constituitur, nec non civitas ejus tocius patrie metropolis dedicatur, ita ut quicumque eam regeret archiepiscopus haberetur.

Expulsa igitur heresi, catholice et ecclesiastice regule decreta firmantur, que crebra atque crudeli hostium irruptione, exinanita, ac pene oblivioni data evanuerunt. Ex quibus quasi gravi sompno expergefacti, bella Domini certatim quique peragere, que in vetustissimis patris scriptis, sua sancta manu mandata ex parte inveniuntur. Deinde succedente temporum serie alia colligitur synodus, cui nomen Victorie; in qua collecta episcoporum, sacerdotum, abbatum turba, ea que in priori firmaverunt, adjectis etiam de aliquantis utilitatibus, firmo rigoris examine renovant. Ex his igitur duabus synodis, omnes nostre patrie ecclesie modum et regulam Romana auctoritate acceperunt; quarum decreta que ore firmaverat, solus ipse episcopus sua sancta manu literis mandavit.

Per cuncta igitur tocius patrie loca monasteria construere fratres; passim et ecclesiarum signa audiuntur, passim orationum voces ad sidera elevantur, passim virtutes ad ecclesie sinum indefessis humeris reportantur, passim caritatis vota patenti manu egenis parciuntur. Sanctus autem

David episcopus, cunctorum summus speculator, summus protector, summus predicator, a quo omnes normam, atque formam recto vivendi itinere acceperunt, effectus est. Ipse cunctis ordo, ipse dedicatio, ipse benedictio, ipse absolutio, correctio, legentibus doctrina, egentibus vita, orphanis nutrimentum, viduis fulcimen, patribus caput, monachis regula, secularibus via, omnibus omnia, quanta monachorum examina seminavit, quanta cunctis utilitate profuit, quanta virtutum gloria claruit. Dederuntque universi episcopi manus et monarchiam, et bragminationem David agio, et consenserunt omnes licitum esse refugium ejus, ut daret illud omni stupro et homicide et peccatori, omnique maligno fugienti de loco ad locum pro omni sancto ac regibus et hominibus toti Brittanice insule in omni regno, et in unaquaque regione in qua sit ager consecratus David agio. Et nulli reges, neque seniores, neque satrape, sed neque episcopi principesve ac sancti audeant præ David agio refugium dare; ipse vero refugium ducit ante unumquemque hominem, et nemo ante ipsum, quia ipse est caput et previus ac bragmaticus omnibus Brittonibus. Et statuerunt omnes sancti anathema esset et maledictum, quisquis non servaverit illud decretum, scilicet refugium sancti David. Sicque ad senium productus, omnis Brittanice gentis caput, et patrie honor canebatur quod senium centum quadraginta septem ad modum annis complevit.

Cum autem ad compensanda meritorum premia sancta¹ immineret dies, octavo calendarum Martii fratribus matutinas horas celebrantibus, angelus ad eum locutus, clara prefatus voce, “Desiderata,” inquit, “dudum dies jam in proximo habetur.” Sanctus autem episcopus amicam noscens² vocem, exultanti animo ad eum dixit, “Nunc dimitte servum tuum, Domine, in pace.” Fratres autem sonitum³ tantum auribus capientes, nec tamen verborum discrimen intelligentes audierant, enim eos colloquentes pariter exterriti ceciderunt in terram. Tunc angelorum concentibus

¹ *Sacrata*, N.

² *Noscet*, N.

³ *Sonum*, N.

odorisque saporiferi et fragrantia tota impletur civitas. Sanctus autem episcopus¹ clamans voce magna, erecta in celum mente loquitur, “Domine Jesu Christe, accipe spiritum meum.” Angelus iterum, conspicua voce, fratribus intelligentibus, inquit, “Prepara te, et percinge kalende Martii, Dominus noster Jesus Christus multa constipatus angelorum militia, in obviam tibi adveniet.” His auditis, fratres concussis singultibus nimium fecerunt planctum; ingens exoritur tristitia, fletibus civitas redundat, dicens² “Sancte David, episcope, aufer tristitiam nostram.” Ille autem demulcens eos blandisque consolationibus, sustollens aiebat, “Fratres, constantes estote, jugum quod accepistis unanimes³ ad finem perducite, quecunque vidistis et audistis custodite,⁴ et implete.” Ab illa ergo hora, usque ad diem obitus sui in ecclesia remanens omnibus predicabat. Amen.

Fama itaque per universam Britanniam, Hyberniamque velocissime in una die portata est ab angelo, dicens, “Scitis quod in sequenti ebdomada dominus noster, David agius de hac luce migrabitur ad Dominum.⁵ Tunc concursus sanctorum undique, veluti apes, procella imminente, alveario, accedunt,⁶ et ad sanctum patrem visitandum velociter festinant; lacrimis civitas exundat, ulutatus ad sidera resonat; juvenes ut patrem, senes ut filium lugent; die autem interveniente Dominica, audiente maxima multitudine nobilissimam faciens predicationem, intemeratis manibus dominicum sacrat corpus; participato autem corpore et sanguine Domini, mox dolore correptus infirmabatur; finito officio, benedictoque populo alloquitur omnes dicens, “Fratres mei, perseverate in his que a me dedicistis, et mecum vidistis; ego tertia feria in kalendis Martii, patrum viam ingrediar; vos valetate in Domino, ego autem proficiscar; in hac terra nunquam nos amplius visuri sumus.”

Tunc omnium fidelium vox erecta est in luctum et in lamentationes, dicens, “O utinam absorberet nos terra, com-

¹ *Ipse*, V.² *Resultat*, N.³ *Unanimes* deest N.⁴ *Custodite* deest, N.⁵ *Migrabit ad celum*, N.⁶ *Procedunt*, N.

bureret nos ignis, cooperiret nos mare. O utinam subita irruptione mors corripere nos, utinam montes irruerent super nos." Omnes pene succumbebant morti; a nocte vero dominica usque ad quartam post ejus obitum feriam, flebiles, jujuni, vigiles, omnes permansere, advenientes; veniente itaque tertia feria, ad pullorum cantus, angelicis civitas impletur choris, celicis modulata cantibus, odore referta suavissimo. Matutina vero hora, clero psalmodum ymnos et cantica¹ reddente, Dominus Jesus sui presentiam ad patris consolationem impertiri, ceu per angelum promiserat, dignatus est. Eo viso totus in spiritum exultans, "Tolle me," inquit, "post te." Cum his verbis, Christo comite, vitam Deo reddidit, atque angelica comitatus caterva, celestia petiit limina.

O Quis tunc ferre sanctorum fletus et gravia suspiria anachoritarum, gemitum sacerdotum, rugitus discipulorum dicentium a quo docebimur, planctum peregrinorum dicentium, "A quo adjuvabimur;" desperationem regum dicentium, "A quo ordinabimur, corrigimur, instituemur; quis clementissimus pater sicut David, quis interpellet pro nobis ad Dominum." Lamentationes populorum, ululatum pauperum, vociferationes infirmorum, clamorem monarchorum, lacrimas virginum, conjugatorum, penitentium, juvenum, juvenarum, puerorum, puellarum, infantium sugentium mamillas; Quid moror, Omnium vox una plangentium erat; reges enim ut arbitrum lugebant, seniores ut fratrem plangebant, adolescentes ut patrem illum honorabant quinimo quem omnes ut Deum venerabantur. Corpus itaque ejus sanctorum fratrum ulnis apportatum, magno constipatum comitatu, honorifice terre mandatum in sua sepelitur civitate. Anima vero ejus sine ullo decidui evi termino per infinita coronatur secula seculorum. Ipse nos suis sanctis intersessionibus jungat angelorum civibus, cujus devote celebramus solempnitatem in terris,² prestante Deo et Domino nostro Jesu Christo, cui est honor et gloria per infinita secula seculorum. Amen,

¹ *Unimos ad cantica, N.*

² *In terris desunt, N.*

Hec et alia plura, dum corruptibile, et aggravans animam gerebat habitaculum, sanctus operatus est pater David. Sed ex pluribus, pauca ad restringendam ardentium sitim vili sermonis vasculo ministravimus, veluti cum quisque angustioris¹ finale gremio,¹ emanantem perpetuo fonte fluvium ad siccum haurire nequit, ita cuncta miraculorum signa, ac devotissimam virtutum operationem, preceptorumque observantiam, nullus quamvis stilo ferreo, cartis mandare poterit. Sed hec, ut diximus, ex plurimis, pauca omnibus ad exemplum et patris gloriam, in unum collegimus,² que in vetustissimis patrie, maxime ipsius civitatis, sparsim inventa scriptis, que assidua tinearum edacitate, ac annosis evitere braminibus per horas et cardines corrosa; ac ex antiquo seniorum stilo conscripta nunc usque supersunt, in unum cumulata; veluti ex florifero diversarum herbarum horto, quasi subtilissime apis rostro sugens, ad tanti patris gloriam et aliorum utilitatem ne pereant collegi. Ea vero que continuis temporum intervallis, deposita carnis sarcina, ac contemplata facie ad faciem deitate tantum verius agit et operatus est, quantum Deo conjunctius inherescit ex multorum relatione³ qui voluerit, agnoscere poterit. Michi autem, qui Ricemarchus nominor, quique ingenioli mei capacitatem⁴ his quamvis temerarius subdidi, quicumque hec devota perlegerint mente, precibus deferant juvamen, ut quia patris veluti verni clementia ad pauxillum intelligentie florem estivo carnis ardore pervexit, tandem me ante mei cursus terminum, exsiccatis concupiscentie vaporibus, ad frugem bone messis maturis operibus perducatur; ut cum messorum separata inimici zizania, horrea celestis patrie purgatissimis impleverint manipulis, me veluti novissime messis fasciculum intra celestis porte atrium, conspecto sine fine Deo, collocent, qui est benedictus super omnia Deus in secula seculorum. Amen.

¹ *Angusti cestioris.*² *Condiximus, N.*³ *Revelatione, N.*⁴ *Capacitate.*

¹DE GENEALOGIA SANCTI DAVID.

Incipit Genealogia Sancti David, archiepiscopi totius Brittanie, Dei gratia, et predestinatione. David fuit filius Sant, Sant filius Cheretic, Cheretic filius Cuneda, Cuneda filius Etern, Etern filius Patern, Patern filius Peisrud, Peisrud filius Docil, Docil filius Gurdeil, Gurdeil filius Dumn, Dumn filius Guordumn, Guordumn filius Amguoil, Amguoil filius Amgueret, Amgueret filius Omid, Omid filius Perum, Perum filius Dobun, Dobun filius Iouguen, Iouguen filius Abalach, Abalach filius Fugen, Fugen filius Fudolen, Fudolen filius Fugen, Fugen filius sororis Marie. *Explicit Vita Sancti David Episcopi et Confessoris.*

MISSA DE EODEM.

Deus, qui beatum confessorem tuum David, atque pontificem, angelo nuntiante, Patricio prophetante triginta annis antequam nasceretur, predixisti, quesumus ut cujus memoriam recolemus, ejus intercessione ad eterna gaudia perveniamus per secula seculorum.

Hostias laudis, et preces devotionis quas tibi in honore beati confessoris tui David, atque pontificis omnipotens Deus deferimus, placatus intende, et quod nostrum non optinet meritum, tua clementia, et illius pro nobis frequens intercessio efficiant."

POST COMMUNIONEM.

Repleti, Domine, sacramenti participatione, quesumus ut sancti David confessoris tui atque pontificis meritis, cujus gloriosam celebramus festivitatem, ineffabilis misericordie tue patrocina sentiamus.

¹ Reliqua Scripta desunt, N.

Sci

De
1111.
Federa
pas.

obulsumi rex blunif aulhalui brrconu genuo filia
fuccelloie sua Gualy a grimu; a cui uocabulo nonumara
est regio gnilhuoaur p eum. Hic floruit filius alu puer in Ad
uluis dum inuenit in flof uberrim in Florida floribam flores.

cregebant lege; ne fruges deflorib; **F** do leuiz cal uuentib; in regali uulua.
I the genuat celoberrine ex uitaq; linea. opat enim celebri hobiliffima. **V**
genuom; sic genuit eis p kapia. **N**er miru fidarere clarior aucto uuluo.
cu p uatit hoc amouu talu generano. **P** ost obitai genuom; clariffim; **I** unu
quib; filioium correndebat dominari. **P** eridua; diuifa est cu fili; ipa
guf emiaut tep rem uulb; hie patrori conuenerit in fe leri oblegio; **A** illi
gept fi parua; fi ge uire hereditario. **M** aiori uia tu pofte cordi conuenere.
uol ebat fuos frs; fapp uie. **N**on fub p ffor fed iurior; parentele; eleuabat
gneratio f ex genere. **O** ut frs; paribatur eu; impio; **A** lle in pncipio; domi;
nator ipfe dignum domnio. **S** eptima pagof; **R** ex gular mo; gnerate; **F** am
flum; **C** onftantiu; **T** oae. **C** uanch auel fuerant legifer; **U** enio aufut a no
cere alt. **S** i uo cui; **P** acaur; **I** uduuunt; **I** ob hq; **P** in erde amittore; **P** a thio
nu; **P** ax; **F** rmana; **N**ulle **H** uel; **I** n eiu; **R** empore; **E** x; **P** acific; **R** ex; **I** n guntus
gubernator; **C** uru; **C** uria; **R** egah; **F** undata; **E** st; **I** n aliffimo; **L** oco; **A** mbua

VII.

Vita Sancti Gundleii.²

INCIPIT VITA SANCTI GUNDLEII, REGIS ET CONFESSORIS. IIIo.
KALEND. APRILIS.

I. DE DIVISIONE HEREDITATIS.

Mobilissimus rex Gliusus Australium Britonum genuit filium, successorem suum Gunlyu eximium, a cujus vocabulo nominata est regio Gunlyuuauc per evum. Hic floruit filius dum puer ut flosculus, dum juvenis ut flos uberrimus in florido, florebant flores, crescebant leges ut fruges de floribus; adolevit etas juvenilis in regali militia. Iste genitus celeberrime ex utraque linea, mater enim celebris nobilissima; ut genitoris sic genitricis prosapia, nec mirum, si clareret clarior aureo metallo cum processit, hæc amborum talis generatio. Post obitum genitoris clarissimi, unusquisque filiorum contendebat dominari; hereditas divisa est cum fratribus in pagis enumeratis septem vicibus; hic partitor conveniens in fratrum collegio, nullus expers sed particeps ex jure hereditario. Major natu posset totum continere, sed nolebat suos fratres suppressere; non subpressor, sed nutritor parentele elevabat generatos ex genere; omnes fratres parebant ejus imperio, ille tamen princeps dominator, ipse dignus dominio. Septem pagos rexit Gulatmorgantie, su-

¹ Ex. Cott. Lib. Brit. Mus. VESPASIAN A. XIV. col. cum TITUS, D. XII.

² Wallice, *St. Gwynllyw*.

um proprium et confratrum ratione; cuncti cives fuerunt legiferi, nemo ausus tunc nocere alteri; si nocuisset pateretur iudicium, non oblique pro mercede amitteret patrimonium. Pax firmata nulle lites in ejus tempore, rex pacificus, rex ingenuus, gubernator curie, curia regalis fundata est in altissimo loco, ambita nemoribus et decorata promontorio; arduus locus ille in situ arduo, sed altior qui sedebat in aule solio. Triumphator per bella famosissimus, post triumphum pacificus; ille victor nunquam victus; compatriote gloriabantur in tali domino, frequenter munificati redibant omni annuo circulo. Numerositas familiæ non posset ad finitum numerum certificari in aulis, et in domibus nequibant collocari, sed tentoria per compestria consueta erant ad collocandum affigi.

2. De desponsatione conjugis.

Dum voluit communi consilio civium uxurare, misit legatos ad Brachanum regem Bregcheiniacensium; dum audita fuerat mansuetudo, et pulchritudo Guladus sue filie; illa postulata, et promissa est conjugalis, data fuit ut frueretur legalibus nuptiis. Post nuptias nupta concepit; post conceptionem filium feliciter Cadocum generavit. Generati bone indolis sic crescebant etates; qualis prima, talis ultima, optima non dissimilis; sanctitas sanctissimi viri chorusca fuit miraculis supereminens pre omnibus suis contemporaneis. Studebat ammonere parentes ut postponerent transitoria; ammoniti verbis nati proposuerunt spernere omnia caduca. Frequentabat referre, "Talia que tenetis non durabunt, requirite perpetua; regnum istud transibit quasi venti flamina, non redibit ut maneat, recedet cum tristitia. Letabimini gloriantes in celesti gloria si conemini promereri, ablentur crimina; hujus regni vos conturbant deliciae; ut succrescunt evanescent cotidie, Mementote cum terrore adveniet dies ultimus, incendetur, comburetur totus mundus flammivomus. Quis non timeat ardorem ignis purgatorii, aporpinquat hic timendus et terribilis humano generi, caveatis, deitatis incendia sunt cavenda, sunt vitanda peri-

cula." Post tanta hortamenta filii inspirati sunt divinitus, desiderantes magis servire Deo quam regere humanitus.

3. De visione angelica.

Interea nocte quadam dum sopirent in thalamo, vox angelica aloquitur sopientes continuo, "Rex celestis, rector terrestrium, huc me misit ut converterem vos terrestres ad celeste servicium; vos invocat et invitat sicut pater filium, vos elegit et redemit intrans in patibulum; nollet ergo ut redempti passione Dominica dampnarentur, nec haberent que promisit gaudia. Nunc consequentes sequamini vestigia, vestigetis, teneatis hec inventa; hec inventio inventores allevat ad ardua; non promittit quin ascendant, relinquentes devia; via vera preterita non hec via, sed obliqua, hec deludit, hec retrudit ad tartara. Ostendam vobis rectam tramitem quo teneatis de qua invenistis hereditatem; hereditas perdita a protoplasto restauretur, impleatur a perditio; amodo nulla sit perditio, jam subvenit, vos erexit redemptio; erecti ergo eregite mentes vestras, pro caducis ne condemnatis animas. Pressuras animarum diligunt, qui fuerunt cum Lucifero dejecti; expellantur invasores crudelissimi, quorum velle nunquam impleatis; hos fugate vos victores cum triumphis; triumphatores ergo die crastino cum surrexeritis. Sic precipio, destituite secularia que tenetis."

4. De mansionis situ ab angelo Gundleio designato.

"Circa ripam flumineam adest quidam monticulus; ibi stare videbitur bos candidus; una labes in fronte ardua denigrata sub cornibus, felix signum omne bonum designat obviantibus. Tellus illa quam tenebis nunc inculta, recoletur a bobus, territorium appellabitur his ostensis rationibus." Mane experectus revocavit ad memoriam sompnium, et familiaribus diligenter recitavit visum; his auditis et omnibus lugubriter condolentibus, deseruit regale palacium; regimine concesso, et commendato Sancto Cadoco, suo filio, ad regendum. Inde conversus migravit donec pervenit ad predictum ab angelo monticulum, ut illico ibi permaneret

predestinatum. Illi adventanti obviauit bos candidus cum macula nigra in fronte ardua, ut predixerat angelus; nomen istud ergo *Dutelich*¹ imposuit territorio, scilicet a nigredine et a fronte et a bove obvio; ut impositum est ab illo huiusmodi vocabulum, sic nominatum fuit a succedentibus, et adhuc nominatur eodum vocabulo. Hoc bove viso Sanctus Gunlyu hilarescit, et celestem nuncium vera predixisse firmavit; roborat animum, diligit Deum, quem diligere debuit; vilipendit seculum hoc transitorium, quod plus nocet quam proficit. Inde dicebat.

5. De bovis auspicio.

“Hic bos agricola designat rura colenda; fungens cultura dat signa colentibus arva. Littora cum campis, nemus et cum saltibus altis cernuntur late, non est respectus in orbe qualis in hoc spatio quo debeo nunc habitare; felix ergo locus, habitat felicior inde.” His dictis pro legatione divina et concessione *Dubricii*, *Landavensis* episcopi, remansit construens habitaculum, et consequenter signavit cimiterium et in medio tabulis et virgis fundavit templum, quod visitabat assidue cum frequentationibus orationum.

6. De penitentia Sancti Gundlei, et Gladuse uxoris sue.

Guladus uxor nobilissima, et feminarum castissima, pariter catholice religioni dedita, voluit tamen prope Sancti *Gunliu* habitationem manere; nec multum longe uno tantum stadio distante, et discedente Domino et conversante adivit ripam *Ebod* fluminis; ubi habitavit construens quæ necessaria erant in utrisque Dei et hominum edificiis; ambo vivebant religiosissime, abstinentes, et jejunantes omni jejunandi tempore. Injuncta est illis talis penitentia, inprimis uterentur cilicio et pane ordeaceo ex cinere in tertia parte mixto et aqua, omni hora nona consituta; carices fontanee erant illis in pulmentaria dulces herbe, sed dulcissime que trahebant ad premia. Facies amborum pallebant, ut languentes

¹ In Britannico sermone *Du*, niger, *Tal* frons, *Hych* bos. Inde componitur *Dutelich*, a bove tali viso.

febris, non hic languor sed sanitas roborat intrinsicus; roborati constringere corpora desideria consueti se lavare aqua frigidissima: quando frigesceret hyemps pruinosa, non tunc minus se abluebant quam in estate fervida. Nocte enim media surgebant de lectulis, et redibant post lavacrum lateribus frigidissimis, inde induti visitabant ecclesias, exorando et inclinando usque diem ante aras. Sic ducebant vitam heremitariam, fruentes labore proprio, nichil sumentes ex alieno.

7. De admonitione Sancti Gundlei.

Sanctus Cadocus, abbas Nancarbanensis, utrumque tenens regimen et abbaciam Nancarbanicæque vallis, frequentabat visitare parentes suos, quos confortabat, et ammonerat divinis eloquiis, ne deficerent in inceptis, intermiscens crebro istud evangelicum preceptum audientibus illis, "Non inchoantibus bona corona promissa est, sed preseverantibus in bonum." Dicebat itaque, sepissime, "Perseverate, ut incepistis, ut coronemini cum sitis coronandi, estote ergo coronati; nonne videtis transire dies seculi, potentes deficient, quasi nunquam fuissent confortati; quid est secularis potentia respectu future beatudinis nisi delusio maxima; deluduntur enim qui diligunt talia, hodie vivunt, non victuri crastina die. Que infelicitas, et tanta miseria, si caligine ammittant celestica; vos non perdetis celorum gaudia futuri celicole, et dextrales in dextera parte, mentionem teneatis de sermone summi Judicis, qui dicturus hunc sermonem judicandis, "Venite, benedicti Patris mei, percipite regnum, quod vobis paratum est ab origine mundi," et cetera.

8. De iterata interpolatione beati Gundlei, et Gladuse uxoris sue.

Hec et talia cetera repetens, noluit ut tanta vicinia esset inter illos, ne carnalis concupiscentia invisus hostis suasionem a castitate inviolanda perverteret animos. Propterea exhortatus matrem destituere primum conversationis locum, et ammonita nati consilio destituit totum, relinquens ibi sanc-

timoniales septem inter virgines et castas Deo ad serviendum. Deinde tetendit ad montanam solitudinem, circa spacium septem stadiorum a primo loco distantem, ubi elegit habitationis locum, et signato cimiterio in honore Sanctæ Mariæ, construit templum; ibi nullos videbat preter suos servientes et bestias, jejunabat, exorabat, quia nulla obsistebat adversitas. Ad voluntatem suam necessaria mittebantur, illi a filio non destituebat sanctam mentem hujus evangelici precepti mentio; quod ita ostendit, “Honora patrem tuam, et matrem tuam, ut sis longevus super terram.” Majorem curam habebat in parentibus quam in semetipso universis temporibus; letabatur augeri religionem in ambobus, plus congaudens quam in suis operibus. Opera eorundem fulgebant precipua extra terminos etiam Britannie ubique recitata; dum vero liberati a carnali sarcina relocari meruerunt in celesti gloria.

9. De eruptione laticis Sancti Gundleii deprecationibus.

Venerabilis Sanctus Gundlyu conquerebatur die quodam pro ariditate monticuli, in quo habitabat; scilicet quia fontana aqua carebat, querimonias et orationes exaudivit altissimus auditor. Interea dum sederet in campo quodam die sitiens nimium, et volens sitim extinguere, pupugit terram aridam ex baculi cuspide. Post hoc factum vidit fontem in eodem loco liquidissimum effluere, qui nunc manet, et manebit sine intermissione. Unde nominatus, et nominatur Fons Gundliu, quem Deus largitus est Sancti oratione.

10. Qualiter Sanctus Dubricius episcopus, et Cadocus in extremis beatum Gundleium visitaverunt, et de obitu ejus.

Cum inciperet Sanctissimus Gunlyu egrotare, accedente termino suæ vitæ, misit propter filium suum Cadocum, et propter Dubricium Landavensem episcopum. Venerunt autem egrotantem dantes ei penitentiam, exortando, et confortando per salubrem doctrinam. Post hanc datam dedit episcopus absolutionem, et apostolicam benedictionem. His finitis, venerabiliter per ordinem egressa est anima beati

Gunlyu de corporeo thalamo, in quo manebat, splendenti angelico fulgore IV kalendorum Aprilis, consociatus est per ethera, ut requiesceret in eterna requie. Postea corpus ejus fuit sepultum in pavimento ecclesiæ, ubi crebra visitatio angelica visa est circa locum sepulturæ, et egroti diversis infirmitatibus sani effecti sunt ab omni languore.

11. De quodam carminum compositore ex gestis Sancti Gundleii.

Britannus quidam versificator Britannice versificans, composuit carmina a sua gente, et Britannico sermone laudabilia de conversatione Sanctissimi Gunlyu, et de miraculis conversati que Deus pro illius amore concessit operari, nondum eadem finita erant carmina a compositore; quarta enim pars carminum defuerat in compositione, quesierat autem materiam compositionis, non fuit tamen facultas ingenii ultro invenire. Interea marina undositas vehementissima cum fortissimo rigore, contexit campestria, summersit cunctos habitatores et edificia; equi cum bobus, boves cum equis natant in aqua; matres tenebant filios pre manibus, fluctus occupant, nec ibant ulterius. Quantus dolor et quanta miseria qui ibi tunc vivebant, fiunt cadavera. Inter templum Sancti Gunlyu et Saverna nullus vivens venit ad silvam preter predictum compositorem per Sanctissimi Gunlyu gratiam. Nam cum videret undositatem altissimam imminere, manens inter maritima Savernæ, incepit quartam partem carminum componere, timens submergi tunc pro timore. Dum incepisset impleta est fluctibus; post hæc ascendit trabes superius, et secutus est iterum tumens fluctus tercio super tectum, nec cessat ille fungi laudibus. Illis finitis, Britannus poeta evasit, domus fulciens stabilivit; ceteras autem domas unda subvertit et dissipavit.

12. De ultione piratarum qui ecclesiam Sancti Gundlei spoliaverunt.

Grifudus rex Guinodocie expulsus ab omnibus finibus Britannie ex bello, et pro timore timens insidias quas inimici

meditabantur illi inferre, Willelmo rege antiquo Anglorum regnante, Anglicis devictis et subjectis pro eodem victore, navigavit ad Orcades insulas cum festinatione, devitando hostes crudelis victoriae, volens tutari et frui tutamine. Illico manens inter utrumque, cupiens predari et non construere, vindicare preparans pro expulsionem, commovuit multos insulares ad piraticam artem, ad litale lucrum et invasionem. Nequiter itaque congregati, et commoti, ex congregatis invasoribus viginti quatuor longis navibus impletis, Grifudo ducente, navigaverunt per mare Hybernicum, et post immensam et formidolosam navigationem pervenerunt ad Safrinicum fretum interluens ripes Gulatmorcanensium. Inde per longitudinem freti transfretantes, avidissime tendentes ad predas in ostio fluminis Uisc, submerserunt anchoras. Classe retenta, capiunt bipennes, et lanceis armati viriliter ambiunt campos et silvas. His ambitis congregunt predaciones maximas; fugiunt indigene cauti per excubias, et incauti ducuntur ad classem per manus impias. Pirati nequissimi videntes ecclesiam Sancti Gunlyu esse seratam, existimantes res preciosas esse intrinsecus ad securitatem et custodiam, fregerunt seram, et intraverunt post fracturam. Quicquid preciosum et utile repertum fuerat, rapuerunt; post rapinam sacrilegam templum Dei spoliatum deseruerunt.

Deinde regressi sunt onerati ad naves, magis ponderati sceleribus quam in oneribus graves. Pondus erat ibi nequitiae omnibus deferentibus intolerabile lucrum videbatur, dulce et carum lucrantibus, amarum immo amarissimum futurum transgressoribus. Anchoris resolutis cum velorum relevatione remeaverunt congaudentes ad Barrenam insulam; nulla gaudia neque solacia ibi congruebant, sed mestitia gravissima post rapinam. Dum hinc inciperent vela erigere, et ad Orcades insulas, et ad Hiberniam remeare, videbant virum terribilem equitantem die et nocte, et persequentes illos ex omni parte; eques iste terribilis Sanctus erat Gunlyu, qui celitus missus fuerat ut obsisteret sacrilegis. Naves erant velate, sed velamina nequibunt per ventoso ri-

gore ventis resistere; quanto remiges plus regebant remigium, tanto amplius undositas retrudebat per transversum; navalia instrumenta quassabantur tremula. Dicebant trementes naute, “Hic apparet nequitia, nos oppugnamus adversa, et iniquorum non proficit pugna.” Quedam enim ex navibus prorupte fuerant ex rupibus; unaqueque autem prora ruebat in alteram que coacta humanis nisibus. Tota classis submersa est meritis illorum exigentibus, exceptis duabas de classe navibus antequam pervenirent ad optatum litus. Iste due evaserunt, et potuerunt devitare periculum; vix enim Grifudus illas possidebat, qui tantum interfuerat non vastavit, tamen nec particeps rapine voluit esse; nec intravit templum, sed expectabat in littore cum suis sociis piratorum adventum; iste remeans post intervallum temporis, et pacificans Willelmo regi Angliæ, nuntiavit miracula quæ manifeste viderat peracta pro Sanctissimi Gundlyu sanctitate.

13. De anchora in templo posita, et non visa, et sanguineis caseis.

In tempore Grifudi, regis fortis tocius Wallie, Edwardo rege Anglie regnante, mercatores frequenter veniebant de Anglia, et in portu ostio fluminis Uysc commutabant commercia; post finita, reddebant theloneum, et si non reddissent constitutum consuetudinarium, non habituri amplius essent licentiam applicandi ac mercandi per ostium. Contigit autem una vice quod nolebant reddere. Hoc audito Rigrít, filius Imor, nepos Grifudi regis, egressus est ad ostium cum furore, et plenus indignatione precepit reddi debitum, nec pro precepto reddiderunt. Postea in derisione regni, et in dedecore Angligenarum, amputavit funem anchoræ, et anchoram solutam fecit deferri ad Sancti Gunlyu templum. Naute reversi et mercatores ad Haraldum Comitem nuntiaverunt illatum dedecus, et derisionem; Comes igitur malivolus commotus per furorem nimium, et vindicare volens, congregavit exercitum. Hoc congregato irruit in Gulatmorgantiam, hostiliter disponens conburere,

et devastare regionem totam; hoc commotione audita indigene detulerunt res suas ad sanctorum refugia. His delatis, fugerunt, et latuerunt per nemora; postquam venit exercitus, combussit et vastavit, nulli parcens, totum rapiens quod invenit. Interea sera fracta, quidam de vastantibus intraverunt ecclesiam venerabilis Gunlyu; vestibus, et cibariis, et multis preciosis rebus plenam; his visis quasi lupi avidissimi ad rapinam rapuerunt omnia que viderant intra ecclesiam. Anchora vero predicta que fuit origo vastationis et rapine a nullo fuit visa, et erat tamen in interiori angulo ecclesiæ. Casei divisi sunt a predonibus; dum inciderentur vero apparuerunt sanguinei intrinsecus; obstupefactus est totus exercitus, reddens omnia quæ rapuerat promptis manibus. Insuper de suis obtulit altari Comes Haraldus in primis conpunctus penitentia formidabili, inde regressus est, vehementer timens majorem vindictam, promittens nunquam violaturum esse refugium venerabilis templi; continuo in proximo mense pro illa nequitia, et pro aliis transgressionibus devictus est in bello Hastingsensi a Willelmo rege, et interfectus.

14. De obsecratione violaturis ecclesiæ Sancti Gundlei sacrorum vestimentorum ablatione.

Ednyvein Guinedoticus, Carodoci regis Gulatmorganensium familiarissimus, diabolica suasionem transversus, fracta sera intravit noctu ecclesiam Sancti Gunlyu, et post nefandum introitum rapuit calicem, et ecclesiasticas vestes, ad sui dampnum, non lucrum. Inde cum iniquo onere reversus est repetens iter nequissimum. In itinere autem videbat mare sibi obvium fluctuans, et supereminens contra vultum; in tantum tandem vertebatur ex visa marina occupatione donec remeavit ad limina violate ecclesie. Hebetatus ergo introivit, et ante altare ex sacratis indumentis se induit, et de stolis quasi ex ferreis compedibus circumligavit. Hora matutina dum intrasset sacerdos ecclesiam, illuminante candela, vidit injustam formam non ut deberet vestiri vestitam; hac visa, tremefactus est nimium, et signo sancte

crucis signatus, confortavit pectus tremulum; in timore positus, repetivit ostium, et in ostio magno clamore vocavit clerum, Clero adveniente et admirante ex tanta vociferatione, interrogatus, enarravit talia, dicens, “Quidam ignotus manet in ecclesia non vestibus laicali sed veste sacra, nescio cur contigit aut mente benevolo aut sit impeditus propria malitia.” His auditis, clerus introivit videns eundem insensibilem, et continuo visum tenuit; captum itaque duxit et confitentem suam culpam ut judicaretur ad Caradoci regis curiam. Quidam ibi judicabant exoculari; alii vero collaudabant obtruncare utramque manum; sed Herwaldus Landavensis Episcopus illico assistens, non concessit tale opus peragi. Deus verax iudex rectius fecerat judicari vere rectius, et celeste iudicium factum est de sacrilego, dum transgressus, hebefactus absque sensu proprio. His dictis, a presule judicante liberatus est malefactor a regio carcere, et miseram suam vitam finivit in tali hebetudine, quia violaverat privilegium sancti et ecclesie.

15. De indignatione regis Willelmi in Caradocum subregulum.

Tres legitimi milites Normanigene diffamati sunt nimium insidias fecisse Willelmo antiquo regi Anglie post victoriam habitam in Anglos in primo certamine; hoc comperto, rex voluit capere, et incarcerare, et in captura, aut profiterentur culpam fecisse, aut negarent valde. His destinatis a rege, recognoverunt exercrabilem culpam, nolentes expectare capi, venerunt ad Caradocum, regem Gulatmorganensium, in fugam; ille recepit eos honorifice; fide data, nunquam jussu regio eos lesurum esse, quamvis amitteret omnia que tenebat a rege. Rex itaque audiens illos insidiatores pro imposita culpa confugisse, et Caradocum regulum adiisse; ac eundem tale pactum supradictum inique contra suum dominum confirmasse, misit legatos, imperans Caradoco, aut reducet captos, aut expelleret, ex sua possessione; sic dominari vellet in sua hereditate. Caradocus vero vir benevolus magis timens, et devitans infamiam

quam regem dominum, noluit capere nec expellere extra suum dominium, sed tenere honorare sicut suum filium. His relatis a legatis Willelmo regi, indignatus et iratus Caradoco principi, indignatione et ira comotus remisit Willelmum Rufum suum filium adhuc juvenem strenuum, tamen et bellicosum, cum immensa expeditione, et armatis militibus ad Gulatmorgantiam, quæ devastata fuit et combusta, amittens totam pecuniam. Exercitus ergo lassatus in reditu, nocte quadam requievit fixis tentoriis circa beatissimi Gunlyu ecclesiam; villa erat hominibus vacuata, fugerant enim ad nemora pro hostibus ad tutelam. Domus erant diversis farris generibus plene; unde accepta sunt habundanter, et opposita in equinis pastibus; non hic pastus immo fames odiosa, nullus equus pregustavit de avena; summus Deus noluerat aperiri domos clausas; Sanctus Gunlyu exoravit quem exaudivit Deitas. Hoc viso miraculo, Willelmus Consul adhuc in primis obtulit preciosa munera Deo et ecclesie postulando misericordiam, et veniam de domuum fractione. Totus subsequenter exercitus inclinavit se ante altare, offerens cum penitentia et timore; ac promittens Sancti Gunlyu terram amplius non violare, et talia qualia antefecerant nunquam facturos fore; inde timorati redierunt ad Angliam, magnificantes Sancti Gunlyu intercessionem magnificam.

16. Qualiter obtentu Sancti Gunleii decanus inscius flumen permeavit intransmeabile.

Laicus quidam posuit calumpniam injuste in unam partem terre, quam clerus beatissimi Gunlyu tenebat ex ratione; et pro calumpniis multociens impositis constituerunt diem placitandi de calumpniata terra, ut per iudicium expelleretur discordia. Interea decanus ecclesie visitavit curiam Lisarcors apud inferiorem Guentioniam, convivio regali functus; sic consuetudo erat tunc temporis per patriam. Ultimo autem die convivii, ante predictum diem placitandi, contra noctem retraxit crastini diei placita ad mencionem, dolens vehementer et timens perdere per suam dilationem

calumpniatam tellurem, et perditurus esset, presertim quidem, si non veniret ad terminatum diem. Tenuit tamen suum iter equitando per tenebrosam noctem, pluvia et procellis resistantem, invocans Sancti Gunlyu sanctitatem, donec transivit periculosum amnem, nesciens tamen transisse divino numine flumen, humanis pedibus, et equinis intrasmeabile nisi cum natatione, donec pervenit ad marginem. Inde admirans et collaudans divinam potentiam cognovit immensum lapidem, vie publice vicinum et immobilem. Summo mane post misse celebrationem, tenuit decanus terminatum diem, et judiciali sententia ex laicali manu traxit calumpniatam tellurem, que postea subjacuit, et subjacere debuit ecclesie Sancti Gunlyu per rationem.

VIII.

¹Vita Sancti Iltuti.²

INCIPIT VITA ILTUTI ABBATIS.*

1. De Copulatione Parentum, et nativitate Pueri.

Dives provincia victoriosa, potens in armis, victrix Letavia, nulla potentior in laude bellica, sumpsit originem a matre Brittannica. Erudita fuit a matre filia, sequitur natam tota victoria: Brittanni principes, vigore pleni, nobiles duces, sed nobilissimi quondam heredes postea exheredati, amiserunt propria, ut alieni. Ex quibus claruit Bicanus, miles famosissimus, illustris genere, et in armis militaribus. Tota parentela sua processit ex precipuis principibus, nullus vero inferior ex precedentibus; quales enimerant primi, talis fuit et ultimus. Clarior et altior itaque generatus ex talibus, debuit letari, qui potuit generari ex nobilissimis parentibus; floruit et preluit in regali militia, dilectus a rege, et a regina, magnificabant enim eum universi independentes preconia. Tantus vir eximie nobilitatis voluit uxorare et hereditari ex filiis, velle complevit, uxorem ducens filiam Anblaud, Brittannie regis Rieingulid; hec vocata voce Brittannica, quando latinetur, sonat hoc regina pudica. Dignissimum nomen impositum fuit prome-

¹ Ex. Coll. Lib. Britt. Mus. VESPASIAN, A. IV.

² Wallace, *Iltyd.*

renti, ante legales enim nuptias non adhesit alieno lateri. Ludos despiciens, stabilis in thalamo materno paruit semper imperio.

Quicquid namque dicebat congruum erat colloquio omneque quod agebat totum sub consilio; puella optima absque opprobrio nubilis matura digna marito. Digniore ad desponsandum nesciebant indigene, ideoque legati transierunt Gallicum mare, reducunt puellam quasi margaritam pretiosam et excellentem pulchritudine, reductam pulcherrimam et mansuetissimam, commendant predicto principi nuptiali honore. His legaliter perfectis conjunx legitima concepit, et post conceptionem feliciter genuit filium; sic arbor fructifera generat florem optimum. In catecuminacione pueri, et post salutiferum lavacrum nominatus est infans, ILTUTUS; videlicet ille ab omni crimine tutus, irreprehensibilis fuit in quinque etatibus, laudabilis, atque amabilis ab universis civibus. Parentes voverunt commendare litteris, commendant votivum et erudiendum in septem disciplinis. Post eruditionem et disciplinalem scientiam sibi notam, postposuit litterarum studium tendens at militiam, non obliviscens tamen ulla que noverat, per ullam negligentiam. Vir tanti erat memorie, audiens magistralem sententiam una vice retinebat corde tenus omni tempore. Date sunt claves quinque illi plenarie, quibus sapienter potuit ignota notificare; nullus eloquentior per totam Galliam, Iltuto milite recitante philosophicam eloquentiam.

2. De visitatione ad curiam Arthuri regis, et Poulenti.

Audiens interea miles magnificus Arthuri regis sui consobrini magnificentiam, cupivit visitare tanti victoris curiam, deseruit quam vocamus Ulteriorem Britanniam, et pervenit navigando ubi vidit maximam militum habundantiam. Ibi dem quoque receptus honorifice, et munificatus ad desiderium militare; impleto autem desiderio capiendi munera, recessit gratissimus a regali curia, capiens iter, pervenit ad Poulentum, regem gulat Morcaniensium, sua uxore Trynnihid comitante honestissima. Rex videns illum curialem

esse militem, atque honorabilem retinuit cum magna dilectione, diligens illum pre omnibus familiaribus, et munificans largiflue. Remansit igitur reverentissime donec innuit eligi, et preesse regali familie; regebat familiam absque ullo litigio, gubernator pacificus, et secundus a domino; evangelica precepta reposita erant in militis pectore, indesinenter studebat retinentibus recitare; recitata dirigebant audientes ad perfectionem operum, perfecta relevabant complentes ad celeste premium. Miles autem erat extrinsecus secundum militarem habitum, intrinsecus vero sapientissimus Brittanigenarum. Propterea constitutus a rege Poulento, magister militum propter subtilissimam facundiam, et incomparabilem intellectum; nemo contemporaneus potuit comparari ejus ingenio; hoc probatum, et firmatam fuit doctorum testimonio.

3. De Familia regis Poulenti, [quam terra deglutivitque promissione firmata ad clericalem habitum post militiam consilio Sancti Cadoci.

Contigit die quodam cum duceret familiam regalem venando per territorium Sancti Cadoci, illa quiescens, misit ad abbatem preclarum cum rigidis verbis ut sibi prandium dirigeret; sin autem vi cibum tolleret. Sanctus vero Cadocus quamvis illi videbatur incongruum propter rigiditatem verborum, et quasi de libero requirere tributum, tamen remisit familie quod sufficeret ad prandium. Hoc transmissio, familia discumbens voluit prandere, sed velle caruit comestione; nam pro illicita petitione et sacrilega offensione tellus deglutivit iniquam turbam qui omnino evanuit propter tantam nequitiam. Iltutus vero miles, et militum princeps evasit, quia inique petitioni consentire noluit nec in loco, in quo affuerat familia pastum expectando affuit, ceterum procul aberat accipitrem quem plerumque solutum post volatiles instigabat.

Hoc miraculum Iltutus videns timuit, post visum graviter de preteritis delictis compunctus, ad Sanctum Cadocum gressum acceleravit, inquirens, et genuflectendo, rogans

ab illo consilia emendandi que dereliquit. At ille salutaris insistens consiliarius imprimis consuluit deserere secularem habitum, postea repetere que postposuerat, habitum clericalem, et in toto vite sue spacio summo Creatori servire propter eternam retributionem. Paruit humiliter dato consilio promittens firmiter adimplere in futuro; deinde reversus ad Poulentum regem, habitaque licentia subtraxit se a seculari servitio. Exinde rege condolente, et regina et omnibus de sua recessione, venit tandem ad marginem Naudauani fluminis, uxore consotiente et armigeris. Erat quidem tempus estivum, quamobrem composuit tegmen ex arundineto ut non plueret super lectum; equi se depascunt in pascuis, ut uterque jacet ad nocte dormiens per sompno aggravantibus oculis.

4. De primo angelico adventu ad admonendum Iltutum.

Ante sopientem subito astabat angelus ammonens his ammonitionibus, "Miles olim fueras celeberrimus a regibus multis munificatus; nunc vero regi regum precipio ut servas, ampliusque transitoria non diligas: memento quod tui parentes commendaverunt te clericali studio, studuisti, deditus divino consortio, postea sprevisi non spernendum, fungens hasta, et gladio. Non hec arma tibi data fuerant ab armario, immo quinque claves tibi colate sunt sub magisterio; repete ergo quod deseruiste, ne capiaris occupatus insidiis hostis invisii. Nam insidiator adest qui te conatur illudere, te dampnare desiderans toto conamine; te videt, tu non vides corporali lumine, non caveas, et protegas, poterit te destruere; nescis itaque incautus et deceptus ab inimico Dei et hominum, invidet enim terrigenis atque celicolis, quia perdidit sedile celiculum. Hic leone sevir, volatili velotior, veneficus invisibilis rapit et retrahit rapta, quoque reddere respicit, punit punibiles, pellito venenum post medicamentum more medentis, ut non appareat post medecinam ulla cicatrix. Te quoque muliebris amor occupat, ut non convertas ad Dominum; quid est sane carnalis amor nisi horror, et origo peccaminum; exardescit amans valde quasi ignis in-

celandum, res nocibilis res odibilis que ducit ad supplicium. Non te ardeat, neque urgeat libido veneni fera; uxor vestra est decora, sed melior castimonia; quis eligeret ut postponeret pro tali eternalia; si videres enim eam nudam, non diligeres ut antea, hanc videto et post visum estimabere viliores postea. Que utilitas, et quam lucrosa felicitas inter hec commercia, qui abstinence et destituat uxorialia connubia, exaltabitur ac collocabitur in sede perpetua; die crastino cum surrexeris, festinanter teneto tuum ad silvestrem quandam vallem gressum versus occidentalem plagam ubi habebis mansionem. Sic enim voluntas Dei, quum locus ille conveniens, fertilissimus, habitabilis; hac de causa veni a summo conditore, missus in hanc legationem, ut talia cum benevolentia denuntiem; nuntiam nuntiata ad impleto, et de implendo nulla est dilatio.”

5. De Adventu ad peremitariam vitam in valle Hodnant, et conversatione ejusdem ex angelica adhortatione.

His dictis, angelus non comparuit; paululum nempe Sanctus Illutus expergefactus, Angelicum sermonem ad memoriam revocavit, nec non illud dominicum preceptum secum mente revolvit, “Qui diligit patrem et matrem, fratres et sorores, uxorem et filios plusquam me, non est me dignus,” et cetera. Talia premeditans jussit uxorem surgere, surgenti imperavit equos prospicere, luminari tanto fulgore splendente, quod scire posset qualiter a custodibus custodirentur in illa nocte. Nuda migravit solutis crinibus quatinus prospiceret, et ut quod angelus jusserat adimpleri posset; rediit illa post conspectum, atque in reditu, vidit beatus Illutus corpus nudatum ventoso flamine dispergenti crines circa latus femineum. Doluit dum aspexit muliebrum formam, vilem computavit, talem adamasse vehementer penituit; vovet illam relinquere, votum promittit hujus modi verbis adimplere, “Femina nunc vilis, quondam dilecta, suavis filia luxurie, letalis origo ruine; enutrit penam, quare si quis amaverit illam formula pulchra nimis turpescit nunc muliebris.”

6. De prima habitatione in valle Hodnant.

His quemadmodum relatam est peractis, voluit premissa mulier intrare lectum, volentem Illutus expulit, quasi virus serpentinum asserendo illam deserere, ac dicendo non adherebis iterum. Porrexit illi indumenta, sedit induens porrecta, licet tamen induta finxit se frigescere cum tremulo pectore, quatinus per hanc occasionem possit in lecto denuo collateralis jacere. Causam vero novit ille fictam, roborat animum robore virtutum, capit victoriam viator unicus cui comitabatur Deus, relictis omnibus secularibus, tenuit viam donec pervenit ad predictam vallem, Hodnant vocatam, que nec sine ratione Latine sonat vallis prospera. Circa illam nulla montana nec clivosa inequalitas constituta, sed campestris planicies fertilissima; nemus erat densissimum diversis arboribus insitum, quod erat habitatio crebra bestiarum; fluvius interfluebat utrasque ripas amenissimus, et fontes cum rivulo intermixte sub amenis cursibus. Postquam requievisset et conspexisset per omnia, placuit sibi locus delectabilis, sicut angelus indicaverat superius in sompniis. Hic nemus arboreum remanentibus illud apicum, hic bona fertilitas circa campestria, rursum currit per medium fluvialis cursus aquarum, hoc scio dicendum pulcherrimus iste locorum.

7. De Penitentia injuncta, et clericali habitu recepto, et de modo vigilandi et jejunandi, et de prima edificatione templi.

Talibus visis, et sibi complacitis, adivit famulus Dei, beatissimus Illutus Dubricium Landavensis episcopum, qui sibi penitentiam de transactis delictis injunxit, barbam rasis, comam totondit, coronam benedixit. Postremo clericali habitu suscepto, secundum angelicum preceptum in sompno revelatum, coronatus, rediit ad eundem locum. Construens in primis illico habitaculum, presule Dubricio designante cemiterii modum, et in medio, in honore summe et individue Trinitatis, oratorii fundamentum. His designa-

tis fundavit ecclesiam munimine lapideo facto, et quadrangulari super ambientem fossam. Post hec peracta, et ante acta, vigilabat jejunando, assidue orabat sine intermissione, erogans sua exigentibus largiflue; laborabat propriis manibus heremita religiosissimus, non confidens in alienis laboribus. Nocte media ante matutinas abluebat se aqua frigida, sic sustinens, quamdiu posset ter diei oratio dominica; deinde visitat ecclesiam, genuflectens atque orans summi conditoris omnipotentiam. Tanta erat ejus religio quod nunquam videbatur intendere in aliquo negotio nisi in divino servitio; intentio tota in divinis scriptis quos adimplebat in operibus cotidianis; confluebant multi docibiles erudiebantur doctissimi per septem artes.

8. De cervo mitigato per Sanctum Iltutum, et de prandio regis mirifico in pisce et aqua.

Cum rex Merchiaunus, cujus prenomen Vesanus, die quodam venaretur, instigavit suos canes post unum cervum; ille exagitatus fugax preivit donec intravit Sancti Iltuti cubiculum, quasi humano more querendo ab illo refugium; post introitum jacuit mitigatus ante pedes ammirantis fatigatus pro canibus, ac formidabilis. Canes vero latrabiles, foris expectabant venturum; sed tunc cessabant a latratibus, Rex audiens ultimum latratum secutus est, nimium admirans latratus silentium repentinum; se quando vertit ad heremum, ubi videns canes mitigatos et cervum, et quod mirabilius de fera fieri mitem domesticum; iratus est valde habitanti quia sine sua licentia habitaverat heremum, qui venatibus aptior erat secundum ejus judicium, Incepit cervum petere, petatum tamen noluit sanctus Iltutus reddere, licentiam vero intrandi concessit si vellet accipere; ille autem timoratus, videns immensam pietatem viri beatissimi, et tanta miracula presentialiter pro eo facta, quanquam irascens, non intravit, sed potius largitus illi primum donum datum divinitus, quod gratanter accepit. Idem cervus mitigatus a Sancto Iltuto, traxit vehicula, et in vehiculo edificiorum ligna.

Post hec prefatus rex esuriens prandere voluit, quem Sanctus Iltutus ad prandium invitavit, invitatus humiliter descendit, et a vesania quam solebat habere mitigatus, resedit; misit ministrum ad proximum stagnum, causa piscandi, retraxit continuo cum rete piscem pinguem et eximium cum pondere gravi; attractum et assatum apposuerunt regi, appositum noluit gustare, quia siue pane et sale indecens sibimet videbatur apponi. At Iltutus panem et salem in illa hora non habens, orabat, dicens, “Effector omnium creaturarum, atque donator donandorum potest efficere si gustaveris appositum, habeas in gustato pisce a me quod vis habendum.” His rogatibus auditis, non est ausus rex rebellis respuere, sed comedit, et habuit diversorum generum ciborum sapes in una specie; satiatus et sitiens repetivit derisorie vinum aut medonem sibi propinari; at ille utroque carens, precepit sibi dari de fontana aqua haustum, et easdem preces quas super dixerat protulit iterum, ut ex aquatico potu impleretur petentis desiderium. Potavit potus sibi complacuit, et diversorum liquorum sapes vini et medonis inprimis in aqua solummodo invenit.

9. De angelico adventu ad admonendum Merchiaunum regem, et ad ipsius correptionem.

Post mirificam potationem, prescriptus rex dormitando, dormium ad dormientem angelus celestis advenit, admonens, et increpans, quem reprobavit, dicens, “Tu rex vesanus, et nequissimus hactenus fueras, et nunc permanes, emendato sic commendo, et emendationem ne differas; malles ut hic bestie inutiles habitarent, quam Dei cultores, qui habitare debent. Ne prohibeas, sed permittas remanere destinatum et concessum locum istum excolere; si nolueris concedendum concedere, destrueris nec longevus eris, et absque progenie. Inpendito ergo licentiam remanendi, quia vallis ista habitabitur usque in finem seculi; quis audeat offendere, et expellere virum religiosissimum, et catholice conversatum a suo loco desiderabili. Eligat illum Deus, et huc misit ut sibi servat in habitu heremitali; abbas insuper

erit venerabilis, magnificus et exaltabilis; quicumque illum nocuerit, nisi emendetur, in perpetuum peribit. Caveto itaque ne pereas, nullammodo nocumenta faciat tua rigiditas; rigidissimus olim fuerat Goliath, devicit tamen fortissimum humilis puerilitas; ille fungebatur hasta et gladio, David vero minima funda in pretio; puer parvulus confidens in victorem summum, victor fuit confidendo, jactu fundali manuum. Sic iste Iltutus, Dei famulus humillimus confidit ut vincat per humilitatem quatinus hic maneat, et habeat firmam stabilitatem; non pugnat armis visibilibus, melius luctatur invictis virtutibus. Virtuosus non timidus in luctamine, pellit hostes armator justitie; sanctior nemo per totam Britanniam beatissimo presenti, quia vivit regulariter in regula monachali. Congregabuntur multi per suam conversationem, refugium erit et sustamen, quasi columpna fulciens domum stantem; inviolabilis erat ejus proctectio a regibus, et a principibus in hoc regno; reges et principes parebunt suo documento, subjecti populares adherebunt consilio; pacificus et mitior miti columba illuminabit ut candelabrum splendidissimum, et quasi lucerna."

10. De excitatione regis ejusdem et concessione habitandi.

His dictis ab angelo rex correctus a malitia, excitatus est a somno talia audientibus proferendo, "Famule Dei, beatissime Iltute, tibi concedo istam solitudinem libere pro summa et celesti retributione; vidi visionem ambobus utilem, voce angelica precipiente, quo te nullatenus oporteat hanc vallem relinquere. Quamdiu regnavero non te offendam, liberrime teneas hanc parochiam; constitue agricolas super tellurem istam, nam tellus hic colenda, et nulla fertilior per patriam; habundat culta in messibus, melliflua odorifera visa in floribus, fertilis Italia, habundans frugibus, hec habundatior, et moderatior, absque nimis caloribus, frigus nimium non confundit segetes, calor superfluus non extorret fruges festinando maturavit incongruo tempore, gaudent messorum letiores messoribus Italie. Gaudeto igitur conversari in

tali tellure, gaudere debes, sic vaticinor, nam gaudebunt innumerabiles in tua conversatione; tam utilis conversatio non fuit in his regionibus; predicabis dirigendo devios doctrinis celestibus; magistralis tibi cura concessa a pontifice, hoc etiam concedo et confirmo regali concessione. Vestrum gymnasium erit venerabile, tributarii tibi servient, et omnes indigene; confluent multi ex diversis partibus, erudiantur documentis liberalibus; quamvis nunc ignotus sis, notus eris, te notificabo, et leteris." Inde moderabilis Sanctus Iltutus non magis letus, sed moderanter se tenens gratias omnipotenti Deo egit, et accipiens libenter quod rex obtulit, exorando divinam clementiam, quo dignaretur misereri ad indulgentiam de transactis criminibus que deligerat. Postquam angelus talia dixisset, rex mollitus est ab ira per angelicam correptionem; reversus est ad suam curiam magnificans, et collaudans per manifesta miracula que viderat summi conditoris omnipotentiam.

13. De constitutione culture, et de numerositate familie.

Venerabilis itaque abbas Iltutus tunc a nullo impeditus mansit pacifice, colit et seminat, metit et vivit proprio labore, statuit operarios cultores per agros agriculture; semina multiplicant, reddunt labores multa mercede; pascit egenos, vescit nudos, visitat infirmos, et positos in carceres, centum famaliares, tot operadores, clericos, et pauperes centenos cotidie, hospitalis fuit promptissimus, nunquam negans hospitalitatem exigentibus, largiter dabat quicquid dabant in manibus, non commendans ad custodiendum ullis custodibus. In largifluo pectore nulla erat nociva elatio, sed potius humilitas, benignitas, et immaculata religio; confluebant ad illum scolares plurimi, quorum de numero quatuor iste, Samson videlicet, Paulinus, Gildas et Dewi, studebant, sapienter eruditi, alique quamplures sicut illi.

12. De ecclesiasticis ordinibus receptis, et elevatione in Abbatem.

Rebus crescentibus ad congruentiam, et ecclesiasticis ordini-

bus susceptis et insuper ordine monachili recepto per sanctitatem et gratiam. Abbas constitutus venerabilis constituit quinquaginta canonicos, qui congruis temporibus, et statutis horis visitabant ecclesiam, habentes singulariter suas prebendas, scilicet singuli suam villam cum beneficiis, qui dabantur a populo ob tenendam animarum memoriam. Annua tributa dabantur Abbati, elata dividebat consuetudine communi; annalia convivia preparabantur illi, invitabatque ad preparata multitudinem indigentium, quibus indesinenter donec quid largiretur deficeret precipiebat partiri.

13. De fractura fosse, mari irruente; et de recessione maris, et ortu fontis per Sanctum Illutum.

Talis prefata localis congruentia complacuit conversato campum planiciebus undique ambientibus, et nemore inciduo mediato; affligebat tamen crebra equoris inundatio, et fluviali appropinquante cimiterio. Inde dolore et timore commotus ne occuparet et dilataret totam vallem ulterius, operatus est immensam fossam limo et lapidibus mixtam, quam retruderet irruentem undam, que solebat fluctuare ultra mensuram, fluvio habente solummodo per medium confluendi ad mare viam. Post peractum opus, rigiditas fluctuosa confregit fossam; secundo renovavit, et refregit undositas operationem secundam; tertio repetivit, nec repetitio profuit, sed venit ad ruinam; doluit Sanctus Illutus, talia dicendo, "Hic habitare amplius nolo, vellem libentissime, sed pro hac marina conturbatione offensus non potero, destruet edificia, confluet in oratoria quam construximus laboriose." Invocat et exorat celestem protectorem in auxilium, ut consuleret ne relinqueret quem elegerat convenientem locum.

Interea disponens die crastino recedere, nocte proxima, dum sopiret curiose, vox angelica alloquitur sapientem tali sermone, "Precipio tibi, et interdico, ne deseras quod vis deserere; non vult enim Deus ut recedas ab hac valle, quia exaudite sunt vestre preces a summo auditori, qui liberat omnes sibi confidentes, et exorantes, te liberabit ab hac

nociva, et anxia curiositate; crastino die postquam veneris de oratorio baculum tenens festinanter ad mare fluctuans tendito, quod fugabis per virtutem divinam ex minaci baculo, pro te fugiet continuo sine reditu reflexionis ad consueta loca iterato, quasi profugus formidabit apud sequente inimico." Mane itaque summo, ut preceperat angelus in sompno, tetendit ad equor fluctivagum; incepit ille procedere, cepit mare fugere velut fuerat sensibile animatum; undositas quieta constitit et statio in littore fuit; quando vero litus siccatum apparuit, cum baculo pupugit, subindeque citius fons liquidissimus emanavit et salubris ad expellendos morbos, qui sine defectione scaturiens manat, et quod mirabilius, licet prope pontum sit, limpidum emittit. His peractis beatissimus Iltutus genuflectens exoravit celestem Dominum, dicens, "Exigo a te, conditor summe, et universorum dator donorum, qui confirmas data ad augmentum, ut in hoc margine sit equoris confinium, et non revertatur illuc ubi elegi habitationis stabilimentum; nec noceat, nec disturbet, hic quiescat, hic remaneat applicatio navium." Contigit ergo, ut postulavit, quod palustris illa terra siccata, ferax agricultura fuit, que vero non arabilis, pratum et pabula jumentorum, clerus in illa habundanter habuit. Deinde reversus est electus Dei famulus gratias omnipotenti Deo agens, et quiete, et prospere vivens ex conturbatione, que non amplius accessit nec nocuit per virtutem Dei, et orationem sanctissimi Iltuti, que inventa fuit sine macula, ipso hujuscemodi verba dicente de operatione mirifica, "Nunc habitare queo, nolui discedere; nolo, non mare turbabit, vicinia victa, recessit; unde nimis timui, non amodo causa timendi; edificare volo, non formidabilis ergo."

14. De querelis volucrum segetes decerpentium in custodia abactorum.

Autumnali tempore, messe maturante, inceperunt volucres messem Sancti Iltuti decerpere, et fere vacuatis spicis deserere; hoc comperto, Sanctus Iltutus, de dampno doluit, suisque scholaribus precepit alternatim singulis diebus custo-

dire in segetem, in assiduo fundati jactu lapidum per totum diem. At discipulus Samson, cum teneret vicem suam, volens implere magistrale preceptum per benevolentiam, custodivit ut melius potuit, incolumem tamen et intactum servare non valuit; querit divinum consilium et auxilium, quo posset [concludere multitudinem volatiliam, aliter nesciens posse defendere peregre nocentium. Consuluit apud semetipsum, inspiratus divino consilio, et invenit consulendo quod efficere debuit; datum est illi divinitus agitare volatiles de segete sine volatibus; temptant volare, nec potuere ullis nisibus; talia Samson benevolus videns, compulit illos ante se abire, quasi domita quadrupedia spontanea voluntate; coacti venerunt ad ostium, ostioque aperto intraverunt horreum, sicut equi vel oves precedunt ante sequentes; sicut oves vel equi mitescunt gressibus usi; stant bene conclusi volucres sine rete retenti; virtus divina domuit que continet astra. Cantant lugendo, jejulant esuriendo; cantus lugubres fundunt in carcere digno; luctus in hac turba pro libertate pretenda; penituit violasse nimis cerealia grana, liberat Iltutus clausuris agmina lesa; non nocuere magis post hec miracula facta.

15. De electione Samsonis in pontificem, et ortu fontis ex ejusdem lacrimis, et corpore ejusdem advecto divino nutu.

Post hoc miraculum ubique notificatum, venerunt legati de Letavia, ut eligerent Samsonem juvenem nobilissimum et immaculatum in omni vita sua, et electum constituerent Dolensem episcopum, licentiam quoque flagitarent a magistro suo Iltuto concedendi, pro fiduciali quam in patriotas habebat clementia, quamquidem tunc predicta ecclesia egebat pontificali persona. Ille rogatus et invitatus nequit refutare, condolens et lacrimans cum legatis incepit migrare, malens sub magistrali virga subjectus vivere quam in ecclesiastice sedis altitudine perfrui pontificali honore. Dum parumper quiescet in superiori parte vallis, loquens cum doctore de multis preteritis ante separationem societatis

preceptoris, ultima verba tenens, persolatus cepit lacrimari, donec lacrimae ceciderunt in terram nimio fluxu fluviali lacrimabile; unde fons illico erupit, emanavitque decurrens quasi fluxu fluviali; qui appellatus est nomine ejusdem Samsonis mirifici. Pro dilectione quoque eximia, quam in doctorem karissimum habebat imperavit suum corpus post venturam necem ad cenobium Sancti Iltuti deferri, et in suo communi et delectabili cimiterio sepeliri. His ita peractis, ingressi sunt ad Dubricium Landavensis ecclesie episcopus, ut ab eo primos ecclesiasticos ordines reciperet, et diaconatum. Dum vero ordinaretur, apparuit pontifici Dubricio et Iltuto abbati columba nive candidior, considens super caput juvenis in ordinatione.

Post hec navigavit ordinatus ad Letaviam, et elevatus est in episcopali sede secundum constitutionem catholicam. Post finem vero vite datum corpus positum est in sarcophago, quod commovit, et levavit ventus validus ad mareque transvexit per virtutem divinam motu levissimo. Inde venit super undas quasi fulica volatilis pervolando et descendens, applicuit velut navis transmeabilis, prospera et incolumis in Iltuti ostio. Illud Dominus peregit quod implere voluit quod ipse promiserat de corpusculo, scilicet quod portaretur, ac sepeliretur in eodem cimiterio. Hec autem interea videntes, et sentientes sarcophagum odoriferum intimaverunt Sancti Iltuto, quod viderant mirandum; at ille commemorans ultimam de corpore Samsonis dilectissimi commendationem, flevit et oravit, ac festinanter ivit ad pelagi portum per merorem; susceptum deinde et allatum honorifice a clero, et reconditum in medio quadrangularem lapidum erecte insistentium in cimiterio, cruce lapidea supposita et depicta sub pontificali inditio, cujus anima requiescit libera a futuro incendio.

16. De visitatione conjugis Sancti Iltuti et ipsius amissione visus, et recuperatione per eundem Sanctum.

Conjux quondam beati Iltuti, nomine Trinihid, feminarum castissima, ducens vitam suam sub castimoniam pro

maritale divortium, nullam cupiens conjugalem copulationem, sic conabatur intentio, sic erat mentis industria. Assidua in oratione, moderabilis in eloquio, intenta in omni opere bono, Christus erat illi solatium, Christus alimentum, cotidie hora in pane ordiceo et aqua solvebat jejunium, fercula respuebat, dulcedinem nullam gustabat, dilectio Sancti Trinitatis erat ejus dulcedo, quam intrinsecus diligebat. Solitudinem montanam dilexit, et elegit ut ubi habitaret, construxit ibi habitaculum, fundavit oratorium, ubi Dominum redemptorem fidelissime exoraret, exoravit assidue, inculpabilis, et irreprehensibilis inventa in sua tota conversatione, sanctimonialiter permanens; viduas et sanctimoniales egenos innumerabiles confortans in sua procuratione.

Interea visitare voluit Sanctum Iltutum, et iter capiens visitavit, ubi operosum vidit fossorem per assidua fossura lutulentum per faciem, macies quoque tenuaverat faciei superficiem; inquisivit ab eo suave colloquium, displicuit inquisito audienti, inquisitus nullum reddidit responsum; noluit videre illam, nec videri nec audire suum sermonem, nec audiri. Conspexit illa vilem habitum, cilicio et pellibus indutum, non sicut antea viderat militem speciosum, per visitationem incongruam amisit visum; doluit graviter amisisse per meritum; rogatus tamen Sanctus Iltutus, imploravit dominicum solatium, quo posset illa recuperare visum pristinum; exauditis autem precibus, vidit clare, reversa est postea sic ante, nevis et pallore contexta, ac veluti febricitans pallida. Remansit itaque in predicto loco, nunquam amplius visitans Sanctum Iltutum, quia nolebat displicere Deo, et Dei dilectissimo.

17. De preposito Cyblim, qui liquefactus est ut cera a facie ignis, quia offenderat Iltutum.

Prepositus Meirchiaum, regis Glatmorcanensium, nomine Cyblim, malivulus quod Latine sonat totus acutus, realiter adimplens secundum hoc, quod erat nominatus. Accusabat enim subjectos acutissime apud regem Meirchiaum

ut sua perderent, nullos protegebat qui protegi deberent; sua prepositura erat omnibus odibilis, tota sua vita abominabilis. Offendebat frequenter abbatem Iltutum, agravabat etiam suum clerum; multa injuste direpta fingebat exegi a domino, illo inscio et sine ipsius precepto, omnibus irascebatur, omnes illum maledicebant, unus erat rigidissimus contra omnes qui sua mala opera reprobabant. Exaltabat se regendo per alterum, immo se subprimebat, quia deligebat nequitiam; qui ergo exaltatur male operando subprimitur et retruditur; retentus in periculo, periculosus iste profuit ut recte regeret, non direxit dum ipsemet corrui quem prinitus regere, et dirigere deberet. Meruit ergo corrui dum fecit sanctum affligi, afflictus a malefico blanditus est pacifice; sed Deus summus ultor fecit illum quasi mollitam et liquefactam ceram ardore igneo liquescere, et sic ejus malitiam amplius non apparendo desinere; nam voluerat sanctum atque liberrimum Iltutum fieri tributarium, et tributa mittere ad regale castellum. Noluit autem vir maxime libertatis sponte hec pati, nec concedere tantam injuriam, nec irasci; sed effundebat preces sedulas ut redderet Deus malefico indulgentiam; conabatur enim implere evangelicum preceptum, qui ita dicit, "Orate pro persequentibus et calumpniantibus vos," et iterum, "Beati qui persecutionem patiuntur propter justitiam."

18. De fuga viri Dei ob persecutionem Meirchiauni regis, ad speluncam.

Liquefacto sacrilego preposito, rex Meirchiaunus commotus est nimio furore, volens Iltutum innocentem virum interficere, locum et clerum destruere, quem penituit vehementer habitandi heremum licentiam dedisse, quia plus diligebat ibi bestias habitare quam famulos electos Dei in sancte et individue Trinitatis honore servire. Caput celeriter arma, imperat militibus se armari, armatique pariter tendunt in sanctum locum, et in principem ac habitatores loci conantes ulcisci. His auditis, devitavit beatissimus Iltutus malivolam turbam, devitans utrumque, et tumultuantem populum qui

suis orationibus exhibebat impedimentum; voluit remotus devitare super terram, sed timebat inquireri et inveniri, inventus denuo, et invitus ad abbatiam reduci; querit ubique latebrosam siccitatem, ut ubi posset abscondere faciem; inquirendo tandem pervenit ad Eugenni fluminis marginem, ubi vidit speluncam secretissimam. Ut autem visa fuit, introivit, et eam per unius anni circulum, et insuper spatio trium dierum, et noctium inhabitavit; tota nocte jacebat super frigidam petram ut desideravit, sic adimplens sibi talem adjunctam penitentiam; quasi diceret, "Hic lapis in lecto positus sub pectore nostro, hec mea dulcedo, jaceam pro numine summo; mollis erit merces ventura beata beato; que manet in celo michi dedita quando redibo."

19. De celesti pastu in spelunca, et communi planetu post Illutum et de cimballo eidem a Sancto David directo sonante nutu divino, et de reversione ejus a spelunca ad cenobium.

Orabat igitur beatus Illutus assidue, jejunando cotidie; omni autem hora nona mittebatur illi celitus panis unus ordiceus, et una particula piscis, ex quibus reficiebatur. Post modicam commestionem visitabat vicinum fontem, haurens sibi aquam cum concavis manibus; sic Paulus et Antonius, primi heremite fungebantur haustibus; deinde redibat ad antrum, cavens videri ab aliquo ad introitum. Querebatur diligenter in saltibus et in silvis, et in convallium latebris, et non inveniebatur, questionibus assiduis; quamdiu ita latebat, potentes condolebant, nescientes quo devenerat, pauperes et vidue miserabiliter lugebant, dicentes, "Quis erit nostra protectio? Quis repellet nostram inopiam pectore largifluo? Largitus dabat, nulli sua negabat; affectuose subministrabat amminiculum omnibus ab eo quod exigentibus commune, namque cunctis indigentibus erat sustentaculum, cum dolentibus condolebat, cum gaudentibus congaudebat; apostolica incessanter seminabat documenta semina multiplicando centesima; puniendis et punitis erat alleviatio celebris redimendo eos oratione et jejunio, ac muneribus

largifluis. Si superstes est in hoc seculo, retinetur in carcere subterraneo; si defunctus, vivat ut optamus in eterna requiete.” Dum talia et alia plura dicebantur, transibat quidam viator, qui legatus erat Gilde historiographi, deferens eneam cimbalum ab eodem Gilda compositum, ut deferret Sancto Dewi pontifici in presentationem, ob memoriam preterite societatis et dilectionis; illo transeunte juxta antrum vie publice vicinum, sonuit cimbalum sine humano motu commotum.

Audiens autem Sanctus Iltutus dulcem sonitum pervenit ad deferentem, movitque tribus vicibus probando dulcissimam sonitatem, interrogans eundem quo tenderet, aut quo deferret rem speciosam, auro prestantiorem. Qui respondens, ait, “Tendo et defero hoc cimbalum Sancto Dewi, ex jussione Gilde preclari.” His prolatis recessit et pervenit ad Menevensis vallem, donans tali dono pontificem. Donatus movit cimbalum, ex motione nullum reddidit sonum; Pontifex admirans illud admirabile, inquisivit a legato utrum motum, aut probatum fuerat ab aliquo per viam in legatione. Ille inquisitus intimavit sicut contigerat superius, et intimata presul veraciter credidit dicens, “Scio quod noster magister Iltutus illud voluit possidere personitus dulcedine; nolebat tamen petere, audiens quod debuit mihi mitti a Gilda datore, non vult Dominus ut hoc habeam, revertite sine dilatione ad speluncam, et reddito Sancto Iltuto quam desideravit rem destinatam; legatus reversus est ad Iltutum, et implevit pontificale preceptum, relinquens ibi habitatores unicum propter crebram visitationem angelorum.

Postea legatus intimavit in cenobio quod viderat, et qualiter sibi contigerat. His auditis cenobite letanter adierunt predictum locum, ibique repperiunt abbatem karissimum; letantur confratres in inventione religiosissimi abbatis; letantur et ipse sciens reperiri non posse, nec remeasse nisi divino nutu. Veniebant universi compatriote gratias agentes pro redeunte domino, talia dicendo, “Prius eramus mesti non hilares, et secius ab omni adversitate et periculo, nullum timeamus propter dominum timendum, sub hoc refugio nemo au-

sus erit nobis adversari sub tanto dominio; reges et principes parebunt virtuoso principi, locus iste principalis super loca hujus pagi; nostra gaudia latebant in occulto antro, non dilatant per terminos sine merore preterito, antrum istud non obscurum sed plenum lumine, habitante enim Iltuto non desinebat fulgore angelico splendescere.

20. De nequissimo Cefygid, preposito regis Meirchiauni, quem terra palustris deglutivit.

Interea rexit abbaciam pacifice, ammonens confratres, et omnes communiter sub vera religione, orans et jejunans in congruo jejunandi tempore. Cepit tamen quidam prepositus, nomine Cefygid, adversari et offendere Sanctum et clerum frequentissime in arcendis pascuis, et conclusuris pecorum, et armentorum sepissime. Tenebat pecora per triduum, nolens pro perversitate a possessoribus recipere vadimonium; dum fierent soluta, macies apparebat per latera, nec mirum quamvis tenuata post triduana jejunia; offensus itaque Iltutus ab injuriosissimo preposito creberime, noluit tamen illum maledicere, sed potius pro crebris persequitionibus, et dampnis solebat benedicere, exorans ut corrigeretur, et converteretur ab iniquitate ne finiret nequissimus vitam suam in semita malicie. Summus vero celestis judex videns illum nolle emendare quod deliquerat, concessit ut tellus palustris eundem deglutiret, et nequam spiritus ejus cruciatus dignos suis operibus intraret. Eadem palus apparet hactenus conspectui humano, in signum nequitie malefactoris pro malefacto.

21. De commotione furoris Meirchiauni vesani regis, quem terra deglutivit.

Rex Meirchiaunus vesania plenus, audiens in suo dampno de suo fiduciali preposito tale infortunium contigisse, doluit et iratus cupivit in Sanctum Iltutum irruere, aut interficere, aut penitus de suo dominio expellere. Induit arma quasi bellicosus miles in pugnae militia, de castello celeriter equitat ad portam civitatis; dum ita staret paratus ad homi-

cidium perpetrandum, sicut antea frequentaverat, terra absorbit malivolum, non apparentem amplius ante familiarem conspectum; et pro tantis malefactis que perpetraverat, flatus ejus punibilis migravit illuc quo puniuntur anime iniquorum sine ullis remediis. Post aliquod temporis intervallum aggravatus est Sanctus Iltutus a multitudine confluentium, et impeditus in suis orationibus, propter quam causam adivit Lingarchicam speluncam; ubi remanens spatio trium annorum subvigilus, et jejunos, sumens omni hora nona celestem sibi pastum per angelum sibi delatum, et super petram interiorem repositum, ubi vidit venerabile miraculum.

22. De miraculo viso in Garthica spelunca.

Quodam die dum sederet ad os spelunce, vidit naviculum venientem et appropinquantem littori, ut ad latus pervenerat, respexit duos viros honestissimos in navicula remigantes, et unum altare divino nutu super faciem navicule fulcitum. Sanctus autem Iltutus migravit in obviam, proferens verba salutatoria per letitiam; at illi post modicam interloquutionem, dederunt corpus odoriferam cujusdam sanctissimi viri, Sancto Iltuto revelantes illius nomen, et post revelationem prohibuerunt ut nunquam illud propalaret; sicque reconsignato corpore beato Iltuto, remeaverunt. His peractis attulit corpus et altare quod fuerat super faciem sanctissimi viri, et sepelivit in spelunca honorifice, altari superposito sepulto corpore sicut fuerat ante fulcitum divino numine, per quod plura miracula gesta sunt pro sua sanctitate.

23. De duobus latronibundis in duos lapides transformatis.

Nocte quadam duo latrunculi furati sunt gregem porcorum Sancti Iltuti, compellentes de sua hara, tetenderunt ad silvestria loca, estimantes rectam semitam tenere, deviauerunt per noctem vagando donec redierunt cum grege ad eundem locum quem deseruerant, aurora coruscante; grex vero fatigatus requievit usque ad horam tertiam, subulco

admirante porcorum perlongatam somnolentiam. Post habitam requiem sicut consueverat tetendit ad pabulum; appropinquante autem nocte reversus est grex ad haram, dum eidem nequissimi, de quibus prefati sumus, denuo venerunt, et compellentes sues de eodem loco migraverunt; errando sicut antea ad montem longinquum fuerintque devii velut imperiti, ac si nunquam fuissent in sui itineris peritia certificati. Tandem erronei reversi sunt, nescientes ad predictum locum quia tunc illi sicut prius eodem modo contigit; ceterum rex celestis, et summus corrector videns malificos nolle reverti a sua malignitate, mutavit eorum corpora in duos lapides; spiritus autem veluti meruerant permisit adire penas infernales. Hoc memorabile miraculum credibile est a posteris, hactenus enim apparet locus hare, que vocatur sub Iltuti nomine; hucusque etiam videntur lapides immobiles sub duorum latronum appellatione, et duros lapides mutari credere latrones; nequitie testes meruerunt, sic vocati remanentes; pro grege porcorum sunt corpora versa duorum sub nive, sub pluvia, sub grandine sunt sine vita.

24. De tribus granariis, quorum plenitudo ex frumento advecta est a Britannia ad Letaviam, que quondam Armorica vocabatur.

Beatissimus Iltutus volens visitare ecclesiam Sancti Michael in Monte Tumba, habens in possessione tria horrea frumenti plena ante recessionem, precepit suis prepositis ut efficerent quatinus totum frumentum excuteretur, et excussum ignarus reponetur contra suum reditum de sua hereditate Letavia, reservaretur. Impletum est autem dominicum preceptum, completum est insuper visitandi desiderium; post vitationem vero cepit reverti in reversionem, vidit homines inedia pene ad mortem afflictos, et nisi subveniret quamtotius moribundos. Afflictus est videndo hujusmodi egestatem condoluit, celestem auxiliatorem ut auxiliaretur exoravit; auditis precibus in celesti atrio, allatum est supradictum frumentum, divinitus quod optaverat portari in suis oracionibus; et inventum est postea in porta Letaviensi

super litus unum; tota Letavia se pavit, et insuper agriculturas seminavit; magnificent, et gratias agunt auxiliatori, cujus orationibus fuerat ab infesta fame tutati. Inde rediit navigando per mare Gallicum, universis insistentibus in litore, et unanimiter felicem transitum benedicientibus; felicior adventus non fuit in Letavia, nollent cives ut remearet, sed remaneret in patria; noluit tamen ipse remanere ob tanta desideria, verum in Britannia elegit habitare quamvis exul ex paternali linea.

Cum vero tempus appropinquasset, quo Dominus dilecti sui beati Iltuti labores electis suis pollicitia centupla recompensatione remunerare decrevisset, prout arbitramur, divino instinctu ad patrium solum, Letavia videlicet, et quam nos Minorem Britanniam vocamus, denuo reversus; ibique apud civitatem Dolensem, prefinitis sibimet a proprio creditore, qui mortalibus terminos qui per se terriri non poterunt, constituit diebus, virtutibus scitateque transactis clarus miraculis et signis atque prodigiis celebris, terre corpus, spiritum quippe Domino commendans octavo Id. Novembris, funesto seculo defungens, ac vite perpetue celestique nascens, in eternum victurus gaudens, transivit ad Dominum, cui est honor, potestas et imperium per omnia secula seculorum. AMEN.

25. De preda reddita, que qualitate equorum.

Anglorum tex Edgarus bachanti furore commotus, commovit exercitum suum propter Glatmorganensium inobedientiam, atque ad eandem regionem adduxit, violando sanctorum territoria, et ipsa templa, nullam etiam villam inviolatam permittens per universam patriam. In hac itaque invasione ablata fuit nola Sancti Iltuti ab ecclesia ejusdem, ac perlata a quodam predone ad Anglicam tellurem; remeante quidem exercitu posita est, ac ligata circa collum unius equi, qui in Aureo Monte preerat armento regali et equestri; Aureus Mons iste appellatus est, scilicet et propter conventum ibidem in exercitum astantium, aureis indumentis et deauratis armis fulgentium. In meridiana autem

hora, dum rex quiesceret in tentorio campestri in planicie affixo, dividereturque maxima predatio, visum regi quod quidam terribilis miles suum pectus lancea perforasset, atque post perforationem nemini visum, graviter condolens revelavit quod viderat, omnibus negantibus se vidisse quod ab ipso videri confirmabat. Novit igitur se esse culpabilem et violentum predatorem timoratus imperavit sacrilego exercitui reddere Deo et sanctissimo Iltuto totam predationem, promittens deinceps emendationem; atque in honore ejusdem Sancti, edificavit templum, et servientibus in templo concessit in quo stetit, territorium. Hec emendatio tamen profuit suo spiritui; recessit enim ab hoc seculo nono die propter nequitie vindictam. Interea predictus equus nolam deferens preivit coram omnibus ibi manentibus, et nullis compellentibus versus occidentalem plagam, toto armiento equestri consequente nole dulcem sonoritatem, quod mirum et admirabile audiendo et videndo tantam virtutem. Hoc mirabilius quod potuit transire Savernam; venit ad hanc ripam sine perditionem petendam; consequitur sonitum collectio fortis equorum, et diligit auditum vocis dulcedine plenum. Deinde festinanter per litora montes et nemora pervenit ad quam tendebat Gulatmorcantiam, omnibus equis audientibus et consequentibus dulcem sonoritatem.

Dum itaque equi pervenissent ad ripam Tanje fluminis, auditus est sonitus cimbali a clero, quamobrem hilarescit clerus, et venit in obviam equo preunti, et preferenti idem tintinnabulum usque ad Sancti Iltuti ecclesie januam. Ubi detulisset illico deposuit rigide resolutum a collo, ceciditque super saxum et ex casu habuit unius partis fracturam, quod ostendit usque in hodiernum diem, in hujus miraculi eximii memoriam. Inde canitur gloriosa psalmodia in choro, quanta gaudia et preconia fuerat pro hoc miraculo. Singuli de canonicis innumerabilibus habuerunt unum equum; sed pro precellente vix fuit peractum inter canonicos litigium; unus dicebat unusquisque meus iste erit, alius vero referebat, ‘Non patiar fieri electionem tantam;’ Tercius confirmabat,

dicens, “Non sic ultro implebitis voluntatem vestram.” Hec duravit contentio sine concordia usque in diem crastinum, fere orta ad multorum homicidiumque. Die autem secundo adventus equestris gregis, venit clerus ad gregem equorum, volens equaliter et pacifice partiri; et dum partiretur vidit omnes equos equales esse, et nullum ut ante viderat precellare, deinde divisio finita est sub concordia, et pacificatus est clerus per divisionem pacificam. Tali modo amore Iltuti remisit Deus raptum cimbalum, et totam predationem ad ejusdem sanctissimum templum.

26. De victoria cleri Sancti Iltuti in exleges, et in castello Meirchiauni.

Rege Anglorum, Willelmo regnante per Britanniam, et Roberto principe, Haimonis filio, regente Gulatmorcantiam, ceperunt Aquilonares Britanni acriter regi resistere; et Australes postea communi et firma conjuratione vastabant et incendebant villas et menia. Veniebant hostes de nemoribus ut nocerent Angligenis, et Normanigenis civibusque; populabantur ac revertebantur ad montes longinquo, et ad nemora cum immensis predationibus. Interea commotus est exercitus a Walensibus, circiter tria millia armatorum equitum et peditum, ut devastarent et incenderent Gulatmorcantiam; hoc audito pro hostili incursu, clerus Sancti Iltuti cum suis parrochianis munivit per fossam, et per sepe super ripam equoreum firmiter factam, et sic munita, intrauit conans protegere sub tutamine pecuniam; hoc peracto, venerunt incauti hostes noctu ante portam, nam si per diem venissent, habuissent victoriam. Nocturna igitur pugna orta est inter acies utriusque, donec multi ceciderunt exanimis ex jactu lapidum, et lancearum vibratione, et alii quamplures vulnerati, condolebant plangentes in certamine.

Dum talia agebantur, dense scintillule crebro apparebant in aere, inter templum Sancti Iltuti et castellum regis Meirchiauni, juxta quod erat bellum, choruscabant valde quasi fulgura; ad protegendum populum catholicum apparuerunt signa angelica. Quanto plus oppugnabant due acies

tanto ardentius effulgebant in ethere ignee species; refugium Dei, et sanctissimi Iltuti fuit violatum, propterea tria millia ante castellum divicta sunt a minori numero; femine inermes administrabant arma pugnantibus, pueri imbecilles non cessabant interius, hostiles clipei frangebantur lapideis ejectionibus, terrifici clamores fundebantur ab hostibus; rari carebant sanguineis vultibusque; affuit illico virtus divina dum paucitas interioris pugne fugavit et devicit tria millia. Levis poterat ascensus fieri ad triumphum, sed fortis Iltutus non concessit ascensum; sed si per lucem oppugnassent, ascendissent levissime; sed lux summa, et lux vera hoc nolebat concedere: non est virtus neque vigor ubi manet nequitia: hic probatum manifeste dum fugit Guynedotie turba. EXPLICIT.

IX.

¹Vita Sancti Kebii.²

INCIPIIT VITA SANCTI KEBII, EPISCOPI.

Sanctus Kepius unus fuit ex bonis servis celestis patris, cujus festum colitur in octavo die Novembris, scilicet sexto idus Novembris. Ortus autem fuit de regioni Cornubiorum, inter duo flumina, Tamar et Limar; cujus pater Salomon fuit Erbin filius, filius Gerenit, filius Lud; pater ejus vero princeps milicie fuit, ipse in scola nutritus fuit.

Beatus vero Kepius septennis erat quando incipit legere; postea vero fuit in regione sua per viginti annos; deinde ivit in peregrinationem Ierosolimam, adorare sepulchrum Domini, postea fuit apud beatissimum Hilarium episcopum Pictavensem, ibi fuit per quinquaginta annos, ubi illuminavit cecos, et leprosos mundabat, paraliticos et mutos insanos et demoniacos sanavit. Postea accepit gradum episcopalem ab Hilario episcopo; deinde admonitus est ab angelo Domini ut remearet ad suam propriam; ibi fuit per parvum spacium. Rogatusque est, itaque ut venit quatinus rex esset Cornubiorum, et noluit accipere potestatem hujus seculi presentis. Postmodo dum exivit in propriam suam cum decem discipulis suis, hiiscum discipulis Maelaue, Libiau, Peulan, Kengar, et reliqui.

¹ Ex. Cott. Lib. Brit. Mus. VESPASIAN A. XIV.

² Wallice, *St. Cybi*.

Postea pervenit Kepius usque ad regionem Ethelicheaun, et erat Ethelic rex vivus in illo tempore. Decendit Sanctus Kepius in medio prati sui, et tetendit tentorium suum illuc. Et misit Ethelic quendam virum videre qui essent homines qui descendunt in prato suo; revertens vir ille ad Ethelic, et dixit ille, "Monachi sunt," Et confestim surrexit Ethelic cum omni familia sua ejicere monachos de terra sua; et protinus cecidit Ethelic de equo suo in via, et statim mortuus est equus ejus, et cecus fuit Ethelic statim et tota familia ejus. Tunc Ethelic prostravit se in faciem suam, deditque corpus et animam suam Deo, et Sancto Kepio; et statim per orationem Sancti Kepii, sanati sunt viri Ethelic, et ipse, et equus ejus. Deinde Ethelic tribuit in perpetuo Sancto Kepio duas ecclesias, quarum una Lankepi vocatur, altera autem Landaverguir, et ibi dimisit Kepius parvum digiti sui cymbalum varium. Tunc Sanctus Kepius benedicens Ethelic regem, egressus est inde ad civitatem Meneu Sancti David, et ibi moratus tribus diebus et tribus noctibus.

Inde transfretavit Hiberniam, ad insulam Arum, in qua quatuor annis mansit, et in honore Dei omnipotentis ibi ecclesiam edificavit. Consobrinus autem ejus Kengar erat senex, cui Sanctus Kepius emit vaccam cum vitulo suo, qui alium cibum propter senectutem suam manducare non poterat; et ibi discipuli ejus fortiter terram coluerunt. Quadam die itaque contigit quod unus de discipulis Sancti Kepii, Maelauc nomine, ad ostium cubiculi Crubthir Fintam fodere terram exiret; videns autem Crubthir Fintam, iratus venit ut prohiberet illum, et ait, "Noli fodere terram in ostio cubiculi mei." Inde Sanctus Kepius et Fintam exierunt pariter ad abbatem insule Arum, qui Enna vocabatur, et pacificabat illos; factum est autem quodam die ut vitulus vacce Kengar pergeret in messem Crubthir Fintam, et venerunt discipuli Crubthir Fintam, et tenuerunt vitulum, et alligaverunt eum ad arborem magnam. Misitque Sanctus Kepius unum ex discipulis suis ad Crubthir Fintam ut solveret vitulum, et non solvit, sed adhuc Crubthir

Fintam in sua iracundia perseverabat; Sanctus Kepius vero oravit Dominum ut vitulus ad matrem suam veniret, quia senex Kengar pene mortuus erat propter inopiam lactis, quia sine vitulo vacca illa nichil lactis impendebat. Exaudivit Deus deprecationem Sancti Kebii, et mirabiliter vitulum ad matrem suam, cum arbore illa cui alligebatur, et cum radicibus suis, dimisit. Tunc Crubthir Fintam deprecatus est Dominum, ut fugaret vel deleret Sanctum Kebium de insula Arum, quia Deus amavit eum; et venit angelus Domini in sompno ad Sanctum Kebium, dixitque ei, "Vade de hac insula ad orientalem plagam." Cui Sanctus Kepius respondit, dicens, "Deleat Deus Crubthir Fintam de insula hac." Dixitque angelus, "Sic erit."

Inde venit Sanctus Kepius ad australem plagam regionis Mide, et ibi quadraginta diebus, et quadraginta noctibus permansit; et edificavit ibi ecclesiam, que usque hodie ecclesia magna vocatur Mochop. Audiens autem Crubthir-Fintam quod ibi Sanctus Kepius habitaret, venit et dixit ei, "Perge ad alium locum, mea est adhuc ista terra." Tunc Sanctus Kepius tribus diebus jejunavit, ut Deus ostenderet ei quid inde ageret. Dixitque angelus Sancto Kepio, "Perge ad Orientem." Fecitque Sanctus Kepius ita, et venit ad campum Bregh, et ibi permansit septem diebus. Audiens autem adhuc Crubthirfintam adversarius ejus, venit ad eum, et dixit Sancto Kepio, "Perge ad alium locum." Tunc Sanctus Kepius dixit, "Deprecor Deum omnipotentem ut ostendat michi quid faciam." Cui dixit angelus, "Perge ad dextralem plagam." Fecitque ita, et venit ad regionem Vobyun, et ibi moratus est duodecim diebus. Adhuc Crubthirfintam secutus est eum, et dixit ei, "Kepi, perge trans mare." Tunc Sanctus Kepius iratus, dixit ei, "Omnes ecclesie tue in tantum sunt deserte, ut nunquam tres ecclesie inveniantur canentes ad altare tuum in Hibernia insula."

Tunc Sanctus Kepius misit discipulos suos ad silvam; ut inciderent materiem lembi; statim etenim inciderunt, et edificaverunt eum; factoque lembo venit Crubthirfintam, et

ait illis, "Intrate in lembo sine corio, si servi Dei estis." Cui respondit Sanctus Kepius, prophetico responso, dicens, "Mirabilis Deus in sanctis suis, Deus Israel ipse dabit virtutem et fortitudinem plebi sue, benedictus Deus." Et dixit Sanctus Kepius discipulis suis, "Ponite lembum super mare," ac illi posuerunt, et ingressus est Sanctus Kepius cum discipulis lembum carentem corio, et confestim tempestas valida in mare venit, et timuerunt valde discipuli ejus, et fortiter Sanctus Kepius Deum rogavit, cujus rogatione divisit Deus scopulum in duos, et prosiluit lembus sursum inter duos scopulos; demumque applicuerunt Monie insule. Tunc ibi Santus Kepius baculo suo percussit rupem, et confestim manavit aqua.

Inde Sanctus Kepius venit ad locum, qui dicitur Cundab, et ibi aliquanto spacio moratus est dixitque cuidam ex discipulis suis, scilicet Caffo, "Perge, aporta nobis ignem." At Caffo ad domum cujuslibet fabri, nomine Magurn, perrexit, et interrogavit Magurn discipulum, "Unde venis?" Discipulus respondit, "A magistro meo Kepio, veni." Interrogavitque Magurnus eum, "Quid vellet." Cui discipulus respondit, "Ignem vellem habere." Et ait Magurnus, "Ignem tibi non dabo, nisi in sinu tuo portaveris." Dixitque Caffo, "Pone ignem in sinu meo." Et posuit Magurnus, et confestim reversus est Caffo ad magistrum suum Kepium, portans ignem positum in sinu suo, et non combustum est saltem fimbria de cocula ejus.

Tunc Mailgun rex super Gwenidocie provincias regnabat; quodam die contigit quod ad montana, venandi causa, exiret; videns autem capram, molossum suum instigavit, ut occuparet eam; tunc capra ad Sancti Kepii casulam, refugii causa, velociter cucurrit; et dixit Sanctus Kepius ad discipulum suum Caffo, "Recede a me, non possumus esse simul." Et venit ad oppidum, quod dicitur hodie Merthir Caffo, et ibi occiderunt Rosiur pastores Caffo; et ideo maledixit beatus Kepius pastoribus Rosiur cum domina sua. Et invenit capra refugium, et secutus est eam Rex Mailgun usque ad casulam Kepii, et dixit ad eum rex, "Dimitte capram."

Et ait Kepius, "Non dimittam, nisi dederis ei vite refugium." Dixitque rex iracundus, "Si non dimiseris, ejiciam te omnino de ista terra." Et ait beatus Kepius, "Non est in tua potestate ut ejicias me de ista terra, sed in potestate Dei est; sed tamen dimittam tibi capram istam, si immolaveris Deo omnipotenti, et mihi totam terram, quam circuerat ante molossum tuum." Et ait rex, "Libenter immolabo." Et dimisit Sanctus Kepius capram, et secutus est molossum illam per totum promontorium, et reversa est ad casulam Sancti Kepii iterum. Et postea ortus est conflictus inter regem Mailgun, et Sanctum Kepium; sed non poterat resistere servo Dei. Et ideo contulit castellum suum Deo omnipotenti, et agio Kepio in perpetua elemosine oblatione, et ibi dormivit cum Christo cum magno honore sexto Idus Novembris.

Venitque multitudo angelorum, et duxerunt sanctissimam animam ejus ad celum in consortio patriarcharum, prophetarum, in unitate apostolorum, et evangelistarum, in unitate martyrum, et confessorum, in unitate virginum, et omnium sanctorum justorum, in unitate ecclesie celestis ubi est dies sine nocte, tranquillitas sine metu, gaudium sine fine; ubi sunt septem res eternales, vita sine morte, juvenus sine senectute, letitia sine tristitia, pax sine discordia, lux sine tenebris, sanitas sine dolore, regnum sine commutatione. Beati sunt qui habitant cum Abel, et Enoc, et Noe, cum Habraham, et Ysaac, et Jacob, cum Mosse et Aaron, et Josua filio Nun, et cum duodecim prophetis, et cum duodecim apostolis, et cum omnibus sanctis ab initio mundi usque in finem, cum viginti ordinibus angelorum, cum Patre, et Filio, et Spiritu Sancto, in pace et letitia, et in puritate, et juventute, sine fame, et sine nuditate, cum habundantia totius corporis, sine ullo malo, circa regem juvenem, largum, pulchrum, eternum. Rogamus Deum omnipotentem ut mereamur possidere illam beatitudinem per intercessionem beati Kepii in secula seculorum. Amen.

X.

Vita Sancti Paterni.²

INCIPIIT VITA SANCTI PATERNI, EPISCOPI.

Christus filius Dei vivi, tertia Trinitatis divine persona, coeternus, et consubstantialis Patri et Spiritu Sancto dedit hoc preceptum ecclesie, ut affectantius provocaret hominum mentes ad religionem, pollicendo illis geminam mercedem, id est, hic centuplum et vitam eternam in futuro. Lucas vero evangelista, discipulus Sancti Paul apostoli, medicus corporis et anime, hoc preceptum ob communem Christianorum salutem scripsit; talis autem est sensus istius precepti, “ Qui propter regnum Dei accipiendum omnes affectus conterserit, et omnes seculi divitias luxusque calcaverit, multo plura in presenti recipiet quam a fratribus atque consortibus propositi sui, qui ei spirituali glutino colligantur, multo graciorem etiam in hac vita caritatem, recipiet; hanc siquidem caritatem, quam inter parentes ac filios atque germanos, et conjuges, et propinquos, sive societas copule, seu consanguinitatis necessitudo conjungit, satis brevem constat esse, ac fragilem; Qui igitur propter regnum Dei temporalia spernunt, etiam in hac vita ejusdem regni gaudia certa fide degustant, atque in expectatione prime celestis omnium pariter electorum sincerissima dilectione fruunt.

¹ Ex. Cott. Lib. Brit. Mus. VESPASIAN A. XIV.

² Wallice, *Padarn*.

Ex quibus est Sanctus Paternus episcopus, qui terrenam hereditatem derelinquens, ac auxilium visitans summum regni celestis fieri heredem atque civem concupivit. Qui gente quidem Armoricus fuit parentibus autem nobilibus ortus est, Petrano scilicet patre, matre vero Guean, qui uno conventu utentes, genuerunt Sanctum Paternum. Postea vero se sempiterno Deo servicio dedicaverunt; nam Petranus illico Letaviam deserens, Hiberniam expetivit. Graciosa itaque apparuit nativitas Sancti Paterni, per quem pater ejus sanctus effectus est, et mater ejus famula Christi effecta, religiosam vitam duxit in eternum; convenienti igitur ordine a Deo previsum est, ut sicut Christus ex summo patre, Deus de Deo, lumen de lumine ortus est, ita Paternus Sanctus ex sanctis parentibus nasceretur. Illico enim ut natus est ille Christum sequi elegerit. At Paternus mox ut sensit aliquid rationale in mundo, interrogat matrem, cum qua derelictus fuerat, quem patrem habuisset, viveret, an non, aut si viveret, ubi erat, et cur alibi morareret, ac non potius in propria hereditate mansitasset. Cui lacrimando mater respondit, "Pater tuus quidam vivit, et plus Deo quam mundo; perrexit autem hinc ad Hiberniam, ubi jejunit, orat, vigilat, meditatur, miseretur, dormit in psiathico, genuflectit alto Domino quot diebus quot que noctibus." Tunc adolescens spiritu Sancto desuper flante confortatus, ait, "Quo ergo modo in meliore potest filius vivere quam boni patris imitatione, nam si rex sit, patrem illum imitari in regimine filius appetit; itaque moriar, si non assequar patrem meum per semitas quas elegit."

In illo tempore Corus ecclesiasticus monachorum, Letaviam deserens, Britannie meditabantur oras appetere; nam sicut hiemale alvearium, arridente vere animos extollens, et augende populi prudenter insistens, aliud primum precipuumque foras emittit examen, ut alibi mellificet; ita Letavia, accrescente serenitate religionis, caterva sanctorum ad originem unde exierunt, transmittit sub ducibus Hetinlan, Catman, Titechon. Hac etiam provocatus fama sanctus juvenis Paternus cinxit se cum ceteris in exilium, non segnior

sne oribus, sed quanto junior tanto in laborando ferventior, etatem suam in religiosis moribus transcendebat. Itaque conveniunt omnes chori, ad transnavigandum Britanniam unanimiter petentes; mox Paternus quartus dux cohortis efficitur, non postulacione sua, sed consobrini ejus videntes illum preparare ad culmen perfectionis, statuerunt, dicentes, “Quum Deus prefecit te in moribus, oportet ut preesse debeas in populis ad exemplum vite.” Prospero igitur navigio, omnes clerici oras insule Britannorum tenent; Paternum secuntur octingenti quadraginta septem monachi, capit Sanctus cum sanctis locum in ecclesia, cognomento Mauritana, ubi Sanctus Paternus postea miraculo honesto claruit.

Edificavit itaque mox ibi monasterium; postquam autem edificavit templum, ac monasterium, sub economo, et preposito et decano statuit, reminiscitur sui patris. Benedicit fratribus, licenciam accipit. Hiberniam navigat, patrem visitat, invicem resalutant, gratias summo Deo Christo agunt, tandem simul sedent. At tunc temporis in Hibernia reges duarum provinciarum discordant, vastationes ab invicem oriuntur, rapiuntur prede, domus cremantur, consurgunt bella, cadunt fratres, terra ad interneccionem et solitudinem desolatur. Tandem misericors Arbiter orbis solita misertus providentia, causam insperate pacis, ad episcopum cujuslibet civitatis ecclesie per angelum suum mittit, et ait, “Nisi uterque exercitus vultus Sancti nuper ex Britannia venientis viderit, nunquam placabuntur ad invicem reges maliciosi.” Extemplo legati mittuntur, Paternum honorifice aduocant, exercitus convocantur, Paternum in medio statuunt; gratia vultus ejus diaboli propelluntur; pax perpetua inter utrasque provincias oritur, eterna unitas nascitur a Deo; ut in signo unitatis hominum, cadant ligna provincie in casu lignorum alterius provincie.

Tunc omnes Dominum magnificent in servo suo Paterno, ac omnes benedicentes, dixerunt, “Sit semper tibi signum pacis, per quod clarescat nomen tuum in terra dum vivas, et post mortem, quod impletur in munere Cerirguen.” Tanta

namque utilitas baculi istius est, ut si qui duo discordantes sint, per ejus conjurationem pacentur. De Christo autem dicitur, "Quod bonus pastor agnoscit que sint ejus oves," secundum quod preceptum, Sanctus Paternus, fratres quos in Britannia relinquerat, in memoriam reducit. Valedicit patri, benedicitur a patre, Britanniam adiit et fratres incolumes corpore et animo invenit. Inter quos Nimanauc nuper advenientem repperit; qui in Letavia post Paternum vivere non valens, ad oram maris venit; quondamque petram invenit, in qua stetit, et ait, "Si Domino Deo sint placita que meditor, et si vere sanctus est Paternus, ille quem assequi volo, surgat petra et natet equora, solidentur unde, obduret pelagus ne mergat lapidem, vehar ad dominum incolumis ducem Sanctum Paternum." Dicto citius mirabili navigio maritimam ecclesiam in oris Britannie petit; salutatur a fratribus, suam historiam narrat, Dominum Deum omnes una voce magnificent in sanctis suis, qui humile votum Nimanauc implevit, et virtutem summi sancti sui manifestavit, id est Paterni. Tunc Paternus monasteria et ecclesias per totam Cereticam regionem edificavit, quibus duces statuit, idem Samson, Guinnius, Guipper, Nimanauc. Sanctus igitur Paternus lampas in doctrina et opere effectus est per totam Britanniam.

Interea Mailgun rex borealium Brittonum, australes Britannos ad bellandos et subjiciendos visitans, cum forti exercitu adusque ostium fluminis Clarach venit; ac quum ipse semper temptator sanctorum aderat, duos precones se precedere jussit, ut Sanctum Paternum aliquo malicioso modo temptarent. Dicebantur autem Graban et Terillan. Illi nequiter sciscitantes, venerunt ad proclivum Clarach, fiscos musco, et glarea implent, thesauros regales assimilant ad Sanctum apportandos, custodire hos mandant, dum rex prospere revertatur; Sanctus annuit, deponi jubet, illos inveniendos esse sicut relictos fuerant affirmat. Rex preterit, precones secuntur, pacifice revertitur rex, pacatis Britannis. Et misit precones malignos ut temptarent Sanctum; tunc celeriter cellam adeunt, fiscos attollunt, interiora eorum ex-

interant, muscos et glareas deponunt, proterve exclamant omnes regis thesauros furti raptos, et pro eis glareas et muscos esse immissos; Sanctus e contra respondit, ut dimissos ita fore inventos. At illi ruinam totius celle minabantur, si non thesauri redderentur; a rege autem antea per totam Britanniam edictum fuerat ut omnis mendax aqua ferventissima deprehenderetur. Tunc in fervore spiritus jubet Paternus aquam in eneo calefacere, donec efferveret; hoc subito impletur; Paternus suam manum illico in aquam ferventissimi ardoris misit, que deposita alba ac frigida ut nix apparuit. Mox coguntur precones ut manus suas in aquam mittant; mox manus exuste maliciam mentium declarant; et extemplo precones toti combustivam finiunt; anime in speciebus corvinis alveum advolant, quod nomine alterius usque hodie vocatur, id est, Grabani.

Tunc rex ipse Mailgun in sua statione cecatur oculis, infirmatur corde, genibus titubat, se moriturum confitetur propter reatum sue nequitiæ in Sanctum Paternum. Illico rex Paternum adiit, cui genuflectit, indulgentiam petit; ac Sanctus Paternus indulgentiam dedit; rex illum remunerat quantitate agri, id est, ab ostio fluminis Retiaul, sursum versi donec confinium amnis Clarauch in capite tangit; et per longitudinem ejusdem amnis ad usque mare prolongatur terminus. In illa hora rex sanatur oculis, vegetatur corde, genibus subsistit; pacabiles ab invicem recedunt, Sanctus Paternus et rex, Deus autem in Paterno, Paternusque in Deo per hoc miraculum.

Cum hec aguntur, celestis nuntius ad Sanctum David in Rosina Valle, Christo Deo servientem, venit, et ait illi, "Surge et vade in Ierusalem, ut ibi ordineris; adde tibi duos condignos comites, qui pariter ordinentur, id est Paternum et Teliau. Mox David ad illos misit; illi nec mora venerunt; perrexerunt pariter trans barbaras gentes, gratiam linguarum accipientes; nam essent viri unius lingue, unumquemque hominem propria lingua in qua natus fuerat, alloquebantur. Pervenerunt tandem adusque Ierusalem; ibique predicant nobilissima post apostolos predictione; postea per

impositionem manus primi archiepiscopi ordinati sunt. Illi tres Sancti muneribus ditati sunt; Paternus quidem duplici munere ditatus est, baculo videlicet, et tunica ex toto contexta. Reversi sunt feliciter; diviserunt Brittanniam in tres episcopatus suos, nisi postea malicia tyrannorum turbaret.

Cum autem Paternus esset in ecclesia requiescens post tantum laborem marinum, deambulabat quidam tyrannus regiones altrinsecus, Arthur nomine; qui quodam die venit ad cellam Sancti Paterni episcopi. Et dum Paternum alloqueretur, aspexit tunicam, quem confossus zelo avaricie, petivit ut sua fieret; respondens Sanctus, ait, "Non habitu cujuslibet maligni hec tunica condigna est; sed habitu clericatus." Ille baccando monasterium exivit; iterumque indignando revertitur ut tolleret tunicam contra comitum sanctorum consilia. Unus autem discipulorum Paterni videns illum in furore revertentem cucurrit ad Sanctum Paternum, et ait, "Tyrannus qui hinc antea exivit, revertitur insultans, subjiciens plantis terram placat." Respondit Paternus, "Immo absorbeat eum tellus." Cum dicto statim terra aperit sinum sue profunditatis; absorbetque Arthurum adusque mentum; qui illico agnoscens suum reatum, incipit Deum pariter Paternumque laudare, donec veniam petens, terra illum sursum emitteret; ab illo loco Sanctum flexis genibus poposcit indulgentiam, cui Sanctus indulsit. Paternum sibi sempiternum accepit patronum, ac sic discessit.

In illis diebus Caradauc, cognomento Bretbras, trans terminos etiam Brittannie, regnum suum dilatavit; et ad Letaviam veniens, illam cepit imperio. Armorici autem venerunt ad illum, dicentes, "Nisi Paternum nostratem ad nos prevocaveris ex Brittannia, non nos placabiles poteris invenire." At Caradauc deambulans per circuitum regni sui tandem venit adusque istam civitatem, qua tunc incolebat Sanctus Paternus. Hec autem terra antequam Paternus veniret, Campus Heli dicebatur, nunc autem metropolis Sancti Paterni dicitur; nam viginti uno annis istas tres ecclesias in arcta penitentia incoluit, hoc est septem in mari-

tima, septemque in media illa, nomine Crucis Agam, ubi Grabanum et Terillannum vicit; ac septem ultimis post episcopatum, soli Deo in theorica vivens. In ista magna sua ecclesia mansit Caradauc, itaque obnixis precibus, illum rogitat ut tandem ad documentum Letavie pergeret. At Paternus per apostolicum preceptum potestati resistere nolens, consensit pergere; innuitque regi, ut leges in eternum permansuras ecclesiis suis statueret. Illico verbum regis sequitur, dicentis, "In tempore quidem meo sint ecclesie tue, seu insula maris magni, dicoque ego, qui sedeo in summa cathedra regni Brittanorum, ut si quis rex, aut filius regis, aut dux hanc legem irritam fecerit, aut brevientur dies ejus, aut ejus genealogia nec numeretur in terra, aut sempiternum infernum possideat." Et respondit universus populus, et exercitus regis, et omnes Sancti discipuli Paterni, AMEN.

Sanctus igitur Paternus valedicens fratribus suis, quos hic ad regendas ecclesias suas reliquit, et confortans illos ne in tribulationibus suis deficerent, sed in omnibus Dominum per illum semper rogarent, ad Letaviam pervenit, ubi multa a falsis fratribus pertulit; nam mox ut illuc pervenit, fama illius totam Letaviam implevit. Tunc autem Samson, quem precipuum in sanctitate omnes Armorici magnificabant, perambulabat parrochias, ut ecclesie omnium sanctorum Armoricorum census episcopatu ejus, et tunc et postea solverent in eternum. Contigit autem ut deveniret ad vicina loca urbis Guenet, juxta quam Sanctus Paternus episcopus monasterium edificaverat; tunc unus monachorum, Samson maligne scrutans, ait Samsoni, "Mitte ad Sanctum ex Britannia nuper venientem, ut probes ejus humilitatem, et manda eum nuntio ut quocunque statu sit, quando veniet ei nuntius, eodem inexcusabiliter ad te properet." Samson autem consilium simpliciter accipiens, ac nullam stropham in illa sentiens, nuntium misit. Nuntius autem nec mora ad Sanctum venit Paternum indutum ocrea et caliga in uno pede invenit, altero nudo manente, servus nuntiat legationem per suum modum; Paternus autem futura previdens,

non distulit, vadit ad consilium; maliciosus ille monachus, auctor mali consilii, Paternum semi-vestitum pedibus subridet; qui illico arreptus demonio, in terram cadit. Moxque Samson causam intelligit, hoc est, quod auctor nefande temptationis in Sancto Paterno extiterat; ac tunc pacifice salutatur, indulgentiam petit, datque Paternus, fatigatum sanat, diabolum pellit, honoratur Dominus in Sancto Paterno.

Tunc etiam statuit Sanctus Samson, ut quamvis omnes episcopatus totius Letavie censum Sancto Samson redderent, episcopatus tamen Sancti Paterni liber ab omni homine fieret. Et quicumque hanc legem irritam faceret in ecclesiis Sancti Paterni, et in possessionibus earum Letavia et in Britannia, eisdem maledictionibus quibus rex Caradauc eum damnavit, pereat. Et respondit universus chorus clericorum Letavie, AMEN, AMEN.

Urbs autem Guenet, sedes episcopatus Sancti Paterni est, in qua Petrus apostolus unam ecclesiam tenet; nam per iussum commendavit, ut excepta sola aula, Caradauc honor semper illius urbis, et nomen, et fama, dedicaretur Sancto Paterno. Post hec tanta statuerunt sancti septem episcopatum totius Letavie, ut convenirent in uno monte, et confirmarent suam unitatem in perpetuo mansuram. In qua synodo, Paternus multum ab invidiosis, et falsis fratribus fatigatus, confirmans unitatem suam cum precipuis sex sanctis, et ille septimus, secundum numerum septiformis gratie extans; timensque ne per intolerantiam illorum aliquo ullo tenui modo irasceretur, Letaviam deserens, Francos adivit; ibique in Domino obdormivit XVIIo kalendarum Maii mensis. Nam tres illius solemnitates Armorici colunt; hoc est istam diem kalendarum Novembris, quando unitatem perpetuam statuit cum sex precipuis sanctis Letavie, et diem sui obitus, et diem quo ordinem episcopatus accepit, id est XIIo kalendarum Julii mensis.

Post obitum autem Sancti Paterni, Letaviam autem fames invasit; nam trium annorum spacio post mortem illius, nec ros, nec pluvia de celo per totam Letaviam descendit. Inquirunt omnes causam penurie et tanti caumatis; invene-

runt tandem quod Sanctus Paternus injuriosis, et falsis fratribus afflictus deseruisset Letaviam; consilio inuito, perrexerunt omnes ad locum sepulture ejus apud Francos. Destinatur quod ut honorifice secum transportarent reliquias ejus, quod implere non valuerunt; nam etiam unum ex ossibus ejus totus exercitus transportare non poterant. Turbati sunt itaque, nesciebant quid facerent; tandem quidam nobilis ex urbe Guenet intervenit, et dixit, "Dum viveret Sanctus Paternus, a me postulabat semper aream meam, ut ibi fundamentum sue ecclesie statueret, quidem itaque privavi illum sua petitione dum viveret, hanc post mortem donabo; surgat itaque, sumat honorem, petitionem accipiat." Cum dicto scrinium reliquiarum a terra sustollunt; faciliter etiam duo vel unus portant, ad Letaviam veniunt, reliquias in ymnis et canticis spiritualibus in area nobilis superdicti honorifice sepeliunt.

Ita factum est ut sicut templum Salomonis in area horrei Jebusei honorifice edificatum est, sic templum Christo amabile in area illius nobilis circa reliquias Sancti Paterni edificare statuerunt Armorici. Et edificata est alia civitas apud Francos, ubi primo sepultus fuerat; in urbe itaque Guenet expectant reliquie ejus diem judicii feliciter; anima autem ejus in celo letatur in unitate novem graduum celestium; in unitate sanctorum episcoporum, confessorum, et apostolorum, in unitate eccellente omnem unitatem, id est, in unitate Trinitatis, Patris, Filii et Spiritus Sancti. Precamur itaque summum Sanctum Paternum, ut quemadmodum ille feliciter vivit in celis, ita et nos per intercessionem illius habitemus in celestibus regnis per infinita secula seculorum. Amen.

Incipit Possessio agrorum Sancti Paterni Episcopi.

Presente igitur Patriarcha Jerusalem, successerunt tria regna dextralia Brittannorum sub tribus episcopatibus trium sanctorum; regnum Seisil consecratione ecclesiarum, et impositionem graduum ecclesiasticorum, et confirmationem episcopalis baptismi, oleumque crismale, et omnia debita episcopalia ab episcopatu Sancti Paterni accepit. Regnum

autem Rein hec predicta jura ab episcopatu Sancti David accepit. At regnum Morgant a Sancto Eliud episcopalia debita suscepit; itaque tercius episcopalis locus est apud dextrales Britannos civitas Sancti Paterni episcopi. Quomodo autem oblatum est proprium territorium Sancti Paterni, predictum est in miraculo, quod egit Sanctus Paternus contra Maelgun.

Quodam vero tempore dum incolerit Sauctus Paternus Episcopus cellam suam, contigit ut quidam ministrorum ejus necessario monasterii silvas visitaret, qui incidit in latrones, occisus est, illo autem non revertente, dubitaverunt ecclesiastici viri cur moram faceret sanctis; sed causa morarum illius divulgata est adusque aures pontificis Paterni. Quod audiens, et silvam adiens, vocavit ministrum suum proprio nomine, dicendo, "Responde Reaus magistro." Tunc caput revulsum a cadavere, respondit, "Hic assum Domine," Cum qua voce, pervenit episcopus ad locum responsionis, ubi vidit sejunctum a corpore caput ministri; ac elevatis oculis in celum, benedixit totum cadaver; cum benedictione beati viri conjuncta sunt caput et corpus, surrexitque minister vivens. Ambo egerunt gratias in miraculo Christo; fama autem suscitationis ejus pervenit ad satrapam, dictum nomine Eithir; qui commotus virtute miraculi, adivit episcopum, inquires, "Mei sunt malitiosi interfectores tui ministri; et ne ultio divina per commotionem tui animi me anticipet, veniam peto; et ut placabilem mentem tuam ad me efficiam; partem agri elegantissimi dicabo tibi sine repetitione census alicujus hominis; hoc est ab aggere Liulnum inter duos amnes, hoc est Retiaul et Peit, usque ad oram maris." Cui Sanctus Paternus indulgentiam dedit, ac prenuntians, "Antequam finias vitam tuam, Domino placebis, et in cimiterio loci istius honorifice depelieris, ubi solempnitas apud hunc chorum in eternum celebrabitur, quem vocitant vulgari nomine fuit Eithir map Arthat."

XI.

Vita Sanctæ Winfrede.²

INCIPIIT VITA SANCTÆ WINFREDE, VIRGINIS ET MARTYRIS.

Quanto opere regis archanum operire salubre est, tanto pere Dei magnalia non revelare tormentuosum est; quamobrem quicquid de beata Wenefreda, favente Deo, nobis traditione veterum, manifestatum est ad laudem ipsius Dei, et ad virginis sue merita diclaranda, utpote dignum est inchoandum. In diebus igitur quibus Catuanus super Venedociae provincias regnabat, strenuus quidam miles trium duntaxat possessor villarum, nomine Teuyth, Eylud filius, in Tekeynglia manebat. Quarum prima Abelityc, secunda Maynguen, tertia Guenphennaun appellabantur. Huic Teuyth propago non fuit data, filia sola excepta Wenefreda nuncupata; hæc statim ab ineunte cepit etate sponsum adamare celestem, hominesque transitorios respuens, sibi soli suam dicavit virginitatem. Quod illius genitor comperiens, ex parte sollicitatur mestus, ex parte exultabat, gratulabundus. Sibi enim inerat mestitia, eo quod prole carebat, illa sola excepta; et quod quidem gravius ferebat ad servandum in posterum patrimonium viro illa nubere renuebat; e contra vero gratulatio inerat sibi suam prolem Dei se subdere dicioni; ejus gratie causa proposuit heros liberabilibus artibus suam tradere satam. Dumque in tali existebat propo-

¹ Per Elerium Britannum Monaehum Anno 660, aut Robertum Salopiensem anno 1190.—Ex. Cott. Lib. Brit. Mus. CLAUDIUS A. V.

² Wallace, *Gwenfrewi*.

Incipit uita

scē Wenefrede uirginis & martyris.

Per Clerum Britannum Monachum.

Quanto ope regis archidiaconi
An^o 660
aut Roberti
Salopie
ensem an^o 1140

non reuelare tomem uoluit.
Quis nobrem quicquid de
beata Wenefreda fauente
dō nobis Editione ueterum
manifestatū est: ad laudem
ipsius dei & ad uirginis sue
merita declaranda ut pote
dignum est inchoandum.

In diebus q̄ quibz̄ katuamus
sup̄ uenedocie puuntias reg-
nabat: strenuus quidam mi-
les sum diuitiarum possessor
uillarum. nōie tētyth eylud ^{-ful}
filius. in teke ynglia manebat.
Quarum p̄ma abeluyr. sc̄da
maynguen. t̄cia guenphen-
un appellabantur. Huic tē-
tyth ppago non fuit clara: filia
sola excepta Wenefreda nūp̄m-
pata. H̄ statim ab inuente ce-
pit etate sponsum ad ama-
re celestem hominesq̄ tran-
struos respiciens sibi soli snā
dicauit uirginitatem. Quod

sito, beatus Beunonus pro superfluitate filiorum, Selym mansione sua privatus, in domo descendit ipsius; quem heros bene literatum atque religiosum animadvertens, de sua eum consuluit nata, sibi ejusdem votum enucleans. Perpensis itaque prorsus militis elogiis, Beunonus inquit, "Si Deo tuum in manu mea commendes predium, tecum hic habitabo, divina lege tuam instruens genitam." Ad hæc Teuyth, "Domine, si hoc in mea potestate constaret, nemo me avidius tale quid patret; sed nunc, Serve Dei, nisi nimium diu tibi videatur, te hic morari desidero, quoadusque de talibus regis responsum recipiam." At ille, "Carissime fili, progredere teque Deus procedat quo tuum reperias negocium." Teuyth igitur a domo sua egrediens, domo regis, domini ejus palatium petiit, illum obnixè interpellans, ut sibi fateret, quod de suo patrimonio deliberaret. Ille refert, "O vir venerande, nequaquam mihi vel tibi sortitur tuum sequestrare rus a provincie communionem, ne sibi sit inutile, vel mee necessitati: sed harum quarumcunque villarum trium eligeres ad divinum officium tibi libere annuo si placitus fueris, mihi que reliquas."

Audito itaque regis responso optimo, domum repedavit, quicquid a rege audierat, Beunono referens, "Ergo si mecum manere desideraveris," ait, "ad Dei ministerium, ubi tibi videatur opportunius in meo elige patrimonio." Beatus Beunonus inquit, "In Beluye solitudine mihi mansionem delibero." Quod et ita factum est. Beunonus igitur cum Teuyth patrocinio suum fixit tugurium in convalle, que Britonum lingua Sechnant appellabatur; ecclesiam parvulam ibidem struxit, in qua missam celebrabat, erudiens divina cotidie pagina virginem Wenefredam. Siquidem Teuyth domusque ipsiusque cotidie missarum officia adibant ubi Beunonus celebrationem categorizabat.

Ea tempestate accidit quadam die dominica, Teuyth cum uxore ad missam existere audiendam, Wenefredamque in domo ejus genitoris cunctatam fuisse, causa secum ferendi misse necessaria, ignem videlicet et aquam cum sale. Interea Karadauc, Alauc filius, regali stirpe ortus, venationem

ferarum fatigatus, domum appropriavit, potum querens nimirum, erat enim sitiens; ad quam, ubi pervenit, quo ville possessor erat interrogavit, secretum enim aliquod habebat, quod sibi denudare gliscebat. Puella igitur in domo sola existens interrogavit primus ocius occurrit, eumque eleganter salutans, ad audiendum Beunoni in missa predicationem parentes suos esse dixit. Caradoco itaque nimphe faciem candore roboreque confectam intuente, ipsamque totam forma et vultu idoneam admirante, illius cor in sui concupiscentia cepit diffusum exardescere. Deprehendensque illam solam in domo absque alterius testimonio, sitim obliviscens pro amoris magnitudine, intulit ei. "O carissima virgo, meis adquiesce consiliis, mecum procorum familiaritatem patrando; te enim vehementer concupisco." Ad hæc virgo, "Domine mi, quale elogium est hoc viri tam ingenui ut tu, ad ancillam tam degenerem uti ego; iterum, Domine, nequaquam hoc agere queo, desponsata sum enim alteri viro, cui ad presens nubere debeo." Audiens hæc, Caradocus furore repletus, ait, "Dimitte insulsa hec frivola nugatoria loqui, et mecum commisceri consenti; michi nube, et ego te uxorem ducam". Videns igitur puella viri animum in emulationem commotum, ad industriam se vertens ne viri opprimeretur violentia, ait, "Concede mihi, Domine, vestiarum meum intrare, ut ornata vestibus decenter tecum possim aptius commiscere; linquam enim, ut necesse est, ministerium michi injunctum, et juxta vestrum ero arbitrium."

Respondit puelle Caradocus, "Si nulla tibi inerit mora, mihi nimium non videbitur te aliquantulum operiri." Accepta igitur licentia, per thalamum vallem celeribus adivit passibus puella, cupiens quam citius se a viri abesse conspectibus; Caradocus itaque videns se virginis industria delusum, furore repletus, cum calcaribus fortiter punxit equum, puellam querens comprehendere. Puella vero virum precesserat quousque ad monasterii ostium pervenerat, pacis tutelam a Deo et Beunono assequi desiderans. Cumque suum infra limen voluit figere pedem vir eam framea anticipavit, ejus abscidens caput. Quod parentes sui intuentes

in extasi aliquamdiu detenti sunt; et ad se reversi, lacrimis maduerunt miserandis. Beunonus quoque perniciem hanc conspiciens mestitiam per maximam irritatus est; altareque relinquens ocius ostium adivit, scire volens quis hujusmodi peregisset cedem. Erectis oculis contemplatus est Karadocum cruentum adhuc cum gladio in manu sanguinolento stantem; animadvertens istud a Caradoco fieri, eum in eodem loco maledixit, statimque in conspectu ejus ille liquefactus est ut ab igne cera. Deinde Beunonus ad cadaver revertens, caput ictu gladii intus projectum, corpori de foris jacenti coaptavit, Deum obnixè interpellans illud vivificare corpus ne gauderet super illo inimicus. Et mox cum prece corpus cum viribus resumpsit animam, cicatrice nisi exili in cervice non apparente; area vero sanguine ejus infecta crepuit, torrensque fons ibidem iriguus scaturivit. Cujus lapides usque in hodiernum diem, utpote in die prima, sanguinolenti videntur; mussa etiam ut thus odorat, et diversis languoribus medetur.

Beunonusque itaque aspiciens Deum propter eam hujusmodi peregisse miraculum, sibi in audientia parentum suorum, inquit, "Soror mi, hunc Deus tibi destinavit locum; meque oportet alias tendere, ubi Deus mihi providerit per Bendmare, mihi autem circa hunc diem unoquoque anno hoc facito, casulam mihi dirige de vestro opere proprio." "Domine mi," inquit, "hoc tibi impendere meo non extat molestum cordi, sed permaxima mihi videtur difficultas, id qualiter ad te pervenerit, ignoro enim quo habitaveris." Cui sanctus, "De hoc tibi absit sollicitudo, saxum extat in medio fontis rivo, supra quod meas consuevi ruminare preces, superpone huic in constituto termino casulam, et si mihi advenerit, adveniat." Sic ab invicem post benedictionem mutuam disgregati sunt. Beata vero Wenefreda in supra dicta heremo multis diebus suam peregit vitam, utpote Beunonus sibi consulerat. In annis quoque singularibus, in Johannis Baptiste vigilia, casulam hoc modo Beunono transmittabat. Super saxum illam aptabat; saxum vero ipsam interius et exterius siccam cum fontis fluctibus labans,

usque in mare deferebat, et sic per mare ad portam Sachlen usque ad Beunonum. Ita Beunonus virginis donum omni anno accipiebat. Huic casule virginis ob meritum tanta virtus inerat; quod ubicumque Beunonus foret hanc indutus, nec pluvia humectari nec pilus ejus posset vento moveri: Talis rei eventu, Beunonus casulam Siccus agnominatus est.

Eo tempore, ut memorant, Romam petiit, visitandi causa sanctorum apostolorum loca, ut ibi in præsentia reliquiarum sanctorum se totam Deo devote offerret. Quo peracto, ad desertum pristinum repedavit. In diebus illis, totius Britannie sancti ad sinodum Wenefredi concionabantur; ad quam aliis sanctis, etiam beata Wenefreda ascendit; ibidemque omnibus ritu sinodali religiose institutis, videlicet, ut sancti qui antea disparati singillatim vivebant, nullam habentes regulam nisi voluntatem; postea gregatim convenirent in locis ad hoc congruis, et eorum conversationem sub prioribus provectis sibi prefectis emendarent. Unde contigit beatam Wenefredam undecim virginibus esse preelectam, ut vite, et sancte conversationis exemplum ab ea exciperent. Quanta scientie eloquentia hæc virgo prefulserit, non est nostre facultatis edicere; sermones quippe elogii ipsius melle dulciores, lacteque niditiores in sensibus audientium reputabantur. Unde et ab omnibus publice Candida Wenefreda prenominata est; candore enim sophie eloquebatur, et confirmiter degebat. Locus, quidem, quo cum virginibus conversata est, Gurtherin vocatur; quo etiam post vite dormitionem cum consodalibus virginibus, VIII kalendas Julii sepulta, requiescit in Christo, cui est honor, et gloria in secula seculorum. Amen. **EXPLICIT VITA SANCTÆ WENFREDÆ, VIRGINIS ET MARTYRIS.**

INCIPIUNT MIRACULA EJUSDEM. Quedam incolis cognita vel visa digna relatu decrevimus, a die, quo manare fons cepit, ubi martiris sanguis defluerat; miraculum seculis inauditum, dictu mirabile stupendumque auditu in medio fontis ebullitu inerat; lapilli videlicet tres limpidissimi cum fontis scaturigine ascendentes et descendentes more artano-

rum a jaculatore projectorum de sursum et deorsum sibi ad invicem obviabant. Sicque multis annis duravit; tempore vero Dacorum in Tekeynglia, sub Britonibus subjugatorum, femina quædam infausta ad fontem descendit, que lapillos specularans, sibi precludere eorum avitate accensa, unum arripuit et illico reliquorum utrique evanuit; deinde domum regressa, instanti morbo correpta est, et infra paucos dies defuncta est. Confessa tunc ante obitum, lapillum reddidit, sed quod prius gestum est omnino latuit. Nec mirum fratres quique lapides martiris potentiam suo approbant testimonio, cum legimus sanctos patres illis in testimonium lapides tulisse.

Contigit etiam aliquando quod vir furto increpatus super fontem, qui sacraria ecclesiæ martiris perjurium perpetuit; sed qualiter beata virgo presumptoribus illicite assentit tempestive innotuit. Caper enim jam esa in ventre furis orriclum balatum protulit, et sic illum reum esse patuit, "O res satis horrenda quod rationali animali cum testamento denegatum est, hoc a bruto, et quod magis est insolitum jam comestito reseratum. Nec ambigandum est quia Dominus propter sanctos mirabilia faciat, cum ipse in sanctis suis omnino est mirabilis. Diebus quinetiam Francorum in eadem terra ultio digna a Deo facta est per eandem martirem. Matrona namque quedam emulationis zelo ducta adversus ancillam, eam verberibus acerbis discerpebat, et furiose illam ad virginis ecclesiam fugientem tutele causa verberando instabat. Miscella vero ad templum veniens ingredi temptans, ostium reperit firmiter pessumdatum, et antea infra basilicam tutelam sperans tum ignorat quid agat, ostium tamen adhesit, sed materia ejus dilacerationi minime perpercit. Prospiciens profecto martyr Domini vim sibi illatam est, condolens pudori suo, et misere compatiens, extemplo a Domino impertivit vindictam. Captiva igitur diu laniata sub pedibus prostrata, tandem ut Deus voluit, surrexit et domine sue sibi incumbentis maxille caput suum impulit; quo impulsu gena a compage disjuncta, gulaque retorta ad aurem alteram; sic usque ad obitum deformis permansit.

Dignum nempe fuit ut qui a flagris ante suam suffocationem cessare noluit, usque ad corporis et anime disgregationem, a corripiendo eam non desisteretur. Sic sit qui non verentur Dei et sanctorum tabernacula, implentur facies eorum ignominia.

Item diverso temporis intervallo, pacis jure ubique per patriam violato, Francis atque Gualensibus se ad invicem oppugnantibus, predones innumeri de Venedocia totam Tekeyngiam depopulantes, octo sacrilegos ad depredandum etiam virginis Wenefrede habitaculum cum villa direxerunt. Qui accelerantes, etiam jumenta templi parieti alligata secum diripuerunt; sed diu inde non gratulati sunt, enim vero morte horribili infra breve spatium inficiati sunt. Sed et principes iniquitatis, qui illud indiderunt, priusquam annus circumvolutus fuit, nece nefaria affecti sunt. Quid dicam vobis, "Vix unus de tanta multitudine evasit, qui vel eorum comitatus tantum tenuit; et quum zelus domus Domini comedit eum, dejecti sunt dum allevarentur."

Illis iterum diebus quidam ejusdem ecclesie diaconus, cum sacris signis in collo suspensis protectionis occasione, de vico quodam parochiæ suæ decimam in equis domum asportans; ac usque infra metas fundi martyris perveniens, casu incidit latrones, qui nullam martyri vel ejus sacris reverentiam deferentes eum spoliaverunt, et cum exuviis eum ut pro Deo, vel pro martyre sua sui propitiarentur implorantem secum ire compulerunt. Verumptamen sibi longius abducto, ex nutu Dei et martiris, menti incidit, ut fugam iniret. Inita autem ab ipso latronum duce pedetentim investigatus; denique vero eodem querente illum apprehendere ruina perperditus est, et in crure lancea propria perfossus, nervos amisit femoris dum cedere nescit. Et sic uno castigato in corpore, reliqui omnes correpti sunt mente, et diaconus Deo et martyri pro impensa sibi liberatione grates persolvens, cum rebus domum salvus reversus. Quamquidem immittit angelum Dominus in circuitu timentium eum, et eripiet eos. Quibus autem non est timor Domini et sanctorum ante oculos eorum invenitur, iniquitas eorum sibi ad odium, et in verticem ipsorum descendet.

Ea nichilominus tempestate, miles quidam Francus ejusdem fundi possessor, super rivum fontis molendinum dimeciens, aqua stagnare cepit. Cernens autem miles aquam ad saxum Beunoni erumpere, quod forte suberat, stagno in medio rivo; precepit ut in stagno poneretur, sed quanquam centum juga boum admoverentur a loco sane non resurgeret; tam enim immobilis extitit, ac si fixis radicibus evelli nesciret; postremo vero miles operarios suos id fecte agere opinans, eos iterum atque iterum compellit; ac putans se solummodo pede posse lapidem evolvere, ira animi permotus, saxum pede impegit. Sed statim reflexis nervis in poplite et obduratis, dum vixit claudus effectus est. Eodem quoniam temporis decursu uxor ejusdem militis ausu temerario ipsam fontis crepidinem ingressa, quod proprie infirmorum est, ibi illicite se balneavit; ast id impune sibi non fuit; sterilis enim usque ad finem vite permansit, unde pre omnibus doluit. Equum quippe fuit ut qui in hereditatem martiris venientes, ejus sanctuarum illicite polluerunt, omnibus postmodum in eorum circuitu forent illusio et derisum sub sanationem et obprobrium. Talibus et his mirabilioribus infinitis miraculis contra pravos virgo Domini claruit. Que omnia si literali memorie traderentur, tempus deficeret citius quam copia faudi. Hec vero ad castigationem scelestorum ne aliquod nefas in jure virginis facere oblectent, ista sufficiant; quia alias ad sulcandum aratrum nostrum est et provehendum, scilicet ad virginis beneficia erga egros revelanda.

Tempore quoque Francorum, in eadem regione quidam dives eger multam pecuniam habens, sed non semetipsum, audiens famam virginis, devectus vehiculo illuc quantocius tetendit; qui ad memoriam beate virginis perveniens, facultate sua tota ecclesie et egenis erogata, seipsum pauperem reddit, nichil amplius in mundi deliciis oblectans, sed in Domino confidens. Deinde se tertio in fontis unda loto, et tertie noctis vigilia in ecclesia cum orationibus finita, mirum in modum audires, ibi tunc in pedibus, et in cruribus, et in brachiis ingens baratrum, que antea a nativitate turpiter curva, et ad nates contracta, jam ossa sua rectam compagum

locationem distendebant. Putasne videres illic tunc letam astantium cohortem, et gratulantem Deo et virgini. Videres utique, "O quam justa recompensatio qui se peculiali substantia destituerat corporis proprii, substantiam sensibus integram viribusque idem recepit, quod dilexerat distribuit, quod semper affectarat invenit. Et sic qui usu pedum carens vehiculo venerat, pedibus utens plane et perfecte incolumis recessit.

Vir quidam pro delictis penitentia ductus, ferreis ligaminibus per multos annos circumclusus, brachiis ferri rubigine miserabiliter corrosis, ad idem sanctuarium devenit; peractaque ibidem nocte, cum vigiliis et orationibus, diliculo ad fontem perexit. Eo porro manus lavante, atque brachia protensius infra fontem extendente, vise sunt sibi due manus delicate a lacertis suis vincula dissolvere. Quis, fratres, tum ibi virginem presentem dubitat; vir profecto ab ecclesia ad fontem exiens ligatus, a fonte vero ad ecclesiam rediens dissolutus gratulando Deo et martyri sue; pro signo eadem vincula ibidem suspendit que multis annorum lustris illic pendere visa sut. Perpendite viri, perpendite mulieres, quam venerabiliter, et quam reverende hec virgo Domini, et martyr omnibus est excolenda, que tam patenter ad se clamantibus subvenit. Nec est omittendum quod circa limphaticum ad se venientem ad manus vix tractum agerit; quamquidem transactis vigiliis, et ablutionibus in fontis fluctibus, ita illum ab humore superfluo allevavit, quod nichil nisi ad humane nature competit temperamentum remansit. Epilencius equidem nihilominus manum martyris sensit; ductus namque ex more ad basilicam, ibi noctem vigilando et orando peregit; mirabiliter ei contigit passio, namque bis eum invasit, sed in utraque vice nil prevaluit; in crepusculo etenim sibi epilenciam adesse sensit, atque in templum festinanter cucurrit; invocato vero nomine Domini et martyris a presbiteris super eum, confestim malum quod inchoaverat eum dereliquit; alia die diliculo morbo in eum grassante, in fontem projectus est, et de reliquo nunquam eum aggressus est. Similiter duo pueri fratres, eadam infirmitate

eos invadente in fonte projecti omnino sanati sunt. Sed et alii hujusmodi multi et innumerabiles asserunt namque virginem hanc egritudinem virtute meritorum suorum maxime delere quamvis et alias abstergat. Calamitosior enim nulla est quam hec que sensum perdit, cor corrodit, animam pene evomit, cerebrum discutit, linguam comedit, spumat, stridet, membra aduncat, se totam discerpit, et quia sic est, maxime ad hanc curandum intendit.

Mulier etiam quedam puerum quendam, filium suum mutum a nativitate, ad memoriam beate martiris secum attulit. Que celebratis rite solemnibus vigiliarum, vi eum fonte perfudit, et aquam mos misit, filium suum verba recta promentem, et vestes rogantem audivit. Quo viso, astantes Deum et martirem glorificantes mirantur, et matri congratulantur. Alia quoque vice venientes quidam consociati juvenes contracti una, in fontem descenderunt, sed uni tantum, quia firmus confisus est, salus attributa est; hoc quidem descenso, membris suis se distentibus, strepitus tam horribilis ab eo editus est, ut juxta vel procul positorum hunc audiencium aures tinnirent. Virtus enim Domini cum a se precibus sanctorum exiit nequaquam latere novit. Quidam preterea puer membra sua sibi deputans, inania quia erant, ob mortua virginis largitudinem molitam statim adeptus est, ipsa namque precibus naturalem ei membrorum omnium redintegravit statum. Quidam insuper cecus natus, in tabernaculo martyris ritu celebrato, ad fontem abiit, et lavit, et vidit, et gratias egit. Pueri necnon duo, calculo laborantes, virginem petentes digestionem naturalem consecuti sunt; quorum alter privatus ibidem egritudinem, continuo debilitatus est muse prophecie carismate.

Ad modum horum plerique vermibus usque in medullas corrosi opem virginis cognovere, enimvero extinctis vermiculis sani repatriavere. Nonnulli mentis inopes immunis spiritibus vexati, dentibus dissecantes quoque vana profantes, in vinculis vix adducti, domum inde remeavere plenaria seipsos regentes ratione. Frequenter quoque febrici-

tantes ad ejus gratuitatem pietatem excubantes, sacri fontis fomento a febribus cujuscumque generis eruit; multociens-que hec virgo benignissima ydropicos contemperat, paraliticos reformat, podagricos reparat, melancolicos curat. Nec minus sciasim removet, cancrum eradicat, dilnoim enervat, emorroim extirpat; quinetiam tussim obstinatum excludit, ventris tortiones et fluxiones repellit, menstrua obstrusa sterilitatis dissolvit, sanguinem superfluum, et immoderatum obstruit. Quid enumerando pauca cuncta explicare tempto; tot et tanta sunt virginis beneficia, quod eorum infinitas numero explicare repudiat. Sed ut breviter cuncta perstringam, omnibus languidis, morbidis, egris qualicumque infirmitate detentis, martyris hujus suffragium erga Deum pura fide poscentibus, pie et benignissime, atque omni dilatione procul remota, extimplo subvenit, atque eos sensibus ac viribus utriusque hominis ad plenum investit.

Nec lethee oblivionis silentio recondendum est quod post expulsionem Francorum a tota Venedotia, de fonte ejusdem virginis constat factum. Fons siquidem martyris trium dierum spacio, lacteo liquore emanare visus est; verum primo illorum dierum diliculo, colorem lactis verum et saporem servat. Sacerdos namque a matutinis in ecclesia martyris ejusdem, ipsi fontis pavimenti cominus, rite celebrantis, summo mane egrediens, et tale quid comperiens, portando secum lagenam accurrit velociter, et impletam accurate custodivit ac diligenter. Denuo accelerans cum spongia ut hanc etiam impleret, liquor jam nitorem aliquantulum diminuerat. Sic per tres dies paulatim lac veri coloris cum sapore detrimentum paciens, habitum priorem obtinuit. Et ne quis existimet ventorum turbine, aut pluviarum intemperie hoc accidisse, sciat non breve tempus ante, et post, etiam tunc absque ulla elementorum commotione fuisse. Et nullatenus inde debet oriri hesitatio vel dubium, quia et hoc sepius venisse ab indigenis est auditum. Liquore quidem a presbitero recepto infirmis ubique transmissio et potato, opem quam virgo agere consuevit etiam hos sanando illis prestitit. Et bene fons illius lacteus atque dulcis saporis apparuit; quo

candida Wenefrida prenominata blandam, lenem, mansuetam, mellitam, piam, benignam, propiciam, dulcem, misericordem interpellantibus se ostendit.

Vilipendendum nullo modo est quod adhuc per hanc virginem circa puellulam actum est. Vesperacente quadam die, homo cadaver puelle exanime secum ad martyris umbraculum bajulavit, ut sepeliretur. Videns autem sacerdos noctem supervenire, humationem illius usque in mane distulit; corpus frigore letali rigidum sudario obvolutum, institis oblitum relinquens infra ecclesiam valvasque firmiter observans, Intrans vero presbiter ecelsiam summo diliculo ad celebrandas vigiliis ex more, puellam jam juventem ab institis et sudario penitus dissolutam, clunibus et palmis pro debilitate adhuc super aream, repente omni mortis signo carentem, et se hospicium et cibum rogantem invenit; et gratanter Deo et martyri gratia reddidit. Quid mirum si exanimis ad vitam prece sua revocat, qui defuncta denuo revixerat. Memorie est revocandum quod ad sceleratorum correptionem supra omisimus.

Duo profecto clerici in diversis temporibus infra virginis mapalia sacrilegium perpetraverunt; quorum alter manuum librum auferens statim cum furto deprehensus est; et quia dignus est operarius mercede sua, verberibus multatus est. Reliquus vero missalem codicem furans, omnibusque ubique pro precio offerens, neminem reperit qui secum mutaret. Denique quidem nutu Dei retroveniens, et sacrilegium ulterius abscondere non pervalens, quia promeruit suspensus fuit. Qui facit mirabilia solus hec miracula propter virginem et martyrem suam Wenefredam, vel ad remedium indulgentium, vel ad castigationem impiorum non cessat operari Deus, qui in Trinitate perfecta vivit et regnat unus per omnia secula seculorum. Amen. EXPLICIT PASSIO SANCTE WENEFREDE VIRGINIS ET MARTIRIS, VIII. Kal. Julii.

APPENDIX.

I.

Buchedd Catrin Santes.¹

BUCHED SEINT Y KATRIN.

Arglwydi, gwarandewch, a dyellwch yr hyn adywedaf ywch, o'r wry vendigeit, a elwir Seint y Katrin. Merch oed hi y vrenhin Constantinobyl, yr hwn a elwit yn Lladyn Alexander. Yr honn a dechreuawd o'e hyeuengtith wassanaethu Duw. Ny dywawt kelwyd eiryoet, ac nyd oed oet arnei, namyn deunaw mlwyd, pan vfudhaawd ygwasanaeth Duw, ac morwyndawt y Duw.

Yn Alexandria yd oed vrenhin a gassai Duw a'r Seint yn vawr; Maxen y gelwit, ac agafas emelltith Duw ar Cristnogyon. Ac ef awnaeth gwled uawr, ac aorchymynnawd y bawp o'e wlat dyuot yno y aberthu o'e dwyweu ef, ac neb ny delhei attaw y dodit ygkarchar. Y rei kyuoethawc adoethant yno, ac anregyon mawr gantunt, a'r rei tlawt a hanregassant ef herwyd eu gallu. Yn y wlat honno yd oed vorwyn wry, a elwit Katrin; ac ny deuei hi y wassanaethu ef, nac y wneuthur aberth y eu dwyweu; ac ynteu a erchis heb o hir dwyn y vorwyn attaw ef, ac wynteu ae dygassant hi, a'r gwr drwe hwnnw adechreuawd dywedut wrthi. "Ha

¹ Allan o ysgrif yn y Llyfrfa Brydeinaidd, a nodir Titus, D. XX11.

vorwyn dec," heb ef, "y bwy y credy di, mi aorchymynnaf ytti gredu ym duw i, ac ony chredy, megys y crettwyf inneu yn y ffyd a dilyaf y Apolin, a Theruagawnt uchel, mi abaraf dy dinetha heb ohir, ath grogi mal lleidyr, neu dydodi ygkarchar kadarn hyt na welych nath draet, nath dwylaw, os y Iessu y credy di."

"Mi agreedaf," heb y Katrin, "y vab Meir, yr hwn arodes eneit a bywyt a synnwyr a nerth a grym y mi; y hwnnw y credafi, ac ef a enrydedaf, ac yndaw ymae vyggobeith; vygcorf a elly di ylad; mi agreedaf hagen o'm callon yn yr Arglwyd a dichawn llad yr eneit a'r corf." A Maxen alidyawd yn vawr pan dywawt hi o Duw, ac yna y gelwis ef rei o'e wasnaethwyr, ac erchi udunt doddi Katrin ygkarchar, a'r vorwyn a garcharwyt; ac eissoes Duw arodes trugared idi, arodi ryw oleuni yn y yttoed yr eol oll yn olen; yr egylyon adoethant ywaeret, a ryw lawenyd awnaethant yr vorwyn, hyt nat oed vn dyn yn y byt a allei y dywedut, na challon y vedilyaw, nac ysgolheic y ysgruennu. "Morwyn Duw, nac ofynha di namyn cret yn gadarn, y mae dy le wedy y arlwyaw rac bron Duw, ac yno ydodir coron am dy ben di."

Maxen a elwis y wyr attaw, ac a ovynnawd kyghor udunt, pa delw y gallei ef troi medwl y vorwyn y wrth Duw, a gwassanaethu Apolin y duw ef. Ygyghorwyr aerchis idaw anuon yndiannot yn ol yr athrawon goreu o'e wlat, o dilechtit ac astronomi, megys y goruot ar y vorwyn. Yr athrawon adoethant hyt yno, a Maxen a dywawt wrthunt val yd oed y vorwyn ffol, a elwit Katrin, ni chredei o'e duw ef; "Or gellwch chwi y goruot hi, mi arodaf ywch digawn o eur ac aryant." Yr athro kyntaf adoeth yno, adywawt wrth y vorwyn heb ohir. "Tidi," heb ef, "adyly dechreu, kanys oth achaws di, ydoetham ni yman, ac y kawssam ni lavr mawr, ac o achaws hynny y dylly di dangos dy synhwyre, ac o dyna gofyn yn synhwyr ninheu." Y vorwyn adywawt dan owenu, "Yn wir ydywedafi ytti. bychan yelotuo-rafi chwi, kannyt atwaenawch chwi vy Duw i, achany's dilyafi dywedut ohanaw ef, gwrthodwch chwi awch keluydyt yrdaw ef."

Yna y dywawt yr athro, "Merch ydec," heb ef, "ybwy yeredy di, paham y gwrthody di yn dwyau ni, ateb ym heb ohir." "Mi agredaf," heb hi, "y vn mab Meir, a anet o'r Wry lan heb pechawt, a heb folineb, ac heb gymyse yndaw o drwc, ac a odefawd agheu kadarn dros yn pechawt ni; athrwydau ef yn rydhawyt ni o boeneu uffern. ac ydeuwn y'r llewenyd brenhinawl, yr hwn ny deruyd vyth." Yna y dywawt yr athro. "Yn awr y clywafi folineb; heb ef, "kymryt o Iessu knawt heb" pechawt, a heb folineb; yn erbyn dylyet yw hynny, bot mab yr wry, ny allei hynny vot vyth, a gallu kaffel hynny heb pechawt," "Kelwyd adywedy," heb y vorwyn, "achanys o vab y dywedy di, bychan iawn yw dysynhwyr, Iessu adoeth o'r Yspryt Glan, ny wnaeth Duw anedigaeth, o Veir y ganet ef. Iessu adoeth trwy Yspryt Glan atei hi, megys y mae ysgriuenedic yny gret, ahwnnw yssyd hollalluawc, ac ny oes dim aallo vot yny erbyn ef, Paham weithyon na alleu ef y eni o'r Wry, ateb ym bellaeh," heb hi, "athro kelwydawc."

Hwnnw a atebawd trwy lit mawr, ac o v Reid y gallei ef dywedut rac llit. ac yna ydywawt ef. "Mi a brofaf," heb ef, "nat oes wirioned yth ateb di. ot yttiaw megys y dywedy di, Duw yssyd dyn, a Duw yssyd vab, pa delw y gallei vab Duw varw, na godef agheu marwawl, ny dichawn ef marw gan iawn kanyt oes agheu yn y anyan ef; os marw vyd dyn ny dichawn ef godef agheu megys Duw, na dyuot yn vwy gwedy bei varw. Pa delw y dichawn dyn goruot agheu. os Duw ynteu a vu varw, cam oed hynny," heb ef. "ac yn erbyn anyan yd wyt yn dywedut, ac yn erbyn dylyet Duw neu dyn ydichawn ef varw. Areit yw yvot ef ae yn duw ae yn dyn. kanny dichawn ef vot namyn yn vn o honunt."

Pan deruynawd ef y ymadrawd. hitheu a atebawd mal morwyn doeth. "Yn erbyn ywirioned y mae dy ymadrawd di," heb hi, "wrth na mynny gredu, ny chredu di vot yn wir adywedaf i bot Iessu yn Duw ac yn dyn; or mynny di wybot y wirioned, gwaret ysyberwyt yssyd yth gallon, kannyt oes wirioned ygyt athi, dyret ti yn disgybl y mi," heb y Katrin, "a mi a baraf ytt wybot y wirioned." Yna y dy-

wawt yr athro, “Mi a gredaf,” heb ef, “yr Yspryd Glan, ac yr Mab, ac y Duw hollgyuoethawc, ac awrthodaf Vaxen druan.” Yr athrawon ereill a gredassant megys hynny. A Maxen heb ohir a beris llosgi yr athrawon; eissoes Duw a dangosses y drugared ef, ny medawd dim or tan arnunt wy, nac ar eu dillat; yr egylyon adoethant yno, ac adugas-sant yr eneideu hynny geir bron Duw. Ac yno y dodet coron am ben pob vn o honunt. Ac yna dywawt Maxen wrth Gatrin. “Ha vorwyn dec,” heb ef “cret ti etto ym kyvreith i, a mi ath gymeraf yn wreic ym, amyvi avyd brenhin, athitheu yn vrenhines, a mi abaraf wneuthur delw yn y dref a elwir Alexandria, o eur oll, yn gyffelyb y duw, aphwybynnac a el y fford yno, wynt a uvydhaant itti. ac val hynny yth enrydedir.” Yna yd atebawd y vendigeit Gatrin, “Yd wyt yn ynuydu,” heb hi, “yr Arglwyd a garaf i, ac ny pheidyaf ay garyat ef yr dim bydawl; gorwac oll yw dy ymadrawd di, ymadaw o honaf i. a'm Harglwyd, yr hwn yssyd gryawdyr nef a daear. y gwr drwc ysgymyn, teilwg oedwn ym llusgaw wrth vygerogi.” Ac yna y llydyawd Maxen yn wawr, ac y gelwis y wasanaethwyr attaw, adywedut wrthynt,” Kymerwch yr ynvyt hon, a rwymwch hi wrth bren, a maedwch hi a gwial, yny debyckoch y marw.” A'r gwyr drwc hynny ae maedassant hi, yny reddawd y gwaet allan ym pob lle ar y chorf, mal y redei y dwfyr y gaeaf; ac yn y yttoed y chnawt gwyn hi yn velyn, megys y violet.

A Maxen a dywawt yna wrth Gatrin. “Gwrthot heb ohir Vab Meir, ac onys gwrthody, ti agolly dy vywyt.” Yna y dywawt morwyn Duw, “A druan ynvyt y dywedy di, vym poen i, am dolur yd wyf yn eu diodef yr karyat Duw; yn-wir y dywedaf ytti. mellyssach yw gennyf wynt no'r mel, ar llefrith melyssaf.” “Kymerwch hi,” heb y Maxen, “a dodwch y mywn carchar kadarn, hyt na chaffo hi na bwyt na diawt.” Ygcarchar a dodet hi, ac eissoes Iessu, Mab Meir, ny adawd y wasanaeth uorwyn heb gof, ef a anuones y egylyon attei, y rei a rodassant y ryw lewenyd, hyt nat oed vn dyn yny byt a allei dywedut y llywenyd hwnnw, a'r

digrifwch, na challon y vedylyaw, nac ysgolheic y ysgri-uennu meint y llewenyd hwnnw, a'r digrifwch, a wnei yr egylyon y Gatrin; a'r llewenyd hwnnw aglywei Borffir; ac ynteu aeth at y frenhines, ac adywawt idi y llewenyd a glywei ef yn yr eol; ac yna yd aethant yll deu yndirgel trwy obeith da yn Duw. ac ny wydyat Maxen urenhin dim oe mynetyat wy. Yn y geol y gwelynt wy oleuat, hyt nat oed hawd yd dyn nny byt oll dywedut ydecuet ran y kerdeu, a'r didanwch, a'r llewenyd, a oed yno; ac yna y galwassant hwy ar Gatrin, morwyn Duw, ac y dywedassant."

Neur droes yn calonneu ni oll att Iessu Grist, mab Meir, ac ygkardawt gwedia drossom, a ni a ymwrthodwn a Yol-kyn, a Thernagawnt, ac Apolin, ac agredwn y diodeifyeint Duw, a'e gyuodedigaeth." Ac yna ydywawt y vorwyn, "Y Iessu Grist, Duw trugarawc, creawdyr pob peth, y diolchafi hynny, merthyri vydwch chwy yr y garyat ef, ac nac ofynhewch dim." Ac at Vaxen yd aethant drachefyn, Maxen, y gwr drwc hwnnw, aberis dwyn Kattrin rac y vron ef, ac aberis y phoeni o lawer amryw boeneu. "Maxen," heb y vrenhines, "Cam mawr ydwyd nny wneuthur a Chatrin yr credu o honei y Duw, ac yr Iessu yr hwn awnaeth pob peth, Tad, a Mab a holl gyuoethawc yw ef, a truan a Vaxen cam ydwyt nny wneuthur, yn enryded yr Tad mawr a Meir y vam. ac y Duw hollgyuoethawc yd ymrodafi. A Maxen druan awrthodaf a Theruagawnt ac Apolin. Nyt oes arnafi ovyn dy boeneu di."

Ac yna y dechreuawd Maxen ynuydu, a galw ygwasa-naethwyr attaw, ac yd erchis udunt kymryt y vrenhines, ae maedu a gwial breisc nny vei varw, "A gwedy hynny crogwech hi," heb ef, "herwyd y gwallt, athorrrwch y bronneu ymeith, aphan vo marw na chledwch hi, namyn rydhewch y chorff yr kwn." Pan gogleu Porffir hynny, y dywawt, ynteu, "Maxen, gi taeawc truan wyt ti. achyflawn wyt or dieuyl, dy wreic abereist y hageu. Pa ham druan na leuessit cladu ychorff hi, teilwng oedut ti yth lusgaw." Yna y dywawt Maxen wrth y wyr. "Kymerwch Borffir heb ohir, a dygwch y eneit y gantaw ae aelodeu." A Phorffir a gyuodes

y ar y veingk, ac agymerth yscol yn y law, a phedeir mil a ladawd o wyr Maxen rac y vron. a'r gymeint arall a vrathawd, a Maxen yn edrych. Ac yna yd ofynhaawd Maxen ac y crynawd rac ofyn o debygu y lledit ynteu yn y diwed. A Chatrin pan weles hynny, adywawt wrth Borffir. "Peit a llad, a choffa diodeifyeint Duw yn Harglwyd ni Iessu Grist, mor vvyd y godefawd ef, heb ymlad, heb ymgeinyaw. Os y'r Duw ymynny di dy varw, a bot yn verthir yr Duw. ny dylyy ymlad, namyn uvydhau y agheu." Yna ydywawt Porffir, "Ydwyfi ar y cam morwyn Duw, gwedia drossofi ar Iessu, ac y titheu yd ymrodafi, Arglwyd hollgyuoethawc, a Maxen druan awrthodaf," a'r ysgol yna a vwryawd ef oe law, yny dorres yn drylleu oll. Maxen yna a orchymynnawd llusgaw Porffir a'r venhines, a llad eu penneu. A'r egylyon aduc eneideu y rei bendigeit hynny rac bron Iessu Grist, val yd aethant o'e kyrf. "Dywet," heb y Maxen wrth Gattrin. "Gwrthot ti vab Meir, ac ny cheffy vn drwe ar dy gorf, cret ym dnyweu i, ac ymi, a mi a vadeuaf ytt bop peth." "Mi agreedaf y Duw hollgyuoethawc," heb hi. "yr Arglwyd a wnaeth pob peth, ac or mynny ditheu gredi ual hynny, yna ybydy di vygkaryat i, ac yd ymrodwn y wassanaethu an creawdyr." Maxen aweles yna na mynnei hi dim oe ewyllys ef, namyn credu awnai hi y Iessu mab Meir. y Harglwyd hi. Yg kallon Maxen ydoed diruawr dolur a llit wrth y vorwyn wry; yno yd oed gwr a elwit Cursates, yr hwn a gafas emelltith Duw. "Arglwyd vrenhin," heb y twyllwr hwnnw, "mi a baraf ytt beiryant heb ohir, ac hofynhao hi yn vawr."

Ac yna y gwnaeth ef pedeir rot, a phob vn o honunt yn troi yn erbyn ygilyd, a danned o dur vduint; ac ar y rei hynny y dodet y vorwyn Katrin; aedrychawd parth y nef; ac awediawd ar Duw val hyn. "Y brenhin uchaf, mi a adolygaf yth trugared y'm heneit, ac yr awr hon yd wyf ym hageu, ai ym gwaet ym bedydyr i." Y dynnyon truein drwe adroassant y rodeu yn ebrwyd, eissyoes Iessu vab Meir ny adawd ef heb gof y vorwyn; y egylyon ef a anuones attei, ac adorrassant y rodeu, ac eu dryllyeu llymyon wy o'r truein

agredadun, aladassant deg mil a deugeint, a llawer oc aweles y gwyrtheu hynny, agredassant yr Arglwyd Duw; athrwy Vaxen y llas y rei agredawd oll, ac eu heneideu a aethant y baradwys.

A Maxen vrenhin alidyawd am lad y wyr, ac a vedylyawd, pa delw y gallei ef llad y vorwyn; ac yna ydywawt ef wrth vorwyn Duw ymadrawd geu. "Medylya di, vorwyn de; etto achret ym dwyweu i ac achaws dy decket, ti ageffy dy eneit." Ac yna atebawd morwyn Duw, "Ni thal dim dy ymadrawd di," heb hi, "nyt oes arnafi ofyn dim oth boeneu di kanys o lewenyd tragywydawl yd wyf diogel i, yr hwnn ny deruyd vyth." Y truan Vaxen a dywawt yna wrth y wyr, "Arglwydi, beth agyghorwch chwi ymi, pa delw y dielir y hynuydrwyd ar Gatrín, am na chret hi ymdwyweu i."

Yna ydywawt y gwyr drwe o vn llef, "Dygwch hi ymaes o'r dref y lad yphenn." Ac yna yducpwyt y vorwyn o'r dref allan. ac yd yspeilwyt, a llawer gwreic aoed yna yn wylaw, ac yn kwynaw am Gatrín, morwyn Dnw; vn truan, o'r dynyon emelltigedic hynny, adynnawd cledyf llym, ac a erchis idi estynnu eu phen. "Agwedy hynny," heb ef, "ti agolly dy ben tec."

"Vym brawt ytec," heb hi, "arho ychydic, vn wedi awnafi ym Harglwyd, creawdyr nef a daear. Tat a Mab ac Yspryt Glan, vn Duw yn ysgriuenedic, y brenhin uchaf, mi a adolygaf ytt trugared ym heneit, ac y bop Cristiawn, or agretont ynotti yn gadarn. Mi a adolygaf hyt yr dy enw uchel di, Arglwyd. Yneb a gretto yn diodeifyeint i, ac ae koffao diffyc, y rei hynny, rac eu gelynyon, a rodi trugared oe heneidyeu; a'r neb a del att vy corff i, ac ae keissyo trwy dy enw di, rodi yechyt udunt oe heineu. Y brenhin uchaf yn y Drindawt, dyro ymi waret yr dynyon truein hyn yman yssyd ym poeni; yr dy drugared di, madeu udunt y folineb hwn, kan ny wdant beth ymaent yny wneuthur ymi, a mineu a'e madeuaf udunt; ac ythlaw ditheu, Arglwyd, y gorchymynnaf vy hyspryt." Yna ydoeth agel att Gatrín, ac y dywawt wrthi, "Gennyfi yd anuones Iessu vab Meir y

gannatau ytti oll yr hyn aercheist idaw, dyred heb ohir or boen hon y lywenyd diogel tragywydawl." Yna ydywawt Katrin wrth y gwr truan, "Llad di vym pen i yr awr hon, kanys vy Arglwyd i a anuones attaf i y erchi ym dyuot y'r llewenyd ny deruyd vyth." A'r gwr drwc hwnnw a ladawd y phen hi yna, a llaeth yn lle gwaet a redawd allan, a'r egylyon a dugassant eneit y vorwyn vendigeit y'r nef, a'e chorff agladassant ym mynyd Synai.

Ar neb a del yno y geissyaw gwaret a iechyt, ac a gretont y diodefyeint hi, wynt ae kaffant; a phedeir ffrwt yssyd yn redec trwy y bed hi oe bronneu o olew. Trwy yrei hynny y kafas llawer o wyr a gwraged waret, ac nyt oes neb dyn awypo eu rif; a hynny awnaeth Duw yr di hi; a ninneu adolygwn y Duw, yn iachawdyr ni, trugared y'n heneideu, ac arodho yni ,vywyt yny byt hwn yma. megys y gallom dyuot y diwed da, a charu Duw ae wassanaethu, megys y delhom y llewenyd ny deruyd vyth yr caryat Seint y Katrin. AMEN.

II.

Buchedd Margret Santes.¹

LLYMA Y PROLOC YMBLAYN BUCHED MARGRET.

Y clot, ac enryded, a kyfarws, a daler y dyn glew, gwedy y vudugolyaeth, a ennye; ac a beir y ereill gwneuthur y kyryw lewder, yr kaffel y gyfryw enryded, a'r clot, a'r kyfarws hwnnw wrth hynny, gwedy gwelet o'r ebystyl, ac o lawer o dyston kywir, a gwedy pregethu o honynt, wy kymryt o vab Duw yn hannyan ni ym bru yr arglwyddes Veir. Ac yn yr anyan tyner werydawt hwnnw, diodef o honaw ef yromni, newyn, a sychet, a llafur, noethi, ac eisseu da; ac yn y diwed y brataw, ae werthu y bechaduryet, y rei ay rwymawd ef, ac ae frowyllawd, ac ae bondistawd, ac a boerassant yn y lygeit; a thrwy y gam dystiolaeth ae barnassant y agheu, ac ynteu yn wiryon; a gwedy y gam varnu ef, adiodefawd o gwbyl yn di gwyn, di dryst, y grogi, ae gladu yr goruot ar drigelyn dyn. Sef ynt y rei hynny, y knawt, ar byt, ar kythreul; ac o achaws y vudugolyaeth honno, y kychwynnawd o veirw; ac y mae molyadwy ef y gan yr holl greaduryeit, ac y rodes Duw idaw vywyt diboen, diagheu, yn dragwydawl, ac y drychafawd y oruchelder nef; ac y kyfeistawd y Tat Duw ef ar neillaw, yn ogyfuch ac ef yn vrenhin yr holl greaduryeit, ac yn vrawdwr byw a marw.

¹ Allan o ysgrif yn y Llyfrfa Brydeinaidd, a nodir Tirrus, XXII.

Wrth hynny weithyon, megys y dywetpwyd ar y dechreu, gwedy gwelet o'r ebystyl, a chlybot, a chredu or bobyl ym pob kyfeir, diodeifyeint Iessu Grist, a'e vudugolyaeth a'e ogonyant gwedy y vudugolyaeth, yd ysgoelussaud o seint a santesseu eu bywyd breuawl amserawl yn y byt yma, yr kaffel kytwledychu a Iessu Grist yn y nef; ac wrth hynny, trwy agkreiff mab Duw, yr ymedewis llawer a'r byt ac ae olut presennawl. Ac y doethant yn aghenogyon yr Duw; megys y gwnaeth y confessoryeit, ar rei ereill a beidyassant a phob ryw weithret knawdawl, mal y gwnaeth y gwerydon, ar rei ereill; ny bu digawn ganthunt hynny yn y diodefasant merthyrolyaeth; ac yn y rodassant eu corforoed a'e heneidiau yr Duw. Nyt y gwyr y rei yssyd anyanawl udunt bot yn da eu diodef, ac eu pwyll namyn gwaged a morynnyon a'r meibydon bychein yssyd anyanawl udunt gymryt ovyn, a gadu eu plygu, a goruot arnynt, ac eissyoes drwy rat y Yspryt Glan, wynt a safassant yn dirwyl diysgol yn erbyn gelynnyon Crist, ac agynhalyassant y gret ef hyt agheu.

A chanys un or rei pennaf o'r seint a'r santesseu a dilysaf yn kynnal gret Grist, ac yn diodef merthyrolyaeth yr Duw, vu Vargret santes, megys y mae amlwe y pawb or a vynno edrych, a gwrandaw y moledic vuched hi, agynhullawd, ac a ysgriennawd Theoturus, gwr llawn ffyd a doethineb Duw, a chyfarwyd yn dyfynder yr ysgruthur lan, ac val hyn y dechreawd ef datkanu o'e buched hi.

LLYMA VUCHED Y WYNUEDEDIC VARGRET.

Y Wynuededickaf Vargret aoed verch y Dewdos, gwr breinhawl bonhedic yn y kyamser hwnnw, dyeithyr y vot yn adoli geudwyweu, ac nyt oed idaw ef vn verch, dyeithyr Margret ehun; ffydlawn agen oed hi, a chyflawn o'r Yspryt Glan. Hon yman yn y lle gwedy y geni, a anuonet y dinas, a oed geyr llaw Antioys, mal ar deudec gyrua march odyo y dyscu. Agwedy marw y mam hi, y mamaeth a'e

magawd yn uanolach, ac yn diwydach, no chynt; furueid hagen oed hi, a ther iawn, ac yn y gwir Duw y credei, ac ef yn wastat awediei. Aphan yttoed hi yn dengmlwyd, yn ty y mamaeth, lle y carei hi drigyaw, clybot aoruc hi gwroly-aith y seint yn erbyn agcret, ac eu budugolyaeth, a meint adineuit o waet seint a santessew yny kyfamser hwnnw yr karyat Duw. ac am enw Iessu Grist.

Hitheu bellach yn llawn o'r Yspryt Glan, a ymrodes o gwbyl y Duw, y gwr a'e hamdiffynnawd hi, ac a rodes rat idi ygadw y gwyrdawt a'e diweirdeb, megys y rodes y'r holl werydon, achyn bei bonhedic hi a thec a charueid. kynfuet vu hi, ac na wrthwyneuawd kadw deneit y mamaeth gyt a morynyon ereill.

Ac yn yr amser hwnnw, ydamchweinyawd dyuot Oliuer, pennadur o wlat yr Asia, y dinas Antioys, achaws hagen y hynt oed keisyaw methlu Cristionogion, ac eu dwyn y angcret, a pheri y bawp y fforth y kerdei o vrenhinyaeth y arall adoli y eu dwyweu ef, a thremygi Iessu Grist. Apha le bynnac y clywei ef vot Cristawn o'r lle, yd archei ef a gyuyneu heyrn eu rwymaw. Achyt ac y gweles ef Vargret santes yn kadw deueit y mamaeth, y chwennyachu aoruc, a dywedut wrth y wassanaethwyr, "Ewch ym ar vrys a delwch y vorwyn racko, a gofynnwch idi, a'e ryd, ac os ryd, mi a'e kymeraf yn wreic y mi, a da vyd idi y'm llys, o achaws ythegwch."

A gwedy ydalym o'r marchogyon, a anuonassei y pennadur hwnnw, y dechbreis yn ogonedus Vargret galw ar Iessu Grist, a dywedut ual hyn. "Trugarhaa wrthyf Arglwyd, trugarhaa, achyt a dynnyon enwir naat distryw vy eneit, na cholli vy muched gyta gwyr creulawn. Par y mi, Arglwyd Iessu Grist, digrifhau ynotti wrth dy voli. Naat Arglwyd udunt barnu vy eneit y boen, ac naat lygru vyng cret, na butrau trwy bechawt vyngcorf, ac naat y enwir dybrydwch, ac anoethineb kythrenl. Symut y synnwyr a'r gret arodeist ti y mi, namyn anuon agel attaf ym llywyaw, ac ym dyscu y atdeb yn divwgyll obeithlawn, kanys mal y gwelir y mi, ydwyf megys dauat ymplith bleiden; tebyc wyf y ysper

wan, neu ychedyd rwng crauageu hebawc, megys brithill wyfi gwedy dygwydei mywn rwyf. Kanhorthwya vi Arglwyd; gwaret arnafi Arglwyd, ac nac adaw vi yn dwylaw pechaduryeit."

Ac ual y kigleu y marchogyon, a anuonassit att Vargret, y doethineb hi, ac geireu, ymchoelut awnaethant at eu Harglwyd, a dywedut wrthaw, "Nyt oes ar y vorwn a welsam ni ovyn dy allu di, ac ny wassanaetha hi, ac nyt udfudhaa yth dwyweu di, namyn Duw hollgyuoethawc a adola, a Iessu Grist abregetha, y gwr a groges yr Idewon." Aphan gigleu Oliver y geireu hynny, lliw y deurud asymudawd, ac yna yd erchis ef y dwyn hi rac y vron ef. A gwedy ydyuot, ef adywawt wrthi. "O pa genedyl ganwyf ti, a dywet y'm, a wyt ryd a bonhedic." Margret a wrthebawd idaw, "Ryd wyfi, a christonoges wyf." Yr ucheluaer adywawt, "Pwy dy enw di?" Hitheu adywawt, "Margret ym gelwir i," Ynteu yna adywawt, "Pa gret yssyd gennyf ti?" Margret adywawt, "Mi a gredaf yn Duw hollgyuoethawc, ac yn Iessu Grist, y Vab ef, a'n Harglwyd ni, y gwr agedwis vugwyrdawt i hyt hyn, a minheu yn diuagyl dihalawc."

Oliver adywawt, "Os gwir hynny, trist a wedi y di, ac arnaw y gelwy wrth dy reit y gwr a groges yr Idewon." Margret a wrthebawd, "Dy rieni di agrogassant Iessu Grist, ac wrth hynny neur der ynt wy, efo hagen a bery yn dragywydawl, ac ny byd teruyn na diwed ar y vrenhinyaeth ef." Ac yna y sorres y brawdwr, ac yd erchis bwrw y wynuydedic Vargret y garchar, hyt tra uei ef yn keissaw ystryw a dychymyc, pa wed y gallei ef goruot ar y barnedit hi am ychret a'e gwyrdawt.

Ac wrth hynny, yd aeth ef odyno y dinas Antioys, a oed geir llaw, y adoli y eu dwyweu ef, deillon a mutyon, ac y geissyaw nerth y ganthunt wy y hynny. Ac yn pen yr eildyd yd eistedawd ef megys brawdwr, yn y lle y bydei y varn, ac yd erchis dwyn y wynuydedic Vargret rac y vron ef. A gwedy y dyuot, ef adywawt wrthi, "Trugarhaa vorwyn wrth dy gorff, ath degweh, ath dyner ieuengtitt, gwrandaw di vygkygor i, ac adola vyn dwyweu i, a mi a rodaf ytti

gyuoeth, ac enryded mwy noc y neb o'm holl dylwyth." Margret santes awrthebawd, "Duw a wyr," heb hi, "y neb agroesses vyggwyrdawt i, hyt na essay di vyntrossi i, na'm kyffroi y ar fford y wirioned; yr hon a dechreueis ychadw, a'e chynnal, ac a ymdeeis hyt hyn, kanys hwnnw a adolafi, yneb y kyffry ydaear racdaw. ac y cryn y mor, ac y byd ofnawc y gwynnoed.

Ac yna y dywawt y brawdwr, "Onyt adoly di vyn dwyweu i vygledyf adrywana, ac a veistrola dy gnawt ath esgyrn, a baraf eu llosgi, ac os gwrandawy di vygkygor i a chredu, ac adoli vyn dwyweu i, mi a vydwyn vn eneit, ac vn garyat." Margret yna adywawt. "Neur deryw y mi rodi vyggwyrdawt y arall. megys y kaffwyf gorffowys gyt a'r gwerydon glan. Crist a rodes y eneit a'e gorff hyt agheu drossom ni. A minneu arodaf vy eneit a'm corff yrdaw yn-teu; nyt oes arnafi ovyn dy agheu di, kanys Crist a'm croesses i ac arwyd y lan groc ef." Ac yna yd erchis Oliver vrawdwr o'e geisseit ef. y gwyr a notteynt holi y Cristonogyon, a dilyt arnunt, pa wed y credynt, y drychafel hi yn yr awyr, a'e maedu a gwial meindost. Y wynuydedic Vargret hagen aedrychawd tu ar nef, a dywedut val hyn. "Ynot ti, v'Arglwyd i, ymae vyggobeith i. naat wynt ymgwaradwydaw, naat ym gelynyon vygwattwaru, canys pwybynnac a ymgynhalys a thydi ny watwerir, ac ny waradwydir.

Ac ar hynt, gwedy hynny, y gwediawd Margret yr eilweith val hyn, "Edrych arnaf, athrugarhaa wrthyf, Arglwyd, a rydha vi o dwylaw dynyon enwir, ac o law y kigwr hwn yma rac ar damwein crynu neu wanhau vygcallon rac y ofyn ef; anuon ym vedeginyaeth a iechyt o nef, megys y bo ysgawnach gennyf vy archollen allei vyn dolur, ac ymchoel vym poen yn llewenyd a digrifwch ym." A thra yttoed hi yn gwediaw velly, yd oed y keisseit yn maedu y chorff tyner hi, a'e gwaet yn rydec yn ol y gwial, yn ffrydeu megys dwfyr o fynnawn loew. Ac ygyt a hynny, yd oed y ryghyll ar y lawn llef, yn dywedut val hyn. "Cret yn y dwyweu, Vargret, ac ef ath wneir yn bennaf o'r morynyon." Ac yna pan weles y neb a oed yn sevyll nny chylech meint

y phoen, a meint a ordineint oe gwaet, yd wylasant uch y phen yn dost; a rei o honunt adywawt wrthi. "Margret gwybyd di bot yn dygyn gennym ni gwelet y dihenyd a welwn ar dygorff di, a ryued na wely meint y tegwech ydwyt nny golli o achaws dy agcret. Pony wely di y brawdwr yn dic ac yn irllawn wrthyt ti. ac yn keissaw ar vrys dydistryw o'r byt hwn, a dileu dy gorff o'r daear, cret idaw ef a byd vyw."

Margret a wrthebawd, "Och ar kyghorwir drwe, och ar brawdwr enwir, beth a erchwech chwi y mi, os vygeorffi adihenydyr, vy eneit ageiff gorffwys a llewenyd tragywydawl, ac wrth hynny, iawnach oed y chwi gredu ym gwir Duw, i yneb adichawn agori pyrth paratwys ywch; nyt adolafi vyth awch dwyweu chwi, mutyon, abydeir a wnaeth dynyon ae dwylaw." ac yna y dywawt hi wrth y brawdwr. "O gi digewilyd, gwna di weithredoed dy dat, y mae y mi Duw yn ganhorthwywr, a chyt roder medyant ytti a gallu ar vynkorff i, Iessu Grist hagen a amddiffyn, ac agymer vy eneit i oth law di.

Ac yna yd erchis y pennadur drychafel y chorff hi yr eilweith yn yr awyr, ac agwial llymyon dryllaw a rwygaw ychnawt; ac yna ydrychafawd y wynuydedic Vargret y challon ar Duw, ac edrych yn y nef, a dywedut, "Neum kylchynnawd i gwn llawer, a chynghor mawr drygyawe yssyd ym herbyn. Tydi hagen vym Duw i, edrych vot yn borth y'm, ac ysglyff vy eneit y gan y cledyf deu vinyawe, a rydhaa vy vuylltawt o dwylaw y ki hwn; kadarnaa vi Iessu Grist, a dyro y'm yspryd bywyawl, mal y trywano vyng gwedi yn y nefoed, ac anuon y'm golomen o nef gyflawn o'r Yspryd Glan, a deuet yn ganhorthwy ym, megys y gallwyf cadw vyggwyrdawt yn diuei, ac ymlad tal yntal a'r neb aym erbynyo, a mi. ysgwelwyf vyggelyn yssyd yn ymlad a mi gwedy y dileu a'e oruot. Gorehvyeka di ef, megys y rodych hyder, ac eovynder yr holl werydon y gyffessu ac eadef dy enw di bendigedic yn yr oes oessoed."

Y kigwyr hynn vwyvwy aoedynt yn gordineu y gwaet hi, ac yn dihenydyaw ychorff santeid yn y oruu ar y crewlawn treiswr cudyaw y lygeit ac ael y uantell, kan ny allei edrych

ar yr aruthyr boen honno. Ac velly y gwnai bawp or a oed yny chylech. Ac yna y dywawt y brawdwr, “Beth yw hyn Vargret, ponyt vuydhey di y mi, achyt synnyaw a mi, ac adoli vyn dwyweu, ac or gwyney di hynny, nyt dihenydyir, ac onys gwyney, vy gledyf a veistrollia ac a drywanaa dy gorff di, ath esgyrn a wasgarir ar draws y tan.” Gwynnedie Vargret adywawt, “O enwir digewilyd vawr drygyawc vrawdwr, o thrugarhaa fi wrth vygorf, herwyd dy gynghor di, vy eneit ynheu agyfyrgollir val y teu ditheu, ac rac hynny vygorfi arodaf yboeni megys ycoronhaer vyeneit yn y nef.”

Ac yna yd erchis Oliver y bwrw hi yn y charchar amgylch hanner dyd; ae val ydoeth hi o vywn y carchar, ydodes arwyd croc Crist arnei, ac y gwediawd ual hyn. “Arglwyd Duw,” heb hi, “tidi adospartha pob iawn vrawt trwy dy doethineb di, ragot ti y crynant yr holl oessoed, dy ovyn di yssyd ar bawp, yr meint vo y allu, gobeith wyti ybot diobeith. Y gwir vrawdwr, edrych arnaf, kanys vn verch oedwn i y’m tat, y gwr a’m hedewis, ac wrth hynny, yd adolygaf inneu ytti na’m hadewych. Par y mi Arglwyd welet vyggelyn yssyd yn ymlad a mi.” Y mamaeth hi weithon, a oed yn gwassannaethu idi trwy fenestyr y carchar a’r vara a dwfyr, ac yn gwrandaw ar y gwedieu, ac yn eu kadw yn y challon yn hyspys gofyawdyr.

Ac yna yn dissymwth yd ymdangosses idi o gongyl y carchar, dreic aruthyr, amlyw y wallt, ae baryf mal yn eur-eit a daned heyrn idaw, ae lygeit yn disgleriaw, ac o’e froeneu mwe a than ynkerdet, ae dauawt aoed danllyt. ygkylech ywar, a’e vwnwgyl yn troi, achledyf gwynnyas yn y law, ac arogleu drwe abrynti awnaeth yny carchar, a garym leis gadarn dost adodes ef, a’r tan o’e safyn a oleuhawd yr holl garchar. Ac ofyn praff a gymerth Margret santes pan weles hynny, a glassu mal glasswelltyn a wnaeth, a chryt a gymerth mal dyn ymron agheu, a chrynn awnaeth y holl esgyrn, ac ny doeth cof idi, rac meint y hofyn clybot o Duw ygwedi, ae vot yn dangos idi y gelyn a oed yn ymlad a hi, kanys hynny aadolygassei ar ygwedi. Ac eissoes dygwydaw aoruc Margret ar ben deulin y’r llawr, adrych-

afel y dwylaw yggwedi ar Duw, a dywedwt val hyn. “Duw ny ellir y welet a llygeit knawdawl, yr hwn y cryn yr eigawn racdaw, y neb ygadarnhawys paradwys, ac a ossodes teruyneu y’r moroed. Ti a yspeileist uffern, ti a oruost ar y kythreul. ac a warcheeist y dreic vawr aruthyr, Edrych di arnafi, a thrugarhaa wrthyf, ac naat yr anghenvil hwn argyweddu y mi, yr hwn yssyd heb ohir yn keissaw vy llyngkw.” A thra yttoed hi yn dywedut hynny, y dreic a’e safyn yn llet, a’e kyrchawd, ac adygwydaw arnei, ac a’e llyngkawd; sef awnaeth arwyd y groc adodassei hi arnei, tyfu ynggeneu y dreic a mynet vwyvwy yny holldes yn deu gelwrn.

A chywynna aoruc y wenuydedic Vargret yn didrwc di- asgengoel; ac ygyt ahynny edrych aoruc Margret ar y llaw assw idi, a hi awelei diawl arall, a’e dwylaw yn rwym, ar dal y deulin; a phan weles hi y kythreul hwnnw velly gwediaw aoruc hi val hyn. a dywedut. “Llawen wyfi a goruoledus, Arglwyd Duw kolovyn fyd, Iessu Grist, brenhin divarvawl creawdur doeth, a dechreu y aneiryf o seint ac egylyon, grwndwal kadarn yr holl defnydyeu, yr awr hon y gwelafi vygret yn blodeuaw, yr awr hon y gwelaf llew- enyd vy eneit; llyma vi gwedy rywelet y dreic coch gwedy vwrw ydan vy’n traet y’r llawr; llyma y dryewynt a’e wrynti gwedy enkil, mi awelaf y wenwyn ef a’e gyndared yn enkil ragofi; ac yn troi idaw ef drachefyn, mi awelaf arwyd ygroc yn blodeuaw, mi awelaf vygeorfi; ahynaws arogleu gantaw, mi awelaf olew yndyot attaf, mi awelaf vy llywenyd, llyma vi wedy gyuodi yn iach. Y dreic lew a ledeis ac aseithreis dan vyn traet, a’r gobeith a oed gennyf yn Duw. ac wrth hynny y diolchaf y Duw, kanys tydi yssyd nawd, ac amdi- ffyn yr holl greaduryeit. Tydi yssyd vudugolyaeth y’r holl greaduryeit a’r merthyri, tydi yssyd lywyawdyr yr sawl yssyd vyw, tydi yssyd iachwaywdyr pawb, a hynny yn oes oessoed, aphoet gwir aphell vo hynny.”

A thra yttoed hi yn dywedut hynny ar ygwedi, y kych- wynnawd y kythreul, ac ymauel a llaw y wynuededic Var- gret, a dywedut val hyn. “Margret,” heb ef, “bit digawn

gennyt ti awnaethost, gorffowys bellach a gorthrymu vym person i, gwastat iawn a pharaus y gwedi di, myui a anuones y coch vym brawt, yn rith y dreic, yth lyngku di, ac y dileu dy gof a'th enw o'r daear, ac o'r byt hwn, ac ylygru dy vorwyndawt ac ydistryw dy degwch, a thitheu a'e lledeist ef ac arwyd croc Crist, ac ygyt ahynny ydwyt trwy dy wedi yn keissaw fy llad inneu."

Ac yna y kymerth Margret y kythreul herwyd gwallt y ben, ae daraw wrth y daear, adodi y throet ar y warr, a dywedut wrthaw. "Peit bellach a dywedut am vymorwyndawt i, y mae y mi Duw yn ganhorthwywr; Gorffowys diawl mawr dryggawc aruthyr, adrycrywyawch y genedyl; Gwastatta lofrud, Crist yssyd ganhorthwywr y mi, Gorffowys vudret tanbeit enwir aghynuil, awdur vffern; oen y Grist wyfi a dof a chartrefic wyf yn y iawn ffyd, llawuorwyn wyf y Grist, achymar wyf y Duw, y gwr a vu bendigedic yn yr oes oessoed." A thra yttoed hi yn dywedut hynny, yn dissymwth yd echtywynnawd lleuuer ym presswyluot y carchar, ac arwyd y groc awelat yn gyfuch, ac o'r daear y hyt nef. Ac ygyt a hynny y disgynnawd colomen ar ben y hysgwyd hi, a dywedut wrthi. "Gwyndyvyt, ti Vargret, kauns yr holl seint yssyd yth aros ymport paradwys."

Ac yna y dywawt Margret, "Ytti, Arglwyd, y diolchafi hynny." Ac ynn y lle, gwedy hynny, y troes hi ar y kythreul, ac ydywawt wrthaw, "Datkan di y mi, pa ryw anyan yssyd ytti." Y kythreul adywawt yna, "Mi a adolygaf ytti wassanaethuorwyn santes y Duw, y drychafel dy droet y ar vynggwarr, a mi a datkanaf ytti vynggweithredoed." Ac velly y gwnaeth hi, ac yna y dywawt y kythreul, "Dialwr yw vy enw i, gwedy Belsebub. sef oed hwnnw Duw y kyllyon, rac meint o gylyon adygwydynt ar y delw ef, o achaws gwaet yr anieueleit a ledit yn aberthu rac y vron ef; llawer o weithredoed, a llafur gwirion a lyngkafi hyt ymperued vyngcroth; sef yw hynny, llawer o weithredoed da adiffirwythafi, ac yn erbyn pawb yd ymladaf; ac ny allawd neb hyt hyn vynggoruot i. A llyma vi vedyr arnot arnaf ohanot

ti, amlwe yw nat dim a'n nerth ni, nac a'n gallu, pan allo morwyn ieuangk dyner yn kewilydyaw, an gwarthau ual hyn." A llawer, gyt a hynny, ydywawt ef, ac yna yd atebawd Margret, "O'r kythreul enwiraf, byd vut o'r lle, a thaw heb vn geir, a dos ymeith."

A dydgweith arall, gwedy hynny, yd erchis y brawdwr dwyn Margret rac yvron ef, ac ual yd aeth o dieithir y karchar, y dodes arwyd y groc arnei; a gwedy seuyll o honei rac y vron ef. y dywawt wrthi, "Margret kytsynnyaw a myvi, ac adola vyn dwyweu, kanys da gweda ytt hynny." Y santes a wrthebawd, "Ytti bennadur, y gweda adoli vyn Duw i, a Iessu Grist y vab." Ynteu adywawt, "Noethwch hi, achrogwch yn yr awyr, ac ennynnwch y hystlysseu a fflameu gwressawc." A'r keisseit heb ohir awnaethant y arch ef; a thra yttod yntwy yn llosgi y chorff santeid hi, yd oed hitheu yn gwediaw val hyn, "Vy Arglwyd Duw i, llose vy arenneu i, a'm kallon, hyt na bo ynof enwired." Y brawdwr adywawt. "Kyt synnya a mi, ac abertha y'r dwyweu." Margret santes awrthebawd. "Nyt chytsynnyafi a thydi, ac nyt adolaf dy dwyweu di, mutyon a bydeir."

Ac yna yd erchis y brawdwr rwymaw y phen a'e thraet. a'e bwrw ymywn llestreit o dwfyr brwt, a'e dihenydyaw a'e phoeni yn hwnnw. A'r keisseit poenwyr awnaethant y arch ef. Gwynuededic Vargret hagen gan drychafel y llegeit tu ar nef, a dywawt, "Vy Arglwyd, gogonedus yn dragywyd, torr y rwymeu hyn, a minneu a aberthaf ytti aberth o volyant; Gwnadi, y mi ydwfyr hwn megys dwfyr ffynnawn fynhonws hynaws, bit leyndit y mi, ac amlwe waret. bit ffoust didrei di diffyc. Deuet golomen gyflawn o'r Yspryt Glan, yvendigyaw ydwfyr hwn yth enw di, ac ymgolchi ac ef, ual y gallwyf gaffel buched dragywydawl. Cadarnhaet y dwfyr hwn vy eneit i, ac eglurhaet vy synhwyreu, a gwrthladet y wrthyf vy holl bechodeu, a bedydyet vi yn enw y Tat ar Mab ar Yspryt Glan, yssyd vendigeit yn oes oessoed."

Ac yn yr awr honno y doeth kynnwryf mawr yn ydaear, o cholomen o nef adoeth, achoron o eur yn y gyluin, ac eis-

ted ar ysgwyd y wynuydedic Vargret arhynt aoruc. Ac heb ohir y rydhawyt y dwylaw, a'e thraet y maes o'r dwfyr, ac y gollyngwyt y rwymeu, ac yd aeth ar y thraet y maes o'r dwfyr dan voli, a bendigaw. Ac yna ydywawt hi, "Duw Arglwyd awledychawd, gwmpter athegwch awisgawd, ef awisgawd dewred a chedernyt, ac awisgawd ar y uchaf grym a nerth."

Ac yna y clywspwynt llef o nef yn dywedut wrthi, "Dyred Vargret y orfowys, ac y lewenyd Iessu Grist, dy Arglwyd di. Dyret y deyrnas gwlat nef." Ac elchwyl y llef adywawt, "Gwyn dy vyt ti Vargret, kanys coron y gwir vywyt a gymereist, ath wyrdawt a gedweist." Ac yn y awr honno y credassant pum mil o wyr, heb wraged a meibon a mornyon. Ac yna yd erchis Oliver enwir llad penneu pawb or a gredassei y Grist, ac en hyt awr wedy hynny, yd erchis Oliver llad pen Margret a chledyf; ac heb ohir yd ymauaelawd y keisbylyeit yndi, ae dwyn o dieithir y dinas, a gwedy dyuot y'r lle, Malcus adywawt wrthi, "Estyn dy warr, ac aruoll dyrnawt y cledyf." A'r wynuydedic Vargret a dywawt, "Arho ychedic yni wediwyf, ac yn y orchymynnwyf vy yspryt y'r englyon a'r saint."

Malcus adywawt, "Adolwe kymeint ac avynnych o amser athi a'e keffy." Ac y dechreuawd hi wediaw ac y dywawt val hyn, "Duw," heb hi, "kanys tydi a vessureist ath law nef a'r daear, ac aossodeist y'r mor deruynau, na thebyget neb vot llaw, neu droet y Dyw, pan wnaeth y nef ar daear a'r moroed; namyn llaw Duw yw y nerth ae allu ae doethineb adodes messur a theruyn ar bob creadur, Duw," heb hi, "Gwarandaw vyggwedi, achanihatta y bob dyn or ay scriuenno vy muched i, a'm gweithredoed, neu a'e darlleo, neu a'e gwrandaewho, yscriuennu y enw ynteu yn llyvyr ywir vywyt; aphan archo ef ytti vadeueint o bechodeu ym henw i, na omed ef; aphwbynnac a adeilo eglwys ym enw i, neu agosto o'e lafur ehun goleuat yn yr eglwys y profi, na dwe argof yr dial arnaw ygamweithredoed a'e argywed; aphwbynnac yny vrawt arythur, a ordiwedher ar y cam, or geilw ef arnafi, ac adolwe vym porth, ryd-

ha di ef o'e boen; a phwybynnac y bo gantaw yn y ty vygweithred i, am buched ynnyscriuennedic, naat eidigafu yndau wreic yar etiued, ac naat eni yndaw etiued cloff, na dall, na mut, ac naat yr yspryd budyr kaffel methyl arnaw, ac ot eirch madeueint oe bechodeu, trugarhaa wrthaw."

A thra yttoed hi yn dywedut hynny a llawer yn ychwanec ar y gwedi, y doeth tyrueu mawr aruthyr, ac ygyt ar tyrueu y doeth colomen, a delw y groc gyt ahi, ac ymdidan a'r wynnydedic Vargret aoruc. Ac rac ofyn y tyrueu, ar arwydon ereill, aweles pawb ar aoed ynnychylch, ydygwydasant yn llwrw eu hwynebeu yr llawr. Gwynnydedic Vargret hagen pan weles hi wyrtheu Duw a'e nerth, ydygwydauw rac y vron ef, ac yna yd emneidawd y golomen arnei, ac ydywawt wrthi. "Gwyn dy vyt ti, Vargret ymplith yr holl wraged, aphob peth or a adolygeist ar dy wedi, Duw a'e kanhadawd ytti, a dyret ti, vyingkaredic i, yr lle yssyd darparedic ytt, a mi aagoraf yt borth teyrnas gwlat nef."

Ac yna y kymmerth hi ychennat y gan bawp or aoed yny lle, ac ygorchymynnawd hi wynt y Duw, a'e hyspryt hitheu a orchymynnawd y egylyon a seint nef. A gwedy daruot idi wediaw ymdrychafel aoruc y uyny, a dywedut wrth y gwr adathoed ar vedyr llad y phen, "Kymer dy gledyf, atharaw vi bellach." Ac ynteu awrthneuwawd hynny, o achaws eglurder gwyrtheu Duw a welsei, ac aglwyssei. Margret Santes adywawt wrthaw ef, "Ony threwy di vyui. ny bydy gyfrannawc o lewenyd paradwys ygyt ami." Ac yna y diweinyawd y poenwr y cledyf, ac y lladawd y phen ar vn dyrnawt, ac ar y dyrnawt hwnnw gwediawd hi ual hyn. "Arglwyd nac ymliw ar neb, yssyd yn gwneuthur y dihenyd hwn arnaf, yr y gweithret hwn, ac na cheryd udunt."

Ac ar y geir hwnnw, y gwr a'e trewis, adygwydauw yr llawr, ac yna y disgynnawd egylyon Duw, ac a ducsant y heneit hi y nef dan voli Duw, a dywedut ual hyn. "Arglwyd Duw, nyt oes Duw tebie ytti yr holl dwyweu. ac nyt oes Duw un ryw yweithredoed athi, Sant, Sant, Sant, wyt ti," heb wynt ympen teirgwith o achaws y drindawt, "ac Arglwyd Duw yr holl luoed a'r holl nerthoed, kyflawn ynt

y nef a'r daear o'rh ogonyant ti. Iacha di ni yn y goruchelder nef. Bendigedic vo brenhin yr Israel, a doeth yn enw Duw." Cleifyon, weithyon, cloffyon, a dynyon bydeir, a mutyon, ynvutyon kythreulic, ac effrydyon adoethant attei y geissyaw gwaret; a wynt agawssant waret oc eu heint, a'e clefydyeu, trwy obrwyeu y wynuydedic Vargret.

Minheu hagen Theotenus a dugum gorff y wynuydedic Vargret, ac a'e gossodes y mywn bedrawt, gwedy gweiryaw ac ireit gwertuawr yn enrydedus; a mi ae gwassanaethawd hi tra vu yn y charchar, ac ayscriuenneis y budugolyaeth a'e hamryssoneu, y rei awnaeth hi yn erbyn Oliver enwir. Diodef hagen awnaeth hi y deudecuet dyd kyn kalan Awst, trwy rat a roed yn iachawdyr ni, Iessu Grist, y gwr ysyd vyw, aphyth a vyd byw, ac awledycha trwy yr oes oes-oed, heb diwed, a heb orffen yn dragywyd. Idaw ef, y bo pob gwir volyant, a thragywydawl ogonyant y gan yr holl greaduryeit, a y nineu madeueint o'n pechodeu, a gwir lewenyd didiffyc, diorffen, gyt ar Tat ar Mab ar Yspryt Glan. Poet gwir. AMEN.

III.

Vita Sancti Aidui.²

INCIPIIT VITA SANCTI AIDUI,¹ EPISCOPI, 11 KAL. MARTII.

Fuit vir quidam nobilis in regionibus Connactorum, nomine Sedia, qui habebat uxorem, nomine Eithne, de semine Amolgida, de nepotibus Maccuates. Hic autem vir, et uxor ejus non habentes prolem, ad quosdam sanctos, qui habitabant Driumlethan venientes, rogaverunt eos ut Dominum Christum orarent propter suam sterilitatem. Tunc sancti illi rogaverunt Dominum celi ut ipsis hominibus ad se venientibus conceptionem boni filii donaret. Deinde sancti ad eos dixerunt, “Ite in nomine Domini, et vestrum conjugium revertimini.” In nocte autem sequente, antiqui in conjugium se conjungerent, vidit vir Sethneus nomine, stellam candidam de celo cadentem in os uxoris sue Eithne dormientis. Et ipsa vidit in visione lunam lucidam in os suum cadentem, Expergefacti autem sibi invicem que viderant nunciaverunt parentes. Post aliquod autem intervallum, impleta sunt sompnia, Deo complente petitionem illorum. Et mulier illa, que erat sterilis, concepit filium plenum gratia Dei et miraculis, sicut in vita ejus monstratur. Illo enim nondum nato, cum venisset mater sancti Aidui in curru sedens, secus magnum concilium in plebe

¹ Ex. Cott. Lib. Brit. Mus. VESPASIAN A. XIW.

² Sic in MS.

sua, quidam magus de turba audiens sonitum currus, dixit. "Currus sub rege resonat, aut sub gratia Dei." Id est quia tunc in utero matris sue pregnantis erat. In insula autem Breccrimaige Sanctus Aidus natus est. Et intra illam in qua natus est, lux non defuit usque in hodiernum diem.

Fuit quidam Rex magnus Ammerus, et ipse immisericors in plebes sibi sub tectas, et de filiis plebium obsides tenuit. Et traditi sunt ei quinquaginta ter pueri, et ipse Aidus unus erat ex ipsis. Tunc Aidus super manus suas venit ad regem; vidensque eum rex Ammerus dixit, "Meus est iste puer, et in meam partem ipse veniet." Cui puer dixit. "O rex, si me defendis, ceteros pueros mecum defende." Tunc puer Aidus et semitipsum, et quinquaginta ter pueros secum liberavit de potestate ipsius regis, et postea reges Connactorum liberavit.

Alio idem tempore sanctus puer Aidus pastor ovium fuit, pascens oves octo et vervices octo; quadam autem die cum vidisset Aidus octo lupos valde esurientes misertus illis ut octo vervices manducarent, statimque lupi esurientes comederunt octo vervices. Post modicum intervallum, cum vidisset puer nutricem suam, id est sororem matris, ad se venientem, timuit eam causam vervicum et clamavit ad Dominum, dicens. "Domine, adjuva me." Exaudivit autem Dominus preces pueri sancti, et misit Dominus octo vervices ad octo oves, ut fuerant prius. Quodam autem tempore super dicti sancti rogaverunt dominum ut locum resurrectionis eorum ostenderet eis; et venit ad eos angelus, et dixit eis, "Puer sanctus vobiscum perseverat Aidus nomine, ipse vobis locum vestre resurrectionis ostendet." Tunc interrogaverunt puerum, qui dixit eis, "Nunquid auditis vocem cimbali?" Et dixerunt, "Non audimus." Et puer dixit eis. "Venite mecum." Et duxit eos per densas silvas, et posuit eos in loco resurrectionis eorum, et designavit eis locum. Alio quoque die sanctus puer Aidus, elevata voce in campis, legebat; In illa quoque hora, venator quidam cum canibus cervum celeriter in eisdem persequabatur campis. Tunc cervus in itinere lassus sancti pueri

vocem audiens, divertit ad eum, auxilium ab eo postulans, coram puero genua flexit in terram; sanctusque Aidus suum ceraculum¹ super cornua ipsius ponens, legebat; canesque perfrequenter discurrentes, cervum videre non poterant; et sic cervus illesus evasit.

Alio quoque die erant simul in uno loco legentes, sanctus Aidus, et sanctus Molassus, qui collactanei erant, et inter se cogitabant peregrinare, et nesciebant quo irent. In illa autem hora erant coram ipsis duo ligna magna; et tunc inspirati a Deo, dixerunt his lignis, "In nomine Domini, revelate nobis quid faciemus, et quid nobis futurum est indicate." Statimque ista duo ligna ceciderunt in terram, unum ad aquilonarem partem, et aliud ad australem; ut per hoc intelligerent quod unus eorum, id est, Molassus ad australem terram ad insulam Boum, Aidus autem ad dexteram in fines Laginensium pergeret. Alio iterum die eum sanctus puer Aidus esset in monte, qui dicitur mons Betho, in fine diei voluit venire ad locum, in quo habitat Aired Siniuch. Tunc angeli venerunt ad eum, et in manibus super tollentes eum deduxerunt ad locum suum, et dimiserunt illum juxta crucem in medio castelli sui antequam nox veniret. Altero autem tempore, fuit quidam puer juxta stagnum Erne, nomine Bosargente, filius Echdach mater Oruntham, et puer iste, cum duobus secum pueris, demersi fuerant in perfundum stagni; Tunc mater ejus, predicti videlicet pueri, lugens circuibat omnes sanctos, rogans eos ut sibi filium suum resuscitarent. Venitque ad sanctum Molassium, qui dixit ad eam, "Vade et expecta juxta stagnum, in quo filius tuus mersus est, ibique superveniet ad te sanctus Aidus iter agens, et rogabis illum, et ipse resuscitabit tibi filium tuum." Venit ergo mater, et fecit ita, cumque venisset ad eam Aidus, flevit contra illum; tunc Aidus siccis pedibus super stagnum ambulans, perrexit ad locum ubi pueri in stagno dimersunt; ibique orans, tres istos pueros resuscitavit ad vitam. Et rex Cuchait obtulit

¹ Id est, *volumen*.

filium suum cum omni genere suo sancto Aido in eternum; et sanctus Aidus dedit sancto Molasso filium eundem cum omni genere suo.

Cum autem sanctus Aidus voluisset suam gentem et patriam deserere, et in exilium ire, rex gentis sue, nomine Albus, noluit dimittere eum; cui sanctus dixit. "Dimitte me ire in exilium, et tibi dabo regnum celorum;" Sanctus Aidus respondit, "Accipies tonsuram novam de manu mea, et eris usque ad senectutem et mortem sub tonsura nova." Rex dixit, "Michi placet quod permittis, si sustinueris mecum usque ad tempus tonsure, ut videamus si iterum capilli crescent." Et sustinuit sanctus Aidus apud eum usque ad tempus; et sic dimisit eum in peregrinationem; et ipse Rex usque ad senectutem sub nova illa tonsura permansit.

Sanctus Aidus in fines Laginensium venit, volensque sanctas scripturas legere, navigavit trans mare in regiones Brittonum, ibique apud sancti David civitatem legens, multo mansit tempore, et multa miracula ibi fecit. Quadam autem die, cum ibi sanctus puer Aidus sedens legeret, venit ad eum equonomus dicens, "Surge et accipe plaustrum, ut cum fratribus ad necessaria onera deferenda pergas." Statimque puer obediens cito surrexit, et per velocitatem librum apertum dimisit; pluviaque magna descendens librum non lesit, donec ipse David ad librum pervenit; dixitque equonomus sancto puero ut duos boves indomitos et asperos teneret; sed boves isti statim mites et domiti facti sunt sub manum pueri; dedit quoque equonomus puero jugum sine loris, et adhesit jugum cervicibus bovum quasi loris fortiter constringeretur; quesivitque ab equonomo puer lignum transversum, quod conjungeret plaustrum id est huili arinfeni; cui equonomus ait, "Pro isto ligno digitum tuum pone; et sic obediens puer fecit, sed tamen digitus ejus non lusus est. Precesserunt ergo eum omnes operadores, et remansit sanctus Aidus, et puer parvulus cum eo; et dixit ei puer, "Rectum erat nobis hoc iter transgredi;" et ait Aidus puero parvo, "Signa oculos tuos, et veni post me;" et pertransierunt transgressionem valde humidam.

Viam autem perseverat usque in hodiernum diem et prevenit Aidus iterum operadores cum plaustris suis; et in ista hora exivit David usque ad maritimam oram maris cum familia sua, ibique puero sancto dixit. "Quare dimisisti librum apertum sub pluvia?" Hoc audiens puer Aidus, genua flexit, et prostravit se coram David, et non surrexit, donec diceret ei senior David: Et non inquit tum ei, "Surge;" veneruntque fratres ad domum suam, et puer remansit prostratus in litore; postea interrogavit David, "Ubi esset puer;" dixeruntque fratres. "Non vidimus eum nisi quando vidimus prostratum in litore." Tunc misit David familiam suam ad litus, et invenerunt plenum mare, et puerum jacentem in mari, et in circuitu illius mare sublevatum est, et in funiculo traxerunt eum in navem.

Alio quoque tempore, equonomus invidia commotus, sanctum puerum Aidum occidere cogitabat; quadam autem die misit puerum cum alio viro laico et vehiculo, ut ligna deferrent ex silvis. Suasitque equonomus laico illi ut puerum in silvis occideret; junctis ergo bobus, laicus simul et puer sanctus perrexerunt in silvas; cumque ibi puer se inclinasset ut lignum commoveret, laicus, elevata secure, ut in caput ipsius vibravit; sed manus illius sursum erecte, siccaverunt in aere. Tunc laicus culpam suam confessus est, et sic per orationem sancti solutus est. Hoc autem opus sancto David revelatum est, statimque ipse cito surrexit et cucurrit. Tunc fratres turbati videntes seniorum sine ficone ambulari, ficonemque circa unum pedem tenens secuti sunt eum; venit autem sanctus puer cum vehiculo ad fluvium qui dicitur Gladius; cum autem vidisset David puerum venientem, stetit ibi, et dixit fratribus. "Nolite sequi me," vidit enim sanctus David innumerabilia agmina Angelorum circa puerum venientem. Videns autem puer de longe sanctum David se expectantem, venit cito per fluvium, et prosperas vias ubi hominum nullus prius ambulavit, recto itinere ad locum ubi vidit David stantem, ibique crux posita stat usque in hodiernum diem. Cum autem fratres ad domum rediissent, cepit David increpare

equononum, et dixit puer sanctus, “Non est necesse ut illum increpes; si enim increpaveris eum, ipse mox morietur et sepulchrum illius nemo sciet,” et sic evenit.

Alio autem die, sanctus puer Aidus portavit vas tributi plenum de cervisia ad suam civitatem; cum vero venisset ad aliud iter difficile, juxta vallem, cecidit plaustrum cum vase in valle et cum bobus; puer autem sanctus signavit vas et boves, et non perit etiam una gutta de vase, donec pervenit per plaustrum incolumem ad terram planam. Quodam autem die, filius regis, qui erat cecus et claudus et surdus, adductus est ad sanctum puerum Aidum; et orante illo, filium regis ab omni languore sanavit. Alio quodam die, ductus est ad eum vir quidam tabulatam faciem habens sine oculis et naribus, et benedixit Aidus faciem ejus, et dedit eidem oculos et nares. Alio quodam tempore, Saxones venerunt ad bellum contra Brittones; tunc vero puer sanctus rogatus, cum Brittonibus in bellum perrexit; statimque Saxones videntes eum, in fuga versi sunt; et Brittones septem diebus persecuti sunt eos, sic benedicente puero sancto etiam unus homo in ipso bello non cecidit. Et quamdiu sanctus puer Aidus in regionibus Brittonum cum sancto David habitavit, Saxones illuc venire non ausi sunt. Quidam latvunderi de Saxonibus, in istas regiones Brittonum venerunt, ut ibi si possent alicui noscerent; hoc sciens Aidus, ejus imprecationibus statim ceci facti sunt; et neminem ledentes, nec jugulantes, retro reversi sunt, et per totum annum ceci fuerunt. Rex quidam de Saxonibus ad eum probandum venit, dicens, “Cecus sum et surdus;” Cui e contrario, sanctus Aidus respondit, “Neque surdus es, neque cecus; sed sicut temptando mentitus es, ex hodierno die rex non eris; et usque ad diem mortis tue cecus et surdus manebis;” quod completum est sic.

Post hec autem Sanctus Aidus cum benedictione beati David ad Hiberniam insulam navigavit, venitque ad regiones Fothart campi itha; et cum appropinquasset ad terram, vidit de mari occisionem quorundam peregrinorum, qui cum barcis in istam regionem venerunt, et a rege gentis illius

occisi sunt. Tunc sanctus Aidus dixit familie sue, "Cito eamus ut ipsos miseros, qui nunc jugulantur, adjuveremus;" percussitque Aidus suum cymbalum de mari, audiens autem Rex vocem cimbali, dixit "Ista vox cimbali hominis cum gratia." Et dimiserunt occidere peregrinos. Cum vero Aidus ad portum venisset; misit rex unum de suis nomine Dunma, filium Cainre, et sanctum Aidum suis humeris de navi accepit; statimque rex obtulit ei regionem nomine Brentrocht, tempore quoque dimittens suam regionem cum suo genere, sancto Aido optulit in eternum. Cumque sanctus Aidus in illa regione esset, cogitavit in corde, dicens, "Penitet me apud doctorem meum non interrogasse. Quis in hac insula Hibernie erit mihi amicus anime?" Tuncque surrexit ut iret trans mare ad Sanctum David; cumque sicco pede super mare ambularet usque ad tertiam partem maris; ecce angelus Domini occurrit ei, dicens, "Magna fiducia est quod fecisti ire super mare pedibus ambulares." Cui Aidus respondit, "Non per fiduciam hoc feci, sed per fidei fortitudinem." Et dixit ei angelus, "Non est tibi necesse ut anime amicum habeas; amat enim te Deus, et inter te et Dominum medius non erit; et si anime amicum volueris, habebis Molue mater Choche." Tunc Aidus reversus est in Hiberniam.

Post hec venit Aidus in illam regionem, qui dicitur, Ardladrand; et cum ibi redisset in loco qui dicitur Accel, cogitavit quod cymbalum suum Brittonum regione oblitum est. Cumque necesse illi fuisset ut suum cymbalum hora legitima percuteret, cymbalum ipsius de Britannia trans mare veniens juxta se repositum conspexit statim, et in ejus adventu gavisus gratias egit Deo. Alio quoque die, Sanctus Aidus in suo curru per mare magnum perrexit a loco illo qui dicitur Ardladrand, usque ad eum locum Fin dubuir Ierthnandesse, et ungule equorum, et rote non sunt tincte in mare; sed erat mare solidum, quasi terra durissima. Post hec venit Aidus ad locum qui dicitur Dissert Nambri, ibique cum suis fratribus habitavit, et habuit duas vaccas cum uno vitulo; quadam autem nocte

cum audisset sanctus Aidus clamorem luporum esurientium, cibum a domino postulantium, misertus est eis; veniensque vitulum duarum vaccarum ante ora luporum deposuit, et comederunt eum. Mane autem facto, surgens cocus cepit querere vitulum; cui Aidus dixit, "Noli querere, ego illum, vobis dormientibus, lupis esurientibus tradidi." Cocus respondit, "Quomodo vaccas sedare poterimus?" Cui Aidus dixit, "Tribue modo capud tuum ut benedicam illud;" Benedixitque caput ipsius, et ait illi, "Vade, et tuum capud vaccis ostende;" Videntes autem vacce capud clerici veniebant et lambebant illud, et sic mulgebantur, donec iterum vitulos genuerunt; et hanc virtutem sanctus Aidus non una vice fecit, nam morientibus vitulis sanctus Aidus capud ministri benedicebat, et quasi vitulum diligebant eum vacce.

Quodam autem die, cum sanctus Aidus esset in molendino, molens farinam tritici, vir quidam de genere Ossani, venit ad Aidum, postulans ab eo farinam; cui Aidus bonam farinam dedit. Iterumque idem vir, mutato habitu, oculumque suum alterum cecans, venit ad sanctum Dei in nomine Domini farinam rogans. Sed sanctus Aidus calliditatem ejus cognoscens, ait illi, "Quare hoc fecisti, ut iterum venires et postulares; ego tibi per nomen Domini farinam dabo, sed usque ad diem mortis tue cecus eris, et de genere tuo cecus non deerit in eternum;" quod sic completum est. Alio autem tempore, cum esset sanctus Aidus in loco illo qui dicitur Vuainmar, homines plebis istius veniebant ut sua munera apud sanctum Aidum in custodia commendarent. Cumque Rex nepotum Neill, Aidus filius Ammereth, cum suo exercitu illam venisset regionem, nunciatum est illi quod multa munera plebis in custodia apud sanctum Aidum efferre. Venit ergo rex cum suis statellitibus, ista munera afferre volens; tunc sanctus Aidus posuit vestigium sui baculi inter hostem et locum, in quo erant munera deposita. Quidam autem preco venit trans vestigium baculi, dicens, "Non est clericus qui me prohibere possit transire." Et cum hoc dixisset, statim

mortuus est; hoc autem ceteri videntes, non ausi sunt venire, sed nimio timore perterriti retro reversi sunt preconem mortuum secum portantes, et sanctum Aidum glorificant.

Venit quoque sanctus Aidus ad locum qui dicitur Senbothendi, habitansque ibi, vidit quodam die lupam cancelantem, nimisque esurientem. Tunc interrogavit puerum qui secum habitabat. "Nunquid habes cibum?" Puer respondit, "Habeo unum panem, et partem piscis." Cui Aidus autem ipsum panem accipiens, lupe porrexit, et puer erubuit. Cui Aidus dixit, "Affer mihi folium." Qui cum attulisset, benedicens Aidus de folio fecit panem et puero tribuit. Post hec venit Aidus ad portum Fernaun, ibique sub quodam arbore sedit. In illo autem loco, aqua non erat; tunc Aidus dixit suis, "Succidite arborem istam; et continuo fons aque surrexit, qui usque hodie dicitur Tipra Moedoc. Tunc vir quidam, nomine Bec filius Cogin, venit ad eum, et dedit ei fundamentum Coci sui; ibique sanctus Aidus mansit. Veniebant autem mulieres, et filia et filia Bece, ut in propinquo flumine vestimenta lavarent; viroque sancto mulieres videre non placuit, qui dixit eis, "Exite." At illi dixerunt, "Non exhibimus." Tunc mulier vestimenta lavans, pedibusque concutiatis atque sursum exiliens subito pedes illius adhererunt pelli, et pellis adhesit terre, totaque mulier herens pene mortua fuit. Audiens hoc Bec, venit ad virum Dei rogans eum ut suam solveret filiam, qua soluta, obtulit Bec suum habitaculum, et suum genus sancto Aiduo in eternum.

Alio autem tempore, quidam armentarius, juxta locum Fernan habitavit, cujus mater gravissimo dolore prope ad mortem torquebatur; ipseque armentarius ad sanctum Aidum venit, ut ab ipso aquam benedictiam matri postularet. Tunc sanctus Aidus surrexit, et cum ipso armentario ad matrem perrexit; sed ipse armentarius ante virum Dei citus ad domum percucurrit, suamque matrem mortuam invenit; qui reversus ad sanctum virum, dixit, "Homo Dei, noli vexari, mater enim mea mortua est;" cui Aidus respondit, "Vade et dic matri tue ut ad me salutandum veniat."

Pergensque armentarius matri locutus est, dicens, “Surge, vocat te sanctus Aidus.” Statimque illa de morte, quasi de sompno, sana surrexit; festinansque ad sanctum Aidum cucurrit, et gratias egit Deo nostro, et Sancto ejus. Alio autem die, sanctus Aidus venit, cum suis auditoribus, ad sanctum Fintanum, filium Tulchani; et cum magno gaudio et honore in hospitio recepti sunt. Cenaque facta, dixit Fintanus ministro suo. “Vade et dic sancto Aido, ut in hac nocte fiat eis refectio.” Et dixit Aidus ministro, “Hoc quod dixit Fintanus faciemus;” atque illi dicens ut simili modo omnibus qui in isto loco consistunt refectio fiat. Respondit Fintanus ministro, “Dic Aido Sancto, Non possumus nos omnes refici; multi ex nobis doloribus cruciantur gravissimis, et his doloribus positus refici non possumus.” Et dixit sanctus Aidus, “Potens est Deus illis omnibus sanitatem tribuere.” Et cum hoc dixisset, statim in illa hora, omnes infirmi sanati sunt, nec ulla macula inventa est in eis. Die autem tercio, cum sanctus Aidus ab illo loco exire voluisset, dixit ei Mundu, “Non exies de hoc loco donec dederis unicuique suum dolorem, sicut prius habuit.” Cui respondit Aidus, “Donavit mihi Dominus sanitatem illorum.” Et dixit sanctus Mundu. “Etsi donavit tibi Dominus sanitatem illorum, non exies de hoc loco donec cuique proprium suum dolorem dedisses.” Tunc Sanctus Aidus unicuique suum dolorem dedit, et exivit cum benedictione.

Alio autem tempore, venit rex Brandub, filius Cochae, cum armento magno, per litus Echdromo; et ecce quidam leprosus veniens aliquid ab eo postulabat. Cui rex Brandub ludarium caluum et furuum dedit. Rex autem cum armento ad amnem, qui dicitur Slane, perrexit, ibique in illa nocte manens gravissimus dolor pene usque ad mortem super ipsum cecidit, et in ipsa doloris gravitate visionem vidit, Portatus est enim ad infernum, et omnes bestias inferni ore labiis apertis vidit intrare, aliamque bestiam magnam in porta inferni ore aperto vidit, cujus uncula ad se regem trahabat. Cum pene deglutisset eum bestia, quidam clericus

amoenus superveniens ludarium caluum, et fulvum in os bestie perierit. Et cum bestia ludarium devorasset, interim rex ab ore ipsius retroversus est. Et iterum uncula bestie post regem veniens retraxit, et pene deglutivit eum. Tunc idem clericus amoenus baculo suo bestie percussit capud, et os ejus ignitum clausit, et sic rex Brandub inferni periculum evasit, et portatus est rex in dolore ad locum, qui dicitur in Bercerimtham, ibique in gravi dolore fuit. Tunc amici ejus dixerunt ei “Quidam vir, nomine sanctus Aidus, in hac plebe consistit; mitte ergo, ut ab ipso aqua benedicta aportetur tibi.” Quibus rex ait, “Ego potius ipse vadam ad hominem Dei.” Ascendensque venit ad locum sancti Aidui; cumque Rex Brandub de longe vidisset sanctum Aidum ad se venientem, dixit suis, “Hic est clericus, qui me de inferno liberavit.” Tunc Rex ad pedes Sancti se prostravit, et dixit, “Penitet me omne malum quod feci; omnia quecunque mihi dixeris, in omni vita mea, ego implebo, tu enim me de penis inferni, et ejus bestiis solvisti.” Et in illa hora, Rex ab omni dolore, Sancto benedicente, sanatus est. Et contulit Brandub Sancto Aido multam terram, et in tota vita sua amici fuerunt invicem.

Quodam autem die cum Sanctus Aidus venisset a loco qui dicitur Ardladrand, venit ad scopulam Druinne; et vidit sanctus Aidus sex aratra in errorem exire juxta portum Fernand, et elevata manu, benedixitque de longe, ceciditque unus vir de aratoribus inter cultrum, et vomerem, et non lesus est; et apud eos nichil periit, nisi una lora modica; Sanctus Aidus suis comitibus interrogantibus, hoc indicavit. Alio autem tempore, exire Sanctus Aidus ad sanctas virgines, filias Aidi filii Cohirbri, secumque aratrum cum bobus tulit, ut apud eas araret. Cumque boves ad arandum jungerent, ecce quedam mulier leprosa advenit, rogans ut sibi Aidus bovem largiret; cui dedit Aidus electum de ceteris bovem. Tunc aratores dixerunt ei, “Quid faciemus, et quo modo arare poterimus?” Quibus dixit Aidus. “Expectate paulisper bovem ad nos venientem velociter.” Subito autem ex propinquo mari bovem ad se venire

conspiciunt, qui suam vocem exaltans, tribus vicibus clamavit, suumque collum in jugum alterius bovis humiliter posuit; et tribus mensibus veris apud illas aravit, qui in inicio diei uniuscujusque ad arandum de mari veniens, et ter vocem exaltans, iterum in fine diei revertebatur in mare. Alio vero tempore, ad sanctum Aidum misit sanctus David ut ad salutandum illum exiret; statimque Aidus obediens in regiones Brittonum perrexit. Cumque tempus advenisset, ut iterum reverteretur, dixit ad sanctum David, "Quomodo vadam per mare?" Cui beatus David respondit, "Vade ad mare, et quodcumque animal venerit tibi, super illud ascendens, et gradere per mare." Tunc ad mare, Aidus venit in Brittonum regione, et vidit animal magnum in similitudinem equi magni; super ejus humerum sedens venit trans mare in Hiberniam, ad locum qui dicitur Imber Cremthrain, et animal reversus est in mare.

Alio quoque tempore, sanctus Aidus terminavit quinquaginta diebus, et quinquaginta noctibus in civitate sua, nichil manducans, nec bibens; et corpus illius magis in jejunio crevit, et auxit, enim pugnum super longitudinem ejus corporis, et alium pugnum super cingulum ejus. Et consummato jejunio, quatuor petitiones donavit illi Deus, primam, Quicumque de genere Laginensium sederit in sedem illius, adiverit secum in celo; et quod non claudetur infernus super familiam ipsius post diem judicii; et quod virum uniuscujusque diei de inferno solvit usque ad diem judicii. Alio autem die, cum sanctus Aidus in curru suo venisset ad vadum Imgout; dixit ei auriga, "Dic mihi, quis post te in sede tua sedebit?" Cui Aidus respondit, "Vir qui autem nos aperiat termouelam vadi istius, ipse post me princeps erit. Exinde cito viderunt scolam magnam cum scutis et hastis in manibus; erat autem hyemps, et gelu; cumque scolastici currunt, vidissent unum ex eis exiliens ab tectis armis termouelam aperuit. Videns autem auriga juvenem absque linea¹ aperientem obstupivit; et intra se cogitans,

¹ Id est *clava*.

dixit, "Nunquid iste apud nos post sanctum Aidum principatum tenebit?" Scolasticus illi dixit sancto, "Volo tecum ire." Cui Aidus ait, "Unde es, et quo nomine vocaris?" Scolasticus dixit, "De genere Mumunensium ego sum, et de habitatoribus Hirleore, et Cronanus mecum." Cui Aidus dixit, "Congruum est, Mochve Locre sequere me;" et statim secutus est eum. Hic est Mochve Locre, vir sanctus et religiosus, quem constituit sanctus Aidus post se in principatum. Ipse autem sanctus Aidus, consummatis bonis operibus, in bona senectute inter choros angelorum suavia carmina canentium, cum magno gaudio et triumpho migrare ad Deum, et esse cum Christo, exemplo beati Pauli, concupivit; sed Dominus eum diutius in carne manere multorum causa voluit.

Alio autem tempore sanctus Aidus in fine Mumunentium in regiones nepotum Neil Cluana Clabdig ivit, quo suos propinquos de captivitate solveret, et ad ostium regis, cum quo genus ipsius captivum fuit venit. Vir sanctus triduum jejunavit; in ipsa autem nocte jejunii regis filia mortua est, quam sanctus Aidus a regina rogatus, suscitavit; sed Rex durus viro sancto verbis asperis resistebat. Cumque sanctus Aidus regem maledicere cepisset, puer qui juxta stabat, dixit "Ave, senior, tuam maledictionem super hanc petram effunde." Et cum sanctus Aidus illam petram malediceret statim illa petra in duas partes divisa est. Hoc autem videns Rex penitentiam egit, et suum genus dimisit ei, et dedit ei Rex fundum Cluam Claidbich.

Alio quoque die sanctus Aidus erat in segete cum fratribus suis, numero ter quinquaginta viri; venitque rex Brundub ad messem; videns autem concordiam et humilitatem tanti populi admiratus ait. "Mirabile est hoc." Cui sanctus Aidus dixit, "Mirabilior est illud quod in isto numero filius mortis non est, nisi unus." Cui Rex ait, "Quis est filius mortis, ut vigilem eum?" Beatus Aidus respondit, "Scies illum quum hora celebrandi advenerit." Cumque horam terciam celebrassent, et cantassent, "Pater noster," omnes ad terram se inclinaverunt, excepto filio mortis.

Tunc Rex exiens, interrogavit eum, dicens. "Quare cum ceteris te non inclinasti?" Ille respondit, "Mens mea aliud cogitat; quia gentem meam expecto, ut ad meam provinciam me portent." Et sic venientes portaverunt illum, et ante ebdomadis finem jugulatus est.

Quodam tempore perrexit sanctus Aidus in regiones Mununensium, ad arcem Cassil; Tunc equi sub curru steterunt immobiles; veniensque ad eum angelus, dixit ei, "Vult Deus ut in aliam pergas viam, idem ad cellam filiorum Duach, in regionibus Connacta, quia ibi rex Guare gravissimis doloribus, prope mortem torquetur, ut cures eum." Cui Aidus repondit. "Nolo ire." Angelus dixit. "Quamvis nolueris, tamen ibis, quia hoc vult Deus." Tunc Aidus dixit ad aurigam, "Relinque equos ire quocunque voluerunt; et declinaverunt equi ad aquilonalem partem. Cumque venissent ad stagnum, decedere equi sub curru siccis pedibus per stagnum quasi per aridam terram perrexerunt. Post hec invenerunt in via duos viros, quibus Aidus dixit; "Indicate nobis viam nostram." Qui responderunt, "In his locis via plana non est." Alter dixit. "Si boni clerici sunt, de locis asperis planum faciunt iter." Tunc sanctus Aidus benedicens viam, per montes, et silvas, et grounas sine impedimento usque ad cellam filiorum perrexerunt; ibique regem Guare sanavit, et dixit ei. "Regnum tuum tenebis triginta annis; et in fine vite tue, iterum eris in dolore ut regnum celorum accipias," et sic evenit.

Quidam vir sanctus volens peregrinari, nomine Molocca, filius Dinme fuit, venit ad sanctum Aidum, dicens, "Volo ire in exilium." Cui sanctus Aidus respondit. "Nolo te peregrinari." Et dixit Molocca. "Si non perrexero Romam, et ad externas gentes, mortuus ero." Tunc Aidus assumpsit eum secum in currum igneum, et perrexerunt simul ad Romam. Cumque in ea una nocte mansissent, iterum reversi sunt ad civitatem Fernan, Et dixit ei Aidus, "Nunquid jus ire Romam?" Molocco respondit, "Nolo; volo ire ad plebem meam, sed pudet me ire per viam qua veni." Tunc sanctus Aidus iterum assumpsit eum secum in currum

igneum, et profectus est cum eo; et dimisit eum in loco suo, in medio plebis sue. Alio autem die, erat sanctus Aidus juxta crucem in ostio domus abbatis, scribens psalmum cuidam puero. Ipse autem pater subito vidit sanctum Aidum ascendentem per scalam auream, positam inter celum et terram, portans secum librum, vel ceraculum pueri. Et post longum tempus iterum reversus, non potuit puer sustinere aulam ejus et faciem; et dixit Aidus puero. "Vide alicui hoc ne dicas in vita mea." Cui puer respondit, "Si mihi dixeris, ad quod existi, ego celabo quod vidi." Cui Aidus dixit, "Ego exivi ad leticiam, quam fecit familia celi in adventu columbe, qui fuit amicus meus." Quodam autem die venit equonomus Mochue Lore ut sanctum Aidum interrogaret quid faceret de modico spicarum scamno quod remansit in horreo, utrum in terram mitteretur, an familie daretur. Cui Aidus respondit, "Illud in terram fortiter seminate; et cotidie fratribus habundanter tribuite, et illud modicum non deficiet donec iterum panis novus adveniat." Et sic evenit, nam in fine autumnii scamnus iste spicarum integer inventus est. Alio quoque die, cocus venit ad eum dicens, Hodie mecum in coquina nichil habetur nisi modicum vas lactis et parva pars butiri, utrum illud hospitibus, an fratribus tribuetur?" Cui dixit Aidus, "Omnibus da, et sic largiter divides, quasi de monte vel de aqua detraheres." Tunc cocus abjiciens coculum suum habundanter dividit cibum omnibus, quantum unusquisque accipere voluit.

Quidam viri callidi et fallaces sua vestimenta in silvis absconderunt, vestimentum ab eo postulaverunt. Quibus Aidus dixit. "Sustinete paulisper, donec vestimenta accipiatis." Tunc Aidus occulte misit ministrum suum, ubi vestimenta eorum abscondita erant. Et allata sunt eis vestimenta sua. At illi, sua propria agnoscentes vestimenta, confusi recesserunt vacui. Alio autem die, quidam vir, nomine Sarran, jugulavit regem Laginensium Brandub. Hoc audiens Aidus, dixit, "Utinam illa manus que Brandub jugulavit, ex latere illius viri caderet, sed tamen post peniten-

tiam." Quod completum est. Nam Saranus ille juxta sepulcrum regis complois manibus suis die ac nocte jacebat, donec Rex dixit et de sepulcro. "O Sarane, brute, ignoscitur tibi quod fecisti." Et cum hoc fecisset manus Sarani ex suo latere cecidit. Sanctus autem Aidus perrexit ad sepulcrum regis Brandub, et resuscitavit eum de sepulcro. Cui rex dixit, "Si mihi dederis regnum celorum, Rogo te ut nunc ad celum pergam:" Tunc accepto sacrificio, perrexit ad celum, et sepultus est in civitate Fernan. Quidam vir inops, a quo census multum rex exigebat, venit ad sanctum Aidum, ut ab eo auxilium quereret. Tunc Aidus semen in terram mittens, dimidium modii ordei in sinum petentis dedit, statimque in aurum versum est. Et dixit ei Aidus. "Hoc regi da, et eris liber." Rex autem videns hoc aurum, dixit servo, "Quis tibi tantum auri largitus est?" Ille respondit, "Sanctus Aidus dedit mihi." Cui Rex dixit, "Hoc aurum non accipiam, sed Deo, et sancto Aido dimitto te liberum in eternum." Tunc servus ille venit ad Aidum, et Aidus granum illud seminavit in terram. Alio autem tempore cum sanctus Aidus oratorium edificare voluisset. nec tamen artificem habuisset, benedixit manus cujusdam viri ineruditi, nomine Gobban, et statim sapientissimus artifex factus est; et fecit optimum oratorium usque ad diem judicii, et dixit Sanctus Aidus hoc oratorium non deficiet; quod completum est. Quodam autem die exire Sanctus Aidus ad lavandas manus in fonte; tunc alii de fratribus videntes animi inter se dixerunt, "Nullus homo potest commovere sanctum Aidum ad discordiam." Tunc vir quidam brutus ex eis dixit. "Ego possum commovere eum ad discordiam." Erat autem Aidus indutus pellibus vulpium, exiens autem vir ille brutus projecit sanctum Aidum in fontem. Cui Aidus dixit, "Brucior es juvenis de isto opere." Vestimenta sancti Aidi juvenis videns arida esse sine una gutta aque, dixit. "Penitet me quod feci." Cui sanctus respondit, "Bene fecisti legendo penitenciam; nam si non peniteres, terra te absorbuisset; nunc celum habebis, et quadragesimo die morieris." Alio autem die venit ad eum equonomus,

id est Mochoe Locram, dicens. “Quid faciemus quia jam materiam ecclesie cesam in silvis habemus, sed tamen viros qui multa ista onera et gravia deferant, non habemus.” Cui Aidus dixit. “Vos ite in domum vestram, et quicquid in ista nocte audieritis, nolite aspicere.” In illa autem nocte magnum sonitum audierunt in civitate, et nemo ausus est videre. Tunc quidam relaicus ex eis per foramen clavis perspexit, et vidit multitudinem juvenum bonarum formarum, cum comis aureis usque ad scapulas, ligna deferentes, et isti angeli metiti sunt fundamenta ecclesie. Tunc sanctus Aidus dixit angelis, “Cessate ab hoc opere,” quia nisi vir perspexisset totam ecclesiam angeli facierent; postea Gobbanus facieret.

Quodam autem tempore, cum sanctus Aidus in finibus Mumunensium ambularet, haud procul a cella sancte Ite, audivit longum sonum cimbali. Cumque Aidus interrogasset “Quis iste esset sonus,” dictum est ei, “Alumna sancta Ite nunc mortua est, veni ergo ut resuscites eam.” Tunc sanctus Aidus misit unum de suis cum baculo suo; cumque baculus viri sancti super puellam positus esset, viva et sana surrexit. Quidam fur coronam de pecoribus sancti Aidi furatus est, et comedit; Cumque fur ille coram sancto Aido jurare voluisset quod animal illud non comedisset; auris corone in labiis visa est, et omnes circumstantes deriserunt eum. Alio autem die venerunt quidam viri habentes sanctum unum vinctum duxerunt; cumque per silvam pergerent, quidam latrunculus inimicorum suorum occurrit illis. Tunc illi huc illucque fugientes virum vinctum reliquerunt; et hic vinctus reversus est ad sanctum Aidum, et liberatus est. Quodam autem die sanctus Aidus in angulo ecclesie sue stetit longo statu. Tunc sanctus Mundu, filius Tulchani, videns eum, dixit illi, “Quid est quod vides illuc, revela mihi;” tunc sanctus Aidus signavit oculos sancti Mundu, et vidit sanctus Mundu totum mundum ab ortu solis usque ad occasum. Alio autem tempore cum sanctus Aidus in via ambularet, occurrit ei Colmanus nepos Fiacrach. Illa autem hora equus Colmani mortuus

est. Tunc Aidus equum sub curru Colmani dedit. Et cum ab invicem discessissent, alius equus Jacinctus, a Deo missus, sub currum sancti Aidi statim venit. Cumque Colmatius reversus esset, equus ipsius vivus et sanus surrexit in occursum ejus. Quodam autem die, cum sanctus Aidus ligna pomifera in terram plantasset, vir qui ei semina malorum deferebat, detulit cum ceteris infructuosa ligna, id est brensei et pruni, sed sanctus Aidus omnia communiter plantans, et de his arboribus infructuosis, ligna fructifera cum pomis fecit. Alio autem tempore multitudines populorum nepotum Neill, et Connactorum, et Vlathanensium et Dailriati, et Dail Aradii et aquilonares totius partis venerunt ut ducerent de regione sua in vindictam Cummascaig filii Aido filii Ameredii. Tunc Rex Brandub exiit ad salutandum Aidum, Cui Aidus dixit, "Ite ad certamen et nos omnes in certamine erimus." In illa autem nocte tota sanctus Aidus tensis manibus in oratione stetit, et rex Brandub commisit bellum, aquilonales in fugam versi sunt, et viginti quatuor certamina in una nocte dederunt se in fugam. Quidam homo venit a Roma paralyticus, qui per totum mundum sanitatem sui doloris quesivit, et non invenit. Cum omnes dicebant, "Nullus potest te sanare, nisi sanctus Aidus in Hibernia;" cumque venisset trans mare, invenit sanctum Aidum mortuum; sed saliva, quam in ore sancti Aidi invenit, illum sanavit ab omnibus doloribus suis.

Fuit vir quidam infirmus annis triginta in finibus Laginensium, nomine Finanus; hic in die festivitatis Sancti Aidi, que est 11 kal Martii, vidit currum mirabile de celo descendentem ad civitatem Fernan; in quo erat clericus amoenus et femina palliata. Et interrogavit eos, quospiam essent, et respondit clericus, "Nos sumus sancta Brigida et Aidus, venimusque ut benedicamus loca nostra, et eos qui nos suis donis, et oblationibus honorificant in die exitus nostri; tu vero letus esto, quia in die tercio ad celum ibis." Post hec exiit currus ad cellam Daro. Alio autem tempore sanctus Malling in Lochar principatum Fernan tenuit, et in lectum sancti Aidi ascendit. Cui quidam clericus dixit,

“Noli ascendere in lectum sancti viri;” dixitque Malling, “In illo dormiam.” Cumque in lectulum ascendisset; statim dolor gravissimus apprehendit eum. Tunc ait Malling, “Athu orefetor arsethu galq fil form in munde, ceu indimbebad oithu.” Sed tamen dolor non cessabat urere illum; iterumque dixit Malling, “Aisu oroferor arlussu non mice nadab, iarnassu mertha liaig act tusu.” Sed tamen dolor non cessabat torquere eum valde. Iterumque Malling dixit, “A itru de curche meic debi arcet gal quam madomhi minerica nifil arde nodicca fonim.” Tunc Malling surrexit de lectulo, et promisit quod in illo lectulo non dormivit iterum. Et dixit Malling, “Non quisque dignus est dormire in lectulo sancti Aidi; ego non dormiam in eo.” In hoc apparet quantam gloriam sanctus Aidus habet in celis, in cujus lectulo nemo potest dormire in terris. Sanctus enim Aidus inter choros angelorum, et apostolorum, et omnium sanctorum epulatur in celis, in gaudio sine merore, in regno sine fine, in vita sine morte, in conspectu Domini nostri Jesu Christi, cui est honor et gloria in secula seculorum. AMEN.

IV.

Vita Sancti Brendani.¹

INCIPIIT VITA SANCTI BRENDANI.

Santissimus itaque Brendanus, filius Tinloc, nepos Alti, de genere Cogeni Straguile regione Numensium ortus fuit. Hic erat vir magne abstinentie, et in virtutibus clarus, triumque millium fere monachorum pater fuit. Cum autem esset in suo certamine in loco qui dicitur Salus virtutum Brendani, contigit ut quidam patrum ad illum vespere venisse, nomine Barurchus, nepos Neil regis. Cumque interrogaretur multis sermonibus a predicto patre, cepit lacrimari, et se prosternere in terram, et diucius permanere in orationibus. Sanctus Brendanus erexit eum de terra, et osculatus est eum, dicens “Pater, cum tristitia habemus in tuo adventu; nonne ad consolationem nostram venisti: Magis letitiam tu deberes fratribus prestare; propter Dominum indica nobis verbum Dei, atque refice animas nostras de diversis miraculis que vidisti in oceano.”

Tunc sanctus Barurchus, expletis his sermonibus, cepit narrare de quadam insula, dicens. “Filiolus meus, Mernoc nomine, procurator pauperum Christi, confugit a facie mea, et noluit esse solitarius, invenit insulam juxta montem lapidis valde deliciosam. Post multum vero temporis nunci-

¹ Ex Cott. Lib. Brit. Mus. Vesp. A. XIX.

atum est mihi quod plures monachos secum haberet, et multa mirabilia per illum Deus ostenderet. Itaque perrexi illuc ut visitarem filiolum meum. Cumque appropinquassem ter trium dierum, in occursum meum festinavit cum fratribus suis. Revelaverat enim Dominus ei adventum meum; navigantibus autem nobis in predicta insula preceserunt nobis obviam, sicut eramus apum ex diversis cellulis fratres. Erat enim habitacio eorum sparsa, tamen unanimiter eorum conversatio in spe fide et karitate fundata erat; una refectio ad opus Dei perficiendum, una ecclesia erat; nichil cibi aliud ministrabatur illis, nisi poma et nuces atque radices, et cetera genera herbarum. Fratres post completorium in singulis cellulis, usque ad gallorum cantus, seu campane pulsationem pernoctabant.

Nobis autem et filiolo meo perambulantibus totam insulam, duxit me ad litus maris contra occidentem, ubi erat navicula pusilla, et dixit mihi. "Pater, ascende navem, et navigemus contra orientalem plagam, ad insulam que dicitur terra repromissionis sanctorum, quam Dominus Deus daturus est successoribus nostris in novissimo tempore." Ascendentibus igitur nobis, et navigare incipientibus, nebulae cooperuerunt nos undique in tantum, ut vix potuissemus puppim aut proram navis videre. Transacto vero quasi unius hore spacio circumfulsit nos lux ingens, et apparuit terra spatiosa, et herbosa, pomiferaque valde. Cumque stetisset navis ad terram descendimus nos, et cepimus circumire, et perambulare illam insulam per quindecim dies, et non potuimus finem ipsius invenire. Nichil igitur herbe vidimus sine flore, et arborem sine fructu; lapides enim ipsius pretiosi omnes genere sunt. Porro quinto decimo die invenimus fluvium vergentem ab orientalium parte ad occasum; cumque considerassemus hec omnia, dubium nobis erat quid agere deberemus; placuit itaque nobis transire flumen; sed expectavimus Dei consilium.

Cum hec exposuissemus inter nos, subito apparuit quidam cum magno splendore, coram nobis, qui statim propriis nominibus nos appellavit, atque salutavit, dicens, "Euge boni

fratres, Dominus enim revelavit vobis istam terram quam daturus est suis sanctis. Est enim medietas insule istius, usque ad istud flumen; vobis autem non licet transire ulterius; revertimini igitur unum ex istis." Cumque hec dixisset, interrogavimus eum Unum esset aut quo nomine vocaretur. Qui ait, "Cur interrogas Unum sim, aut quomodo vocarer, cur non potius interrogas de ista insula, nam sicut illam modo, ita ab initio mundi permanet; ergo indiges aliquid cibi aut potus, aut vestimentis, unum enim annum es in hac insula, et non gustasti de cibo aut potu, nunquid fecisti oppressus sompno; hec nox te cooperuit, ergo ut tu certissime scias dies, namque est semper sine ulla cecitate, ulla tenebrarum hic; Deus enim noster, Jesus Christus lux ipsius est. Et nisi homines contra preceptum Domini egissent, in hac amenitate permansissent." Quod nos audientes in lacrimas conversi sumus; quo postquam quievimus confestim inchoavimus iter; et ille predictus vir nos pervenit usque ad litus, ubi erat navicula nostra.

Ascendentibus autem navim nobis, raptus est ille vir ab oculis nostris; et venimus nos per predictam caliginem ad insulam deliciosam; at ubi nos viderunt fratres, exultabant exultatione magna de adventu nostro, et plorabatur multo tempore, dicentes, "Cur patres dimisistis oves nostras sine pastore, in ista silva errantes. Novimus autem abbatem nostrum frequenter a nobis discedere in aliquam partem, et ibidem demorari, aliquando unum mensem, aliquando duas ebdomadas aut unam, sive plus minusve." Cum hoc audissem, cepi illos comfortare, dicens, "Nolite fratres putare aliquid nisi bonum; nostra conversatio procul dubio est annon paradisi porta hic prope est, insula que vocatur Terra promissionis sanctorum, ubi nox nec imminet, nec dies finitur. Illamque frequentat abbas Mernos; angeli enim Dei custodiunt illam; nonne cognoscas in odore vestimentorum nostrorum quod in paradiso Dei fuimus." Tunc fratres responderunt, dicentes, "Abba, novimus quia fuisti in paradiso Dei; nam sepe per fragrantiam vestimentorum abbatis nostri probavimus que pene usque ad quadraginta dies

nares nostre tenebantur odore. Illic et ego mansi duas ebdomadas cum filiolo meo sine cibo et potu; in tantum sacietatem corporalem habuimus, ut ab aliis videmus repleti musto. Post quadraginta vero dies, accepta benedictione fratrum et abbatis, reversus sum cum sociis meis ut redirem ad cellam meam, ad quam iturus sum cras.”

His auditis, frater Brendanus cum congregatione sua, se ad terram projecit, glorificantes Deum, atque dicens, “Sed justus Dominus in omnibus viis suis, et sanctus in omnibus operibus suis, qui revelavit servis suis tanta ac talia miracula, et benedictus in donis suis, qui hodie reficit nos spirituali gestu.”

His finitis sermonibus dixit sanctus Brendatus, “Tamen ad refectionem et ad mandatum corporis novum.” Transacta autem nocte illa, accepta benedictione fratrum cellam suam sanctus reversus est Barurchus. Igitur sanctus Brendanus de omni congregatione sua electis bis septem, inter quos fuit preclarissimus, ac Deo dignus adolescens, Macutus quidam, ab infantia sua electus, usque ad finem vite permansit in Dei laudibus. Quod si quis noscere voluerit ejus venerabilem vitam, inveniet ejus opera prima et novissima que præclara habentur. His assumptis venerabilis pater Brendanus conclusit se in uno oratorio cum illis, et locutus est ad eos, dicens, “Conbellatores mei amantissimi, consilium et adjutorium a vobis postulo; quia cor meum, et omnes cogitationes mee conglutinate sunt in unam voluntatem tantum, si voluntas Dei est, terram de qua locutus est pater Barurchus repromissionis sanctorum in corde mei spiritus
in * * * * *

¹ Non amplius in MS. quam aliqua verba obscura.

V.

Vita Sancti Tatheï.¹

INCIPIT VITA SANCTI TATHEI CONFESSORIS. KAL. JANUARIJ.

Rex quidam Hibernie, regum illius insule nobilissimus, regali linea ortus, nomine Tathalius, habuit filium unicum, Tatheum nominatum, legitimis moribus ornatum, et a primeva etate ab omnibus illecebris immaculatum purum et conspicuum, quasi auri metallum. In hac virginali probitate manens, nullis in eo videntibus quo fieret inconveniens, orabat cum sedulitate, inspiratus amore divino, et celesti desiderio. Parentes itaque cum viderent puerum secularia despiciere, et ad celestia tendere, voluerunt Deo reddere quem elegerat; quia puer conabatur illuc ascendere, a quo primitus pervenerat. Protinus res pervenit ad effectum. Commissus est filius ad studium literarum; eruditus fuit denuo florente ingenio; quicquid a doctentibus audiebat non sequebatur oblivio. Indesinenter studebat sine fastidio, donec disciplinalis scientia in eo claruit, quasi fructus insurgens ex flore optimo; volabat fama famosissimi juvenis per immensam Hiberniam; hac audita, innumerabiles juvenes confluebant undique ad audiendam illius doctrinam

¹ Ex. Cott. Lib. Britt. Mus. VESPASIAN, A. XIV.

Interea rege infirmante, communi civium consilio, unicus natus de istico consortio deditus, advocatus fuit ad civitatem, ut a genitore reciperet regiminis curam. Ille vero deicola regnum terrestre despiciens, at celeste eligens, noluit recipere consilium tum recipiendi, ne retinetur invitus, rogavit dare ut consultus Salomonicum preceptum posset adimplere, quod dicit, "Omnia fac cum consilio, et post consilium non penitebis." In nocte proxima, vox angelica alloquitur sopientem, "Ecce asto et consulo ne postponas primitivam intentionem, caducam hereditatem ne diligas, infinitam patriam non amittas; quecunque videtis in seculo evanescent cum luctu, et periculo; luctuosa universa que audistis, periculosa omnia que respicistis; Respiciate ergo perpetualia quatinus reloceris dextralis in parte dextra; qualis enim et quantus debet esse vigor intrinsecus, ut possit expelli occultus insidiator et inimicus. Die crastina sine dilatione ad equoreum ostium tendito, et ad Britanniam transito, ut destinatum est tibi qualitercunque precipio poteris." Experrectus traxit visionem ad memoriam, leto animo, octo discipulis comitantibus, pervenit ad equoris ripam. Cum ita pervenissent, invenerunt naviculam sine instrumentis navalibus incommodam, congaudentes intraverunt, et sine remige veloque et remo, quocumque dirigebat ventorum inflatio, Deo annuente, cum prosperitate navigaverunt ad Britanniam Savernam.

Ad ultimum, per longitudinem freti, appropinquantur Guentionie, et appulerunt in ostio vocato ex additamenti vocabulo gentis. Ingressi sunt octo ad litus, relicta navicula sine retinaculo, virtutum assimilantes octonario numero, quibus erant nitidi a primeve etatis primordio. Quidam dives vicinus balneo parato ut consuetudo erat in sabbato, vidit illos lassos ex itinere et navigio advenientes; illis visis noluit balneare donec prius balnearent hospites balnei lavacro digniores. Postquam venerant et intraverant, recepti fuerunt honorabiliter a domestico, ut debent recipi advene; commemorabat enim sermonem Domini, cum veniret Judicus in supremo die, qui dicit, "Hospes fui, et recepistis

me." Dum requiescerent, missus est ad ostium ut alligaret absolutam naviculam per retinaculum. Ille adveniens et accedens litoreo margini, vidit cervum more humano cum pedibus funem retinentem ne navicula submerget ad amissionem. Amirans et stupefactus valde cum festinatione rediit; et quod viderat admiratione magistro et ceteris renuntiavit.

His relatis, gratias immensas egit creatori, qui domuerat feritatem indomiti. Remisit ergo propter mitem bestiam, collaudans et magnificans summi instigantis clementiam. Cervus mitigatus et retentus ligamine reducitur, cunctis amirantibus de adveniente. Precepit eum interficere, et preparare ad crastinum prandium, nemo tamen est ausus ledere nec in eo manum extendere, propter ostensum in eo miraculum. Deus volens ostendere interficiendi signum, coegit bestiam jacere ac protendere collum, quod mirabilius fuit, ut per extensionem interficerent, et eo uterentur ad proficuum dum jacuisse, ut manifeste fuit divina clementia,

Que largitur egentibus postulanda donaria,
Precepit tandem cito dilaniare jacentem,
Extendit collum, monstrabat se moriturum,
Tendit ad interitum, res mira peracta per istum,
Et cervi feritas sancti leniret ad escas.

Hoc peracto aperte miraculo, dives iste et hospes, concessione regia, servivit Sancto Tatheo, et insuper sua progenies que procederet ex illo in futuro. Caradocus, rex utriusque Guentionie, ut audivit famam famosissimi viri et venerabilis, et miraculorum magnificentiam, misit legatos rogantes ut ad illum veniret, quatinus ab illo evangelica hortamenta audiret, et audita retineret. At ille humiliter legatis respondit, "Rex vester, si cupiat nos visitare, huc veniat; ego autem regem secularem, et regis copiosam familiam non visitabo." Legatis redeuntibus, et renuntiantibus que audierant, rex non dedignans, sed magis obtemperans, viginti quatuor militibus comitantibus visitavit hono-

rabilem doctorem, rogans immensis precibus ut ad urbem Guentoniensem tenderet, et illico studium regeret; quia cives diligebant ejus adventum, qui inter eos stabile retineret magisterium. Vir doctissimus rogatui obediens regali, ac talentum sibi commissum seminare cupiens, adivit proximam civitatem, et incepit regere studium; confluentibus undique scholaribus ad erudiendam scientiam septem disciplinarum. Datus est illi imprimis a rege, ager suburbanus ad precationem, a publica via usque amnem; agro dato, vidit locum aptissimum divino servitio ac clericali habitatione digno ex angelica exhortatione. Et Caradoci regis filii Ynyr nobilissimi donatione, in honore sancte et individue Trinitatis fundavit templum, in quo constituit duodecim canonicos, consilio et licentia Landavensis episcopi, singulis horis constitutis visitantes oratorium. Unde Sanctus Tatheus collaudabat civitatem, ac civitatis fertilitatem, dicens,

“Urbs bona, fertilis, ardua, nobilis, Guentoniensis,
Sors mea, dedita gratia celica, civibus istis.
Sedula subveniat, que vos defendere curat,
Et nos defendat, qui defendenda gubernat.”

DE DIVITE ET FILIO.

Nobilis quidam et locuples decem filios habens, decimum vovit studio literarum commendare, et Deo servire; ut per unum natum, novem melius possent accrescere. Donata fuit vacca cum illo suo doctori, in tantum lacte habundans per quam habebant septem discipuli cum magistro per estatem, et autumnale tempus pulmentaria. Custodiebatur pastorali cura cotidie in prato surburbano. Cum armigeri de civitate cum septem et quadraginta equis venerunt ad pratum, et solutis equis, incidendo et calcando corrumpunt totum. Pastor videns nequiter talia egisse ingressus est ad dominum suum Tatheum, et narravit de invasione familie et equorum. Sanctus vero patienter sustinuit, nolens irasci, sed oravit pro malefactoribus ut se convertent et

emendarent in melius. Exaudita oratione a summo auditore, qui dixit, “ Michi vindictam ego retribuam ;” et omnes equi, qui pratum violaverant, defuncti inventi sunt. Armigeri nequissimi videntes dignam vindictam fieri de corruptione prati, festinanter narraverunt regi mortiferam caballorum pestilentiam. Rex intelligens hec fuisse per illorum injuriam, injuriosos expulit a civitate, affligendo per verbera. Et continuo nudis pedibus, familia sequente, propinquant ad pium, et castissimum sacerdotem genuflectendo et postulando veniam offerens et promittens emendare quicquid sui deliquissent ad voluntatem suam. Ille electus Dei servus perdonavit quod deliquerat, nolens precari ut dampnarentur, quamvis essent dampnabiles; commemorans Dominicum sermonem et evangelicum, qui dicit, “ Nolo mortem peccatoris, sed ut convertatur, et vivat.” Emendatione data et impleta, cunctis ibi videntibus, mirabilius equi vivificati sunt. Unum omnes glorificabant Deum, et laudabant vivificatorem gloriosissimum post tale miraculum.

Hoc viso miraculo, rex donavit sancto Tattheo totam civitatem, et totum territorium libere pro eterna hereditate; et ammonitus angelica ammonitione, precatus est iterum celestem cultorem quatenus in crastino equitaret, et monstraret edificium locum, quem donaretur Deo et sibi regale et civile palacium. Ille summo mane equum ascendit, et sine freno, et capistro, quocumque Deus regeret, et duceret, ire concessit. Incipit itaque iter capere, ab urbe arduo rectore regente, et ducente, donec fere pervenit ad ripam Saverne. Cum illuc pervenisset, stetit equus pedibus fixis in terram, et aurea compede ligatus; quamvis cogeretur non ibat ulterius. Respiciens equum stantem, dixit,

“ Cernite signa Dei, stat equus status hic remanendi,
Sic monet, edifies, sit et hic tua regia sedes.”

Postea de compede composuerunt baculum, a quo sanabatur egroti ab omni genere languorum. Placuit regi Caradoco sue habitationis locus si fontana aqua fluerat, que perficeret habitantibus; his dictis,

“Pressit equus glebam pedibus dedit arida guttam,
Et tantam liquidam, veluti per brachia venam.”

DE VACCA ABLATA.

Nocte quadam venerunt latrones de regione Gunlyu regis ad Guentioniam et furati sunt predictam vaccam. Ducentes ad illius civitatem, ductam interfecerunt, et in caldarium carnem incisam posuerunt. Quippe quanto plus coqueretur caro, tanto amplius cruentaretur in caldario. In crastino venerabilis Dei famulus audiens a pastore vaccam esse ablatam, invenit vestigium vacce prope civitatem miro modo in lapide positum; inde dicebat vir sanctissimus,

“Hic lapis in medio calcabilis, et canus nitro,
A pede vaccino vestigia fixa videndo.”

Inde cognoscens cum suis sociis viam per quam latrones perrexerant, investigavit sagaciter unam vaccam, et unicam, donec pervenit ad palatinam portam. Rex Gunlyu adhuc nequam videns innocentem, et suos consocios advenientes, precepit servientibus deponere caldarium aqua fervida plenum, et cooperire cum juncis, et desuper lineo panno ad sedile dolosum. Sanctus vir justissimus, ut imperavit, locatus est per tales insidias super caldarium cui prefuit celeste sustaculum. Cum putant dolosi malefactores illum cadere in fervorum medium, sedile fuit solidatum quasi lapideum. Rex cernens divinitatis amatorem protectum fuisse divina tutela, inclinavit ad genua obsecrans misericordiam tribuere ex dolositate nequissima. Ille more religiosissimi viri, ex sua parte indulisit malefactum; tali pacto ut non repeterent sui familiares latrocinium. Post hec vacca ei fuit restituta. His dictis, carnem et ossa posuerunt super corium; his ita compositis, revixit, et coram omnibus surgens consociando remeavit.

DE MIRIFICO IGNE.

Sanctus Cadocus in juvenili etate florens, illa vice inscius genitoris manens post insigne miraculum visum, consociatus est sapientissimo doctore, patris licentia habita, quatinus erudiretur in scripturarum scientia. Die quodam igne extincto in magistrali habitaculo, missus fuit Cadocus juvenis propter ignem deferendum ad vicinum cujusdam rustici clibanum, qui rebellis erat, et inexorabilis ad petendum. At illo nolente dare, nisi deferret in clamyde; attulit tali pacto datum mantello ab igne tamen illeso ad magistrum. Carbones superstites quamdiu conservati duraverunt, expellebant morbos, et salutiferi dicebantur, et habebantur a cunctis gentibus illis. Hoc peracto miraculo mirabili, clarissimus doctor Tatheus voluit ut sanctus Cadocus mitis et obediens amplius maneret in magistrali obedientia; quia viderat et audierat Deum per eum operari tanta miracula. Deinde invitus et deflexus discessit a magistro carissimo amplius eruditus pre omnibus discipulis, et introductus in gymnasio. In reditu non permisit genitorem inique vivere, donec egit penitentiam ex omni illicito operi; ammonuit illum orare, assidue vigilare, egenos pascere, jejunia repetere; et dum solveret jejunium, modicum panem cinericum, scilicet cum cinere mixtum, aquatico potu sequente, omni hora nona sumere. At ille conversus paruit filii ammonibus, spernens terrestria adhibuit celestibus.

DE PUELLE MARTIRIO.

Puella, Machuta nomine, custodiebat oves sibi commissas. Illa custodiente, venerunt sepe duo latrones, et ambo fratres volentes furari unum arietem triennem, magnum et pinguisimum, et non cum grege poterunt. Quando non possent auferre, illa ignorante, compulerunt puellam pariter ad siluam, ariete ablato; et necato, decollaverunt innocuam, ne intimaret latrocinium et rapinam. Postea grex incustoditus et dispersus, rediit apud vespertinam horam ad ovile; quem sanctus vir moderabilis audivit advenientem absque puella,

et ariete. His auditis, doluit, et omnes condoluere de ammissione virginis fidelissime. Nocte prima dum orando vigilarent ut Deus, unde dubitarent quo puella devenerat, declararet, venerunt duo fratres homicide ad ostium habitaculi, confidentes arietem furare, et quod erat nequius homicidium operari. Clamabant compuncti dolore, repentes pro malefactis suis indulgentiam donare, dicentes, "Locum martiri ostendimus, ne vos dubitatis amplius." His auditis, precepit eis ad antistitem pergere, et post confessionem impositam penitentiam implere. Aurora surgens, tetendit clericis consociantibus ad locum quem monstraverat, et invenerunt virginem martiriatam, sicut predixerant. In eodem loco fundavit ecclesiam in honorem virginis Machute constitutam. Noluit corpus ibi virginem permittere nisi in loco quo solum deberet jacere. Allatum est itaque ad urbem Gwentonie, et conditum in pavimento temple, cujus anima quiescat in eterna pace.

Subulcus Tesyphius, postea sanctus heremita conversatus, conquestus est sancto Thæo de ariditate terre ubi gregem porcorum custodiebat; quæremoniabilibus verbis auditis et oratione a summo auditore, manavit fons liquidissimus, et manat absque defectione.

Beatissimus Thæus habuit duas columnas domitas que frequentabant descendere, et ludere super mensam. Unde consolabatur videre, et audire modulationem columbinam. Cum quodam die volarent inter refectorium et ecclesiam, rapuit milvus unam. Clerici videntes rapuisse illam, nuntiaverunt magistro rapinam; hoc audito doluit, tamen sperans per Dei virtutem adhuc esse restitutam. Die grassatio, illo veniente ad hospicium, peracta missarum celebratione, descendit rapax milvus tenens columbam per unguibus, et solutam et incolumem reddidit ante pedes sanctissimi doctoris. Hoc videns, gavisus est, dicens,

Ecce columba modo vivit, que mortua sero,
 Hec volat, et ludit, sibi vulnere pectore salvo,
 Laudo creatorem, qui dat solatia sero,
 Prebuit hanc volucrem, michi misit ab alite milvo.

Predictus subulcus venit quodam die ad dominum suum piissimum Tatheum, conquerens nimium de perditione porcellorum. Postquam pervenerat, interrogatus fuit a domino quid quereret, aut quid sibi contigat; ille vero respondit, timens valde ne irasceretur per sermonibus quos pertulit, inquit, "Lupa sevissima visitavit gregem porcorum spatio hujus hebdomade, rapuitque porcellulos unius scrofe, devii sunt, vivus nullus est hodie. Sequor vestigia rapacis lupe intra speluncam, nequeo defendere. Sic nutrit catulos porcellina carne. Doleo, Nunc adjuva me pro dolori." His auditis, respondit subulci querimonialibus verbis, dicens, "Vade fidelis famule, nec amplius doleas, quia Deus mitigabit sevitiā lupe mea oratione, ne magis noceat ut nocuerat ante." Reversus est itaque subulcus ad gregem letus, et mane crastino vidit lupam venientem, et suum catulum in ore tenentem, solvitque retentum et alienum reliquit ad ostium, et mitigata, non quasi bestia, intravit saltum. Catulus relictus, numine divino concesso, orbate porce continuo sugens ubera adherentis ut propria. Crevit enutritus ut canis domesticus, non quasi lupus, sed custos in saltibus. Deinde annorum trium spatio, nulla bestia nocuit gregi nec latro. In termino tercii anni, ut solebat omni die, visitavit habitaculum domini Tathei, et pro aliqua causa que displicuit ministranti, ille dedit ictum lupino lateri. Ictus atque offensus, et se volvens tribus vicibus, regressus est ad silvam, non revertens ad gregem iterum propter iram et indignationem. Sic lupa reddidit porcellulos venerabili Tattheo. Quid mirabilius est auditum tanto miraculo.

Emittente sanctissimo Tattheo spiritum de corpore, angeli celestes consociati sunt illi; et viri in emissionē fulgur angelicus replebat thalamum, odorificus in naribus omnium. Nares odorifere per odorem mellifluum sentiebant dulcedinem, ut gustantes favum. Inde transitus fuit anime sine macula Tathei beatissimi confessoris, cujus hodiernam festivitatem celebramus affectibus eximiis. Quis non celebret affectuose hujus diei celebritatem? Quis non honoret, et non collaudet honoris et sanctitatis dignitatem? Pater

erat enim totius Guentonie, patrem vocabant et adhuc vocant indigene. Nullus erat ausus aliquem de suis ledere, si lesisset judicaretur quasi reus ex crimine. Defensor erat silvestris patrie, refugium ejusdem sine violatione; patienter sustinebat omnia illata; nunquam irascens sobria mens ut columba; quicquid dabatur illi, largiter dabat et exigentibus nulla negabat. Non fuit largior in occidentali plaga, hospites recipiens, et reddens hospitium; esurientes, strictos inedia, et sitientes propositi arida, hos satiabat ex habundantia. Nudorum laterum expellens frigus, carcere punitis detulit solatia; egenis et viduis dabat subsidia, eterna querens non transitoria. Sanctus Tatheus vixit celicola virgo sequens Dominum in celesti gloria. Post exitum, sepultus est in pavimento ecclesie, et sui septem discipul consocii, adhererunt magistri sepulture; quem Deus elegit, et direxerit in eterne glorie patria.

VI.

Arhon y Saint.¹

A GYMMERWYD ALLIAN O HEN YSGRIF A YSGRIFENWYD YN Y
DRYDEDD CANRIF AR DDEC.²

1. **D**ewi, mab Sant, mab Keredic, mab Kuneda Wledic,
Non verch Gynyr o Caergauch ym Mynyw, y vam.
2. Docvael, mab Ithel, vab Keredic, mab Kuneda Wledic.
3. Tyssul, mab Corun, mab Keredic, mab Kuneda Wledic.
4. Carannauc, m. Corun, m. Keredic, m. Kuneda Wledic.
5. Pedyr, m. Corun, m. Keredic, m. Kuneda.
6. Teilyau, m. Enoc, m. Hedun dun, m. Keredic, m. Kuneda Wledic.
7. Gwynlleu, m. Kyngar, m. Garthauc, m. Keredic, m. Kuneda Wledic.
8. Avan buellt, m. Kedic, m. Keredic, m. Kuneda Wledic.
9. Kyngar, m. Garthauc, m. Keredic, m. Kuneda Wledic.
10. Kyndeyrn, m. Kyngar, m. Garthauc, m. Keredic, m. Kuneda Wledic.
11. Kynvelyn, m. Bleiddut, m. Meiryaun, m. Tybiaun, m. Kuneda Wledic.
12. Edyrn, m. Beli, m. Rhun, m. Maelgun, m. Kadwallaun llaw hir, m. Einyaun Yrth, m. Kuneda Wledic.

¹ Allan o ysgrifau Harl, yn y Llyfrfa Brydeinaidd, 4181.

² Yr oedd yr Ysgrif hon yn meddiant Mr. Edward Llwyd, awdwr dysgedig yr ARCHAEOLOGIA BRITANNICA, o ddeutu y flwyddyn 1707.

13. Einyaun, vrenhin yn Llyn, a Seiryoel ym penn Mon, a Meiryaun ym Merther Meiryaun, ynghantref, meibion Owen danwyn, m. Einyaun Yrth, m. Kuneda Wledic.
14. Kadwalaudyr vendigeit, mab Katwallaun, mab Katvan, m. Iago, m. Beli, m. Run, m. Maelgun, mab Catwallawn Llawhir, m. Einyaun Yrth, m. Kuneda Wledic.
15. Deinyoel, m. Dynawd uor, m. Pabo post Pryden, a Deuer verch Leinnawc y vam.
16. Eurgen, merch Vaelgwn Gwned, m. Katwallawn Llawhir, m. Einyaun Yrth, m. Kuneda Wledic.
17. Assa, m. Sawyl benuchel, m. Pabo post Pryden, a Guenassed verch Run hael o Reinuc y vam.
18. Kyndeyrn, m. Garthwys, m. Owen, m. Urgan, a Deny verch Leudun Luydauc o Dinas Eidyn¹ yn y gogledd y vam.
19. Gorwst, mab Gueithhengar, m. Elphin, m. Urgan a Eirgorby merch Glydno o Eidyn y vam.
20. Kadell, m. Urgan, m. Run.
21. Buan, m. Usgun, m. Llywarch hen.
22. Lleudat yn Henlli, a Baglan yng Koel ac Eleri ym penn nant Guytherin yn Rywynnauc, a Therydauc Iscoet, meibyon Dingat mab Nud hael, m. Senilli, mab Kedic, m. Dyfynwal, m. Edynnyvet, mab Maxen Wledic, a Thenoi verch Leudun Luydauc, o dinas Eiddin yn y gogledd y vam.
23. Katvan sant yn Henlli, m. Eneas Ledewic o Lydaw, a Guenteir bronn, merch Emyr Llydaw y mam.
24. Hennwyen, mab Gwyndaf hen, o Lydaw, periglawr o Gawan, ag yr saint a vuant ynghyt oes ac ef yn Henlli Kynan, a Dochwy, a Mael, a Sirlyen, a Thanuc, ac Eithras, a Llewen, a Llenab, a Thegwyn, a doethant gyt a Chatvan y'r ynys hon.
25. Padarn, m. Petrun, m. Emyr Llydau, keveynderu y Gatvan.
26. Tedetho, mab Annun du, m. Emyr Llydau, keynderu y Gatvan.

¹ *Edinburgh*, yn ysgrif Robert Vaughan o'r Hengwrt.

27. Trynyav, m. Dinuc, m. Emyr Llydau, Kevynderu y Gatvan.
28. Maelrys, m. Guydno, m. Emyr Llydau, Kevynderu y Gatvan.
29. Tegei ym maes Llanglassauc yn ar Llechved, a Therillo yn Dineirth yn Ros, meibion Ithael hael o Lydau, a Llechit yn Ar Llechwed chwaer udunt uynteu.
30. Kybi, mab Selyf, m. Gereint, m. Erbyn, m. Custennin gorneu.
31. Patric, m. Alvryt, m. Goronwy o Waredauag yn Arvon.
32. Katvarth sant yn Aberych yn Llyn, a Thangun ym Mon, a Maethlu yn y Karvedaur ym Mon, mebyon Caradauc vreichvras, mab Llyr Marini.
33. Beuno, m. Bugi, mab Guynlliu, m. Gliwis, m. Tegid, m. Kadell, a Pheren verch Laidun Luydauc, o dinas Eiddun yn y gogledd y vam.
34. Cannen sant, m. Guynlleu, m. Gliwis, m. Tegit, m. Kadell o Llangaduc yng Guent.
35. Tussiliau m. Brochmael ysgithrauc, m. Kyngen, m. Kadell Deyrnlluc, ac Ardun verch Pabo post Pryden o'r gogledd y vam.
36. Lywelyn o'r Trallyng, m. Tegonwy, m. Teon, m. Gwineu deu Vreudiac, a Gurnerth sant, m. yr Llywelyn oed mam hwnnw.
37. Elhaern ym Maes Kegitva ym Powys, a Lluchhaearn yngetewein, a Chynhaern o ynys Gynhayrn yn Eidionydd, mebyon Hyrgarvael, m. Kyndruyn o les Tinwynon yng Kaer Einyaun ym Powys, Eineon in Yirgprïws, W. T. O Lys Tinewyn o chref Leysfyw wynwyn ynghaer Einon, in alio M S. pencs eudem.
38. Guydvarch, m. Amalarus, tywyssauc y Puyl.
39. Ystyphan, m. Mauan, m. Kyngen, m. Kadell Dyrnllug.
40. Pedrauc, m. Clemens Tywyssauc o Gernyu. Tutclud agvennoedyt Lly in Arvon, a Merin, a Thueno yng Hyngredur, a Seuenyf, mebyon y Seithenun, vrenhin o vaes Guydno (Nived in Garnarvon) a oresgunnaud ymor ydir.

41. Tutclud a Gwennoedyl (they in Arvon) a Merin, a Thueno yn y hyngredur, a Sevenyr, meibion y Seithenun, vrenhin o Vaes Gwydno, (Nived in Gaernarvon) a oresgynnaud ymor ydir.
42. Peris sant, Kardinal o Revein.
- 43 Bodo, a Guynnin, a Brothen sant, meibyon Glanauc, m. Helyc voel, o Tyn o helyc.
44. Tyvredauc ym Mon, a Dilienyr ym Ottyfarru yn Tegeingyl, a Theyrnauc yn Dyffryn Cluyt, a Thudyr yn Darywen yng Kyveilyauc, brodorion, meibyon Haustyl Gloff, a Dianned merch Amlaud Wledic eu mam.
45. Keiday, m. Ynyr Gwent.
46. Madrun, verch Wertheuyr brenin yr ynys hon, ac Annun Llauvoruyn idi.
47. Tecvan sant ym Mon, m. Caerclydwys, m. Kyngu, m. Yspuys, m. Kadraut Calchuynyd, a Chenaf verch Tewdwr Maur y vam.
48. Elaeth vrenhin, mab Meuric, m. Idno, ac Onnengrec verch Wallauc, vab Lleenauc, y vam.
- 49 Merchyll, m. Echwys, m. Gwyn gohoen.
50. Kowy, m. Ynyr mem hen, a Chamell, gureic Ovot Angharat yngholimavn y vam.
51. Deunauc sant, m. Kaurdaf, mab Kradauc Vreich vras.
52. Collen, mab Petron, m. Coledauc, m. Gwynn, a Melangell merch Kynelch, m. Tutdawal Tutclut, o Ethin, Wydeles y vam.
53. Nidam yn Mon, m. Gornvym, m. Pasgen, m. Uryen Dwynoel W. T. o Deifr a Bryneich.
54. Idloes, m. Guydvali, m. Llawrodet varuauc o Nidam ym Mon, m. Goronwy, m. Pasgen, m. Uryen.
55. Ovy hael, m. Pryder, m. Dolor dufyr o'r Erfis, a Bryneich yn y gogledd
56. Eingen merch Vaelgun Guyned, mab Katwallaun Llawhir, mab Einyaun Yrth, m. Kyneda Wledic.
57. Llenyan Llavyur, m. Alan Hergan, m. Emyr Llydau.
58. Guenan a Noethan, meibion Gildas, mab Kadu.
59. Gurhel, m. Kadu, o Penystryveit.

VII.

Arhan Saint Cymreig.¹

A GYMERWYD ALLAN O HEN YSGRIF.²

1. **K**ynant, a Dochwyn, a Mael, a Sulien, a Thanauc, Kyndochwyn, Ma lassulien,³ a Thanawg, meibion Kynwyd Kynwydion, mab Kynvelyn ap Arthrwys vab Kenav, vab Koel.
4. Lheydhad ag Eithras, a Thegwyn a dhaethant gyda Chadvan i'r ynys hon.
7. Krisdoffis a Rysdryd, a Derfel gadarn, meibion Howel Vychan, ap Hoel, ap Ynyr Lhydaw.
10. Kwywen, vab Kaffi o Llyn.
11. Katuc a Genau, meibion Kynllo vab Gliws.
13. Esdyn a Kyngiar, meibion y Geraint, vab Erbyn.
15. Gildas, vab Kaw, o Brydein.
16. Peblig, yn Garnarvon, Mab Maxen Wledig ymherod Rufain, o Elen verch Euda.
17. Gwrie o Benstrued a Gallgo, a Kynnais, a Ysdig, a Kyveiliog, plant Kaw, o Brydain.
22. Silwen, verch Geraint, vab Erbyn.
23. Sliav, o'r Eliaw Keimad vab Alhwn dhu, vab Kynyu, vab Esbrwys, vab Kadrod Kalch vynydd, o Wen verch Dewdwr Mawr.
24. Rydegawg ap Karchelydais, ap Ysbuys, ap Kadrod Kalch Vynydd.

¹ Allan o ysgrifau Harl. yn y llyfrgell Brydeinaidd, 4181.

²Yr ysgrif hon oedd ym meddiant John Lewis, Ysw. o Llynweny, yn sir Faesyfed, o ddeutu amser y Frenhines Elsbeth.

³Felly yn yr ysgrif.

25. Garmon ap Rydigus yn oes Gurtheyrn Gwrthenau, y doeth i'r ynys hon, ag o Fraink i'r hanodh e.
26. Melyd, esgob Llyndain, gwr o wlad Rufain.
27. Eilunwy a Dyrdaw, saint Brydain, plant Helig, vab Glanawg.
29. Idaw vab Gwrgu.
30. Sant Fred verch Duthach Wyddel.
31. Pawl vab Pawlpolins.
32. Pedwg, vab Klenais, yarll Kerniw.
33. Jestin ap Geraint, ap Erbyn, ap Kestenin.
34. Gurnerth sant, ap Lliyuelin, ap Trallwng.
35. Dyfnawg sant, ap Medrawd, ap Kawrdaf, ap Kradoc Vraichvras, ap Llyr Merini.
36. Kollen ap Gwynawg, ap Koledawg, ap Kawrdaf, ap Kradoc Vraichvras, o Erthin Wyddeles y vam.
37. Dona yn graff y hoed ym Mon, ap Selyf, ap Kynin gurywn, ap Brochwel Yskithrog.
38. Elnog sant, ap Tydklyd, o Gaer Gybi.
39. Saeran yn Lhanynys yn Yffryn Klwyd.
40. Kynhafall sant yn Yffryn Klwyd.
41. Oswalt, ap Oswe Adlwyn, ap Edelradd Vrenin.
42. Eda elyn vawr, ap Gwynber dorchawg, ap Mug, ap Mawr drefydd, ap Alla, ap Gyllell vawr, a gwr ymladdodh ag Arthur yngwaith Modred.
43. Brychan, ap Korinawg, vrenin Iwerdhon, a Marchell verch Dewdrig ap Dydhfflech, ap Deithin, ap Tythall, ap Anen dhu, oren groeg i vam.
44. Gwardrhyd, verch Vrychan, yn Towyn.
45. Tydew, verch Vrychan y manaw.
46. Elyned, verch Vrychan yng rug Gorawal.
47. Kederig, verch Vrychan.
48. Gwen, verch Vrychan yn Talgarth.
49. Kenedlon, verch Vrychan ym mynydh Kymorth.
50. Glydav, verch Vrynach yn Emlyn.
51. Keinwen, verch Vrynach, a 52 Dwynwen y Mon.
53. Tadwystl, verch Vrynach.
54. Gwladys, verch Vrynach, mam Gatwg sant, ap Gwynlliw, ap Glwys.

55. Arianwen, verch Vrychan, gwraig Iorwerth hir Flaidh, neu hir Flawdh.
56. Tydwall, verch Vrychan, gwraig Kyngen ap Kadell Deyrnllig, mam Brochwel Ysgithrog.
57. Gawr, verch Vrychan, gwraig Elidr lydanwyn.
58. Gwenvrewi, gwraig Kadrod Kalchvynydh.
59. Elerw, verch Vrychan gwraig Keredig, ap Kynedda Wledig, mam Sant tad Dewi.
60. Kededr sant, sant Golny verch Vrychan, yn Lhan Iestyn y vam.
62. Kynvran, Kynbryd, a Dwynwen, plant Brychan Brycheiniog.
65. Tydwen, Edwen, Gwenruw, merched Brychan Brycheiniog,
Tair gwragedh y fu y Vrychan, Eurbrawst, a Rybrawst, a Faestre.
Tair gwelygorth Sant ynys Brydain, plant Brychan, plant Kunedda Wledig, a plant Kaw o Brydain.
69. Ascun Buellid ap Kedig, ap Karedig, ap Kynedda Wledig, a Degoedd verch Degid voel, o Benllyn y vam.
70. Edyrn ap Nudh, ap Beli, ap Ryn, ap Maelgwyn Gwynedh, ap Kadwallon Law hir, ap Einion Yrth, ap Kunedda Wledig.
71. Lhydihelyn o'r Trallwng, ap Blendhyd, ap Tegonwy, ap Teon, ap Gwineu dau vreudhwyd.
72. Tyfrydawg, a Drer, a Thyrnawg, a Thydyr, meibion Arustl gloff, a Marchell y chwaer hwy oedh o Dhiwanedh, verch Amlad Wledig y vam.
76. Keidaw ap Ynyr Went, a Madryn verch Ynyr breuin ynys Brydein y vam.
77. Noydaw a Predyr gwynog, meibion Gildas ap Kaw o Brydain.
79. Henwau y saith gefnder gwynvydedig Weithian.—Beuno vab Insi—Kawrda, vab Kriadog, Deiniol vab Dynawd uawr, Seiriol, vab Owen Damwyn, Dewi vab Sant, Kybi vab Seliff.

VIII.

De Brachan Brecheiniauc.¹

DE BRACHAN BRECHEINIAUC, ET COGNATIONE EJUS; EXCERPTUM EX
ANTIQUO CHYROGRAPHO CIRCITER ANNUM 900.

Brecheniauc primum a Brachano nomen accepit. In initio temporum erat Theuderic regionis; qui quondam venit in Garthmatrun; indeque perrexit cum ducibus et senioribus, nec non et omni familia sua abiit ad Brancoyu juxta Lannmaies. Teuderic vero dixit ad Marchel, filiam suam, “Algoris vis apprime vos affligit; quamobrem opere precium est, quatinus pelliceam vestem, nate mea, conquiramus, ne ipsa frigoris asperitate gravetur; transmittam enim eam in Hiberniam cum trecentis hominibus, ad Aulac filium Coronac, regem illius patrie, que sibi maritetur.” Profecta est igitur Marchel cum trecentis hominibus in Lansevinin, ibidemque prima nocte per frigoris gravedinem, centum homines mortui sunt. Secunda vero nocte venit in Metbrun; illoque totidem quo superius expiraverunt. Tercia quidem nocte descendit in Portmaur, in loco scilicet apriciori. Deinceps autem cum centum viris sibi relictis ad Hiberniam transfretavit, et ad Aulac regem ejusdem patrie cum suis incolumis pervenit. Qui cum magno tripudio, et letitia illam suscipiens in legitimam conjugem ean-

¹ Ex Cott. Lib. Mus. Vesp. A. XIV. Titulus in MS. DE SITU BRECHENIAUC.

dem sibi desponsavit; illi jurandum prebens si eidem filium peperisset; cum eadem Britanniam remearet, ne videlicet puer patrio regno Britannie privaretur. Idem vero Aulach dedit duodecim cubiculariis suis, sive pedissequiis, juxta dignitatem natalium suorum.

Postea vero Marchel peperit filium, vocavitque eum Brachan. Regressus est ergo Aulach cum Marchel regina, et Brachan puero, et ducibus subscriptis, Kerniol, et alio Fernach inde dicit Emfernach, Tercio, Lathmilich, inde dicitur Mainaur oper Birnich. Quarto, Lounoie. Natus est Brachan in Benni; directusque est ad Drichan, inde dicitur Din Drichan. Ipse autem Drichan educavit Brachan; inde dicitur Brachan Brecheiniauc cum quatuor annos etatis haberet. In septimo vero anno dixit Drichan ad Brachan, "Affer mihi lanceam meam ad me." Drichan autem in fine etatis sue, cecus factus est. Et dum idem vigilans jacuisset, quidam aper venit de silva, stetitque juxta ripam fluminis Ischir; cervusque retrorsum erat in flumine, nec non subvenire cervi piscis erat, que tum portendebant Brachan opulentie copia felicem futurum. Adhuc etiam fagus secus fluminis prædicti litus stabat, in quo mellificabant apes. Dixitque Drichan alumpno suo Brachan, "Ecce hanc arborum de apibus et melle, auro quoque et argento plenam, do tibi, et gratia Dei ejusque dilectio tecum maneat semper hic, et in futuro.

Postea vero Aulach dedit filium suum Brachan regi Powis obsidem. Deinceps vero successu temporis, Brachan oppressit filiam Benadel. Illa autem pregnans genuit filium nomine Kynauc, qui devectus ad castra, baptizatus est. Quo facto, Brachan accepta armilla a brachio suo dedit illam Kynauc filio suo. Iste sanctus Kynauc celebris est valde in propria sua Brecheniauc. Ipsaque armilla usque in presens perpreciosis reliquiis in predicta provincia servatur.

Hec est genealogia sancti Kynauc filii Brachan, Brachan filius Marchel, Marchel filia Tewderic, Teuderic filius Teudfall, Teudfall filius Teuder, Teuder filius Teudfal, Teudfal filius Annhun rex Grecorum.

Hec sunt nomina filiorum Brachan de Brecheniauc. 1. Rein filius Brachan. 2. Clytuin filius Brachan, qui invasit totam terram Sudgwalliæ; Clydouc sanctus et Dedyu sanctus filii illius Clytguin. 3. Arthen filius Brachan. 4. Papay, filius Brachan. 5. Kynon, filius Brachan, qui sanctus erat in occidentali parte predictæ manie. 6. Dingat filius Brachan. 7. Paschen filius Brachan. 8. Chybliuer filius Brachan, inde dicitur Merthyr Chebliuer. 9. Berwin filius Brachan, in Cornwallia. 10. Rydoc vel Judoc filius Brachan in Francia, inde dicitur Ton Ridoch de vent Windourth.

De filiabus Brachan. 1. Gladus filia Brachan, mater sancti Cadoci. 2. Tudeuel filia Brachan mater Merthir Enivel. 3. Goleu filia Brachan, in Lan eschin. 4. Hynyd filia Brachan, que jacet sub petra Melthreu, que fuit uxor Tudual flavi mater Cuin cof. 5. Tudhistil filia Brachan, inde dicitur Merthir Tudhistil. 6. Tibyei filia Brachan, in Cantre bychan. 7. Kebinagyr filia Brachan, mater sancti Kenider de Glesbyri. 8. Meleri filia Brachan, uxor Kare-dic, et mater Sant; Sant autem pater fuit David. 9. Tutglid filia Brachan uxor Kenken filii Kenwaur. 10. Cadeathuc, mater Cadell, et Brochuael Schitrave et mater Jeuab, et mater Mugh, et mater Sanans; que Sanans fuit uxor Mahelgun, regis Nordwalie. 11. Aranwen filia Brachan in Powys, uxor Gerenerth regis de Powys, inde dicitur Joruerdiaun. 12. Beithan filia Brachan in Mannia. 13. Luan filia Brachan, mater Aithen Bradoc. 14. Kerdych filia Brachan, a gorwed yn Nhywyn ym Meirion. 15. Nyneir filia Brachan uxor Konvar cul filii Meirchiawn, mater Urien, mater Cuerdelid, mater Estedich uxor Elidur Goscordd vawr, et mater Gurgi et Peredur, mater Elidir coscoruaur. 16. Guaur filia Brachan, uxor Ledanwen, et mater Loarch hen. 17. Gurycon Godheu, filia Brachan, uxor Cathraut calchuynid. 18. Marchel filia Brachan, uxor Gurind barmberuch de Merionyth. 19. Guen filia Brachan, in Talgarth. 20. Belyau filia Brachan. 21. Cili-veth filia Brachan ygryge gors anail. 22. Rein filia Bra-

chan ythrauit ogmor kedeython,—23. Filia Brachan in y minid cheunot in Kedweli. 24. Clydei filia Brachan est in Emelin. 25. Dewyn filia Brachan est in Monia Anglis. 26. Ilud filia Brachan.

Sepulchrum Brachan est in insula que vocata Enysbrachan, que est juxta Manniam. Sepulchrum Rein, filii Brochan, in Landevailac. Sepulchrum Kinauc merthir in Brecheniauc. Sepulchrum Aulach, ante hostium ecclesie de Lanespetit. Tres uxores habuit Brachan, Praust, scilicet, et Ribrawst, et Roistri.

Hec est progenies Keredic regis de Keredigaun,—1. Dewi filius Sant, Sant filii Keredic filii Cunedu. 2. Auan buelh filius Kedic filii ejusdem Keredic. 3. Pedyr Lanwaur filius Corin, filii Keredic. 4. Kenider Gell filius Ky-non, filii Keredic. 5. Gunlyu filius Guaur, filii Keredic. 6. Gwyncledyburdh fil Lauch, fil Lucho fil Kedich, filii Keredic. 7. Ina filia Keredic. 8. Karanone fil Keredic. 9. Dyuennen fil Anhun filii Ker. 10. Keneu sanctus, filius Corun, fil Keredic. 11. Gugan filius Samson filii Keredic. 12. Dogmael sanctus filius Ithaeil filii Keredic. 13. Tydiuc sanctus, filius Corun, filii Keredic.

IX.

Emynen Curig Ferthyr.¹

YR EMYN CYNTAF.

Yn enw, ac yn anrhydedd ein Arglwydd Iesu Crist, a'r glan Wryf, a'r glan Curig ferthyr, a Ddwlitta ei fam ef, a holl saint nef, a'r santessau, a'n rhyddhao ni Arglwydd Iesu Grist heddyw, a heno, a phob amser a'n noddo, ac a hamddiffyno ni rhag holl brofedigaethau cythreuliaid, a phob rhyw drwg, a pherigl, a cholled enaid a chorff, ac a gadwo yn dda rhag traws, a lladrad, ac afles, ac echrys dysyfid, nid amgen, yn tan a dwr, ac ymladd, a'n diwallo ninnau oll o'n cyfreidiau enaid a chorff. AMEN.

YR AIL EMYN.

Crist yn Arglwydd a deyrnassa; Crist a orfydd, Crist drwy haeddedigaethau y glan Curig ferthyr a Ddwlitta ei fam ef, a holl Saint nef, a'u Santessau a'u rhyddao ni, a'n cadwo rhag pob rhyw drwg enaid a chorff. AMEN.

Y TRYDYDD EMYN.

Y glan Curig ferthyr eglurddoeth, fu ef o'i febyd; yr lwn oedd ferthyr, a chall digreulon, a dysgwr nefolion bethau, ac a wyrthwynebodd i orchymyn creulon brenhin Alexander,

¹ Allan o Ysgrifau y Parch. Howel W. Lloyd.

ac a fwriodd oddiwrth arglwyddiawl fuchedd, o bur galon a doethter y gwr perffaith. Ni fynnodd orweigion bethau y byd hwn, namyn bod iddo ef llawenedigaethau Paradwys, ac ef a ddioddefawdd i'r triawl Dduw, ac un Arglwydd caled erlyniaeth gospau dynion, ac o'r cariad ar Grist frenin, ef a gymerth tanol boen ar ei gorph, a'i freichiau, a than gredi i'r Drindod ef a dylyai gredu a gweddio Dduw, fegys y gallai ffyddlonion Duw ochel yr uffernolion boenau, a chael lawenydd teyrnas nef i'w heneidiau o eiriau, a ffydd Gathollic, ni'ch gwplach no Christ y merthyr hwnw, wrth hynny y galwn ninnau yn sanctaidd ar y wry Gurig y'n gynhorthwy yn y nef, megis o'i adolwg ef y caffom, ac yr haeddom yr egluraf obrwy, yr hwn a ddywedir idd ei gaffael gyda bydinoedd o engylion yn oes oesoedd. AMEN.

Y PEDWERYDD EMYN.

Arglwydd Iesu Grist, dalla ein Gwrthwynebwy'r ni, a'n cyhuddwy'r, a'n drwgweithredwy'r, nid amgen, y bleidiau, a'r llewod, a'r cythreuliaid, a'r lladron, yn y modd y dellaist drwgweithredwy'r dy weision di, Abraham, ac Isaac, ac Iacob, yn enw y sanctaidd Curig ferthyr a Ddwlitta ei fam ef, a holl Saint nef, a'i Santessau. AMEN.

Y PUMMED EMYN.

Arglwydd Iesu Grist, amlha ein da, a chadw ni rhag pob drwg, fal yr amlheiaist i'th weision Abraham, ac Isaac, ac Iacob, yn enw y sanctaidd Curig ferthyr a Ddwlitta ei fam ef, a holl Saint nef, a'r Santessau. AMEN.

Y CHWECHFED EMYN.

Arglwydd Iesu Grist, dilea ein holl drygioni a'n holl pechodau marwol, y rhain y buom ynddynt o'r blaen, a'r rhain yr ydym ynddynt yr awr hon; dilea annog y cythraul oddiwrthym, ac oddiwrth ein dynion a'n da, yn enw y sanctaidd Curig ferthyr, a Ddwlitta, ei fam ef, a holl Saint nef, a'i Santessau. AMEN.

X.

Epitome Historiæ Britannicæ.¹

Anno, MO.CC.XXX. ante nativitatem Christi venit BRUTUS primo cum progenie sua de reliquis Trojanorum, ad istam insulam, tunc temporis Albion vocatum; infra quam gigantes habitabant, et postea dicti gigantibus per eum debellatis interfectis et abjectis, obtinuit totam insulam in pace, cum suis posteris, datum est ei nomen a suo cognomine, BRITANNIA. Et in ea fecit edificare magnam civitatem super flumen Tamesie, quam vocaverunt Nova Troja, in recompensacione civitatis magne Troje, quam patres eorum prius diris et duris affeccionibus perderant; et postea vocata fuerat per multa tempora civitas Trinouantum per corrupcionem, usque ad quendam regem Britonum, vocatum Lud, filium Hely, qui renovavit muros dicte civitatis, et venerabilibus turribus eam circumcinxit; unde nominata fuit postmodum de cognomine suo Kair Llud, deinde per corrupcionem nominis Kaerlundein; succedente quoque tempore per commutacionem linguarum Londone.

Anno C.L.VI. post nativitatem Domini, Lucius rex Britonum videns et audiens miracula que tirones Christi per diversas naciones faciebant, epistolas suas Eleutherio direxit, petens ut ab eo Christianitatem reciperet, cui beatus pontifex, comperta illius devocione, duos religiosos doctores Faganum et Diwanum misit, qui Christi incarnationem predicaverunt, abluerunt eum sacro fonte, et ad Chris-

¹ Ex Cott. Lib. Brit. Mus. TITAS D. XXII.

tum converterunt. Nec mora concurrentes undique nationes Britonum exemplum regis insecuntur, eodemque lavacro mundati sunt.

Anno incarnationis Domini cccc.xl.vi. regnavit heresis Pelegiana, per quendam magnum clericum, nomine Pelagium, inter Britones suscitata, qui quidem suis diversis et falsis opinionibus totam gentem Britannicam a secta vere fidei, quam prius acceperat ab Eleutherio, tempore Lucii, filii Coel regis Britonum, fere subvertit, dicens inter cetera, hominem posse benefacere sine Dei gracia, contra illud dictum dominicum, “Sine me nichil potestis facere.”

DE PRIMA CONSTRUCCIONE ET EDIFICACIONE ECCLESIE LANDAEVNSIS.

Anno incarnationis Domini cccc.xl.viii, missi fuerant duo venerandi viri, Germanus Altissiodorensis episcopus, et Lupus Tricassive civitatis, a partibus Gallie in Britanniam, ad dictam heresim extirpandam et confundendam, que dictorum virorum disputacionibus et predicacionibus omnino deleta et destructa. Preceperunt assensu et consensu Mouricii filii Teudrici tunc regis Morgannuc, edificare et de novo construere unam sedem metropolitanam, super situm in honorem apostolorum Petri et Pauli.

Post completum opus, dictus rex eam diversis territoriis, privilegiis, et redditibus honorifice dotavit, sicut in Graffo Sancti Thelyai plenarie reperitur; et in eam, dicti religiosi viri Dubricium virum sanctum, et famosum doctorem, etiam archeipiscopum et dextralis Britannie primatem consecraverunt.

Anno incarnationis Domini cccc.xl.viii. tempore Fortigerni, tunc regis Britannie, prophetavit Merlinus multas inauditas tribulaciones, et futuras desolaciones regibus et regno Britannie; prophetavit enim dictum populum Britannicum per externas degeneres nationes, a nobilitate sua pro tempore fore depositurum, et iterum in fine temporum relevaturum.

Iste vates ex filia regis sanctimoniali de incubo spiritu natus fuit, inter monachas in ecclesia sancti Petri in urbe

Kaermerdin, que asseruit se nunquam virum cognosse, sed quidam in specie pulcherrima ipsam frequenter deosculans et amplectens gravidam reliquit et evanuit.

Anno incarnationis Domini CCC.XL.IX. venit Hengistus dux Saxonum, una cum fratre suo Horsa, primo ad Britanniam, cum trecentis navibus armata manu repletis, tempore Fortigerni, nephandi regis Britonum, qui sua prodicione fecit interficere Constantem regem suum, et diadema regni capiti suo imponere. Dictus Fortigernus, tanta inquietacione et timore Aurelii Ambrossii et fratris sui Uthur Pendragon, qui Minorem Britanniam propter ipsum diffugerant, associavit sibi Saxones, et filiam Hengisti ducit in uxorem, et patri puelle provinciam Cancie dedit. Quod cum Britones vidissent quod Hengistus invitabat paulatim naves, et numerum suum cotidie augebat, timuerunt prodicionem eorum, congressi sunt cum Saxonibus, et eos a finibus regni sepius verterunt in fugam; et quot vicibus expulsi fuerant Saxones a Britannia, tot vicibus forciores quam prius reversi sunt ad Britanniam. Et quod cum Hengistus tantam inquietacionem senciebat, cogitavit quid contra id agendum esset. Petebat ut rex et principes sui diem et locum nominassent, quo pariter convenient, et ex voluntate sua disposuissent, ut quos ex tanto numero in regno suo retinuissent, et quos refutandos censerent in Germaniam sine delacione redire permetterent. Talia ut Britonibus nunciata fuerant placuerunt eis vehementer, diem et locum juxta cenobium Ambri, id est Stonhenge ordinaverunt, ut ibidem predicta staturerentur. Iste Hengistus proditor pacem proferebat ore, quam in pectore non habebat; quare fraude sua precepit commilitonibus suis, quod singuli in die statuto cultrum infra caligas suas haberent absconditum, et cum nobiliores Britonum ad diem prefatum astarent congregati, et eis immixti essent, dedit eis hoc signum quod cum vociferaret hunc sermonem, **DRAW YOUR SEXIS**, unusquisque cultrum suum traheret, et proximorem Britonem astantem interficeret; et sic ea, que per nephandum proditorem habuerunt ex precepto, per nephandos sequaces miserabiliter completa erant de facto. Nam illo die circiter quadringin-

tos octoginta inter barones et consules jugulaverunt; omnes enim sine armis advenerant, nec aliud nisi de pace tractanda estimabant.

Anno incarnationis Domini D. et VI. Dubricius archiepiscopus Landavensis, coronavit Arthurum regem famosissimum in civitate Circestrie, anno etatis sue xvo. Et postquam fama largitatis ac probitatis illius per extremos mundi cardines divulgata esset, ac sibi diversas naciones diris preliis et fatigacionibus subjugasset, Archiepiscopus episcopos reges principes et duces sibi subditos, ad Urbem Legionum unanimiter fecit convocare, et ibidem magnam festivitatem Pentecostes venerabiliter celebrare, quibus accersitis et completis, vocantur cuncti, qui ei propter honores obsequium prestabant, singulos singulis possessionibus honorifice dotavit, et sic licencia petita et obtenta omnes et singuli ad propria cum gaudio remearunt.

Dubricius vero senciens se senio gravatum, salutatis fratribus sese ab archiepiscopali sede deposuit, quandam insulam infra mare Hibernicum sitam, que distat a terra per quinque miliaria, Cambrice vocata Enys Enlli. Anglice vero Bardesei, infra quam viginti millia corpora sanctorum sunt humata, ibique in vigiliis, jejuniis, et oracionibus, usque ad extremum diem vite sue, heremiticam vitam duxit, et post vite hujus cursum, ibidem honorifice sepultus et inter sanctos primo connumeratus.

D.C.XII. anno incarnationis Domini migravit ad Dominum; et M.C.XXO. anno translatus est ab insula Enlli per Urbanum Landavensem episcopum, ad ecclesiam suam Landavensem X. kalendorum mensis Junii.

Post vero dictum Dubricium, illustris sacerdos Thelyaus in pastorem et episcopum ecclesie Landavensis est sublimatus, cujus mores et actus laudabiles reddunt historie.

Postquam vero inclitus Arthurus regnavit xxvi annis, et diversas partes nacionum sibi subjugasset, senciens se in quodam congressu inter ipsum et Modredum nepotem suum nephandum proditorem, letaliter vulneratum, deposuit se a regimine, et Constantino cognato suo filio Kadoris, ducis Cornubie, diadema regni concessit, et in insulam Aval-

lonis, id est Glastynburi, ad sanandum vulnera est progressus; de cujus obitu et sepultura certum non referunt hystorie.

Post dictum Constantinum, regnavit Aurelius Conanus. Post Aurelium, Vortiporius. Post Vortiporium, Mailgo. Post Mailgo Kereticus. Iste Kareticus fuit civium bellorum amator, Deo et Britonibus odibilis, cujus inconstancia comperientes Saxones, miserunt post Gormundum, filium regis Affricanorum, tunc in Hiberniam existentem, qui cum C.XL. militibus ad Britanniam transfretavit, et regem Kareticum divicit, et fugavit usque in civitatem Circestriam, et in eam trussit et obsedit; et ibi per diuturna tempora civitatem debellavit, sed nichil profuit, nam civitas erat fortissimis muris circumcincta, et viris arte bellicosa edoctis munita, resistebant eis, et semetipsos viriliter defendebant. Rex Gormundus videns quod nichil ei proficiebat, ymaginavit unam subtilitatem que hec erat. Passeres qui de nocte quiescebant in domiciliis et tectis domorum civitatis, et de die volabant extra civitatem ad sustentacionem perquirendam, jussit ut caperentur, et ei vivos presentare. Quod cum factum fuerat, fecit ad caudam uniuscujusque illorum ignem ligare. et in crepusculo noctis eos dimisit liberos ad solita remeare, quod cum intraverunt tecta et domicilia, ubi solebant quiescere, ante mediam noctem igne quem secum asportaverunt totam civitatem succenderunt. Capta tandem predicta civitate, er succensa, Gormundus commisit prelium cum Karetico, et fugavit eum ultra Sabrinam in Cambriam, deinde amiserunt Britones diadema regni et monarchia multis temporibus.

Post Kareticum regnavit Cadvanus. Post Cadvanum, Cadwalanus. Tempore vero Cadwalani fuerunt tanta karistia tante penitentie, tanta fames invalescebant, quod magnates mutuo se amplexantes, submerserunt se in aquis. Cui dictum est in voce per angelum, quod filius ejus expelleret se ipsum de regno, et quod moriturus erat Rome, et quod deberet numerari in cathalogo sanctorum. Qui quidem rex quesivit causam tanti mali in regno suo; cui respondens angelus dicens, "Necligencia prelatorum, rapina potentium, cupiditas judicum, detestanda luxuria, rabies perjuriorum, inordinatus cultus vestimentorum."

Post eum regnavit Kadwaladrus filius suus. Iste vero Kadwaladrus, cognomine Benedictus, regnavit modico tempore, qui tam propter mortalitatem que populum suum fere devastabat, quam propter diversas persecuciones, quas paciebatur assidue per barbaricos Saxones, reliquit regnum suum et Minorem Britanniam peciit. Ibique post intervallum temporis, congregavit magnum exercitum ut rediret, et expelleret externas naciones a regno suo, cui nunciatum est per angelum ut a proposito suo desisteret. Nolebat enim Deus Britones in insula Britanie diucius regnare, antequam tempus venisset quod Merlinus Arthuro prophetaverat. Precepit illi et ut Romam ad Sergium papam iret, ut ibi peracta penitencia inter beatos annumeretur. Dicebat populum etiam Britannicum per meritum fidei sue insulam in futuro adepturum. Tunc Kadwaladrus abjectis mundialibus propter Deum, venit Romam, et ibi a Sergio confirmatus, inopino et languore correptus est xxii die Kalendarum Maie Anno Domini D.C.LXXXIX, a contagione carnis solutus, celesti regni aulam ingressus est. Bardi enim Kambrenses istam opinionem quam in libris suis authenticis habent scripta, firmiter tenent quod cum ossa beati Kadwaladri a terra suscitarentur, Britones pristine potestati, quam habuerunt, per promissionem Angeli restaurarentur.

Post vero Kadwaladrum reliqui Britonum perdidierunt nomen suum; jam non vocabantur Britones, sed Wallenses; tantam inquietacionem paciebantur per barbaricos Saxones, quod non potuerunt eis resistere, et sic debilitati peccierunt Kambriam, modo Walliam, et ibi per multa tempora regnabant per principes generis sui. Regebant enim omnes per unum principem solum usque ad tempus Rodri Vawr, id est Rodrici magni.

Iste Rodricus magnus regebat totam Walliam tempore suo. Post cujus obitum tres filii sui, videlicet Merthwynus, Anarawd, et Cadell, diviserunt inter se totam Walliam in tres principatus, Merthwyno principatum Gwyneth, id est Northwalliam, Anarawd principatum Powysie, Cadell principatum Deheubarth, id est Suth Wallia. Unusquisque is-

torum, cum posteris suis, regebat partem suam ut princeps per multos annos.

Et postquam plures anni essent devoluti iste due partes, videlicet Powysia et Sothwallia perdiderunt nomen principis et principatus. Cadell vero regebat portionem suam cum genere suo, usque ad tempus Rees vap Gruffuth, vap Rees vap Teudwr; cujus generacio est hec. Rees vap Gruffuth, vap Rees, vap Teudwr, vap Cadell, vap Eneas, vap Owein, vap Howel dda, vap Cadell, vap Rodri Vawr, vap Meruin brenin Manaw.

A Rodrico magno recitatur genealogia principum usque Beatam Virginem, ut in libris authenticis Bardorum Kambrencium plenarie reperitur. Et a Beata Virgine usque ad Eneas yscoythwyn, ab Eneas usque ad linealiter producant.

Postquam vero iste due partes, videlicet Powysia et Suthwallia, ut dictum est supra, perdiderunt nomen principis sui et principatus, princeps Northwallie reassumpsit totum integrum nomen totius Wallie, et principatus; quo deinceps gaudebat, cum posteris suis usque ad Lewelinum principem, vap Gruffuth, vap Llewelin, vap Ioruerth droyn-don.

Tempore vero istius Lewelini, orta est magna discordia inter ipsum et Edwardum, regem Anglie dictum Longeschankys, qui ei diu mortaliter invidebat, propter quod congregavit exercitum et ingressus est Walliam cum multitudine gravi gentem et patriam igne et gladio crudeliter devastabat;—quod cum Wallenses tantam persecucionem senciebant, sumptis viribus viriliter congressi sunt cum eis, et ex eis tam armatorum quam peditum per mortem exterminaverunt; sed nichil eis in fine profuit. Nam de nocte ymaginata fraude Lewelinus, princeps suus, captus fuit per Rogerum de mortuomari affinem suum, et per eum interfectus et decollatus. Post cujus mortem nullum hucusque habuerunt principem de genere suo.

Anno Domini M.CC.LXXXII interfectus est dictus Lewelinus princeps Wallie; de cujus morte territi sunt Wallenses ultra modum, et turbati reddiderunt regi Anglie omnia castra Norwallie, una cum porciuncula crucis domi-

nice Kambrice vero dicta Croes Neide, cum multis aliis famosis reliquiis. Reddiderunt eciam coronam famocissimi Arthuri quondam regis Britannie, et sic gloria Wallie et Wallensium, Regibus et magnatibus Anglie translata est. In sequenti vero anno captus est David frater dicti Lewelini, et apud Amoythic, id est Schorrysburi, tractus decolatus et trucidatus.

Anno Domini M.CC. nonagesimo VI fuit gwerra Morgani vap Mereduth, Cambrice vero Revel Vorgan, in qua omnes Wallenses universaliter surrexerunt, et fuit eis valde utilis.

Anno Domini M.CCC.XV. fuit gwerra Lewelini Bren inter ipsum et Glamorganenses suscitata, que fuit particularis, et non duravit nisi per IX Septimanas.

Anno domini M.CCC.XXI. fuit gwerra Baronum, Cambrice vero dicta Ryvel y barwneid.

Anno Domini M.CCC.XX.VII. fuit gwerra regine, Cambrice vero dicta Ryvel y vrenines, in qua captus fuit Edwardus rex, cognomine Kairnarvon, cum Hugone de spenser, et aliis multis magnatibus apud Lantressen in Meiskyn, qui ducti fuerant per diversas partes Anglie, et ibidem exterminati.

Anno domini M.CCC.XL.VIII. magna pestilencia incepit primo regnare inter Wallicos, per quam estimabant duas partes hominum fore exterminatas.

Anno Domini M.CCC.LXI. fuit secunda pestilencia que non fuit ita vindicabilis sicut et prima.

Eodem vero anno fuit ventus validus et inauditus, qui flatu suo innumerabilia campanaria ecclesiarum, cruces petrinas, et alias in quadriuis et bisvis serutatas, ad terram prostravit, domos evertit, silvas et nemora a radice mirabiliter evulsit; unde versus,

Centum ter erant mille
Sex decies unus et ille,
Luce tua, Maure,
Vehemens fuit impetus aure.

Anno Domini M.CCC.LXX. fuit tertia pestilencia.

Anno Domini M.CCC.LXXV. fuit quarta pestilencia.

Ab origine mundi usque ad tempus diluvii, anni MM. CC.XLII. computantur, in quo diluvio omnis creatura hominum ultione divina submersa fuerat propter peccata, octo personis tantum exceptis, Noe cum uxore sua, et tribus filiis suis, videlicet, Sem, Cam, et Iaphet, cum uxoribus suis; ex quibus, ab hinc usque ad hunc diem, omnes creaturo homini progenite sunt, et progresse.

Post mortem vero Noe, tres dicti filii diviserunt inter se universum orbem, videlicet, Sem Asiam, Cam Affricam, Japhet Europam.

Infra primam partem, que dicitur Asia, continentur xv provincie, videlicet India, Achaia, Parthia, Syria, Percia, Media, Mesopotamia, Capadocia, Palestinus, Armenia, Cilicia, Caldea, Suria, Egyptus, Libia.

Infra secundam partem, que dicitur Affrica, sunt xii provincie, videlicet Lidias, Cirini, Pentapolis, Ethiopia, Tripolitana, Biphannia, Getulia, Nataliria, Numedia, Samaria, Sirtes majores et minores.

Infra terciam partem, que dicitur Europa, sunt xiii provincie, videlicet Roma, Calabria, Hyspania, Almannia, Macedonia, Fracea, Pannonca, Colonia, Gallia, Aquitania, Britannia major, Hybernia, Aquilonarii infra oceanum; et sic dilataverunt terminos suos in tres partes, quia tot fratres erant.

Item a diluvio usque ad nativitatem Christi sunt anni MM.D.CCC.LVIII. a nativitate Christi usque ad annum, in quo modo sumus, sunt M.CCCC.XXXIX. Ab origine mundi usque ad istum annum, in quo nunc sumus, singulis annis computatis, sunt anni in toto Sexies milleni D.C.XXXIX. Hector, Alex. Julius, Josue, David, Machabeus, Arthurus, Karolus, et precellens Godofridus; isti sunt ter tres trine secte meliores.

Septem millenis trecentis et tribus annis, et decies deni post partum Virginiis alme, tunc Antichristus regnabit demone plenus.

Anno Domini MLXXXI. edificata fuit villa de Kerdyf sub Willielmo, rege Anglie.

English Translation and Notes.

I.

The Life of St. Brynach.

HERE BEGINS THE LIFE OF ST. BRYNACH, A CONFESSOR.

The Lord chose to himself from the sons of Israel, a man near his own heart, named Brynach,¹ who was adorned with elegant manners, and distinguished for remarkable virtues; for he made a vow to the God of Jacob, which he observed inviolably to the last. Embracing the name of his God from his mother's breasts, and not disregarding his commands, he preferred a humble state of life in his own house to enjoying a more distinguished one in the palaces of princes. Deducing his origin from an illustrious stock of progenitors, meritoriously obtaining no small share of reputation, being much enriched with wealth with which the minds of wordly persons are accustomed to be allured, and having hereditary landed property, and also the pleasing society of parents, he would not be captivated either by

¹ Brynach lived about the middle of the fifth century, and was the spiritual instructor of Brychan Prince of Brecknock. He is called in the Welsh Triads, Brynach Wyddel, or Brynach the Irishman, and is said to have married one of the daughters of Brychan, named Corth, or Cymorth, who lived in Emlyn, a district partly in the county of Carmarthen, and partly in that of Pembroke, by whom he had one son Gerwyn, and three daughters, Mwynwen, Gwennan, and Gwenlliw. He is considered to have been the founder of the churches of Llanfrynach, Brecknockshire, Llanfrynach, alias Penlin, Glamorganshire, and Llanfernach, Dinas, and Nevern in Pembrokeshire, as they are dedicated to him. It may also be inferred from the analogy of similar cases, that the churches of Henry's Moat and Pontfaen, in the neighbourhood of the latter three, which Ecton ascribes to St. Bernard, should be also ascribed to St. Brynach, whose parishes would thus form a continuous endowment, which was afterwards disturbed. He was commemorated in the Church on the seventh of the Ides of April, being the day of his decease.—*Professor Rees's Essay on the Welsh Saints*, p. 150, 156.

the fame of reputation, or the delights of riches, or be included by the laws of patrimonial inheritance. What then, not considering the country of his nativity to be his own, he was desirous, by removing from it, to acquire one for himself, by travelling to obtain another country. According to the saying of Christ, and following his example, he expected that by relinquishing all things, all things would be given to him; he departed, he proceeded travelling, and came to the sea, he went on board a ship, and sailed in a prosperous course, God so disposing it, and having travelled through divers countries, sowing the seeds of the words of Christ, went to Rome. There, with anxious desire, he administered to some persons the doctrines of God, as soon as he was able.

At that time, a pestilential beast raged in the country about Rome, which either tore with its bloody jaws all such persons as it saw, or inflicted death on them by its poisonous breath. It likewise tore in pieces the bodies of a great many brute animals to satisfy its fury; and its inbred rage could not by any means be appeased. It caused such fear to the inhabitants, that he accounted himself very fortunate, who, by leaving his habitation, and the neighbourhood, was able to escape from this dreadful evil. But the holy man, being desirous to relieve the distress of the district, which the multitude of the inhabitants were not able to do, by the sole use of prayer, he prostrated to the earth, and killed the deadly beast. For which, and also other goodly acts, all persons admired the holy man, and continually extolled him with magnificent praises. But the man of God observing that he was become more publicly known than had been usual; and preferring to please God in secret, to whom the secrets of the heart are known, than to obtain favour from the people, who are accustomed to esteem only outward things, and seeing that so long as he remained at Rome, he would become more publicly known, he accordingly left it privately, as if he had prepared for himself a place of residence.

Then performing a long journey, and wherever he came, giving an example of goodness to be imitated by all, and travelling towards the western parts of the world, he came to Lesser Britain; where he remained for many years, and performed important beneficial acts, and great miracles. Sick persons flocked to him for the recovery of the health of their bodies; and those in health went to him that they might receive salutary instructions of heavenly doctrine for the cure of their souls. Britain was congratulated on account of such a man, by whom health was gratuitously given; the holy man who was able to perform such things by the grace of God, for the poor, was congratulated; but he grieved, and was troubled because flying fame ceased not to make him publicly known. Avoiding that alone as an implacable monster, he privately and alone came to the sea; and not finding a ship, he aptly placed a piece of rock on the face of the water, faithfully recollecting that he, who in the desert produced water from a rock, was able to make that rock swim upon the water. The holy man of God being full of faith, committing himself altogether to God, whose way is in the sea, and whose paths are in the deep waters, went on the rock, because he was founded on a firm rock, that is Christ. Because the most high God who governs all things, holds the earth in the palm of his hand, and weighs the mountains, hardened the sea by his power, and having smoothed the surface of the ocean, carried his saint the length of the British sea, and brought him to the port of Milford, in the region of Demetia, on the banks of the river Cleddyf.¹

When he had remained there some time serving his God, the ancient enemy of mankind, always forming new contrivances of mischief, and continually prepared to attack the purity of chastity, vehemently incited the daughter of the nobleman who gave the land to the holy man, to be in

¹ Cleddau, the name of the Rivers which flow into the sea at Milford Haven, from whence the town of Milford is called in Welsh, Aberdaugleddau, signifying the confluence of two rivers of the name of Cleddau.

love with him. She therefore, as almost every woman who is invincibly prepared by the devil, and has his ancient armour, and is an ample vessel of malignity, and every crime, endeavoured by every means to inthral the servant of God with her snares of alluring pleasure; and from the performance of better things, she endeavoured to allure him to her luxurious habits, she mixed wolfsbane with lustful ingredients formally prepared, she ceased not to get it for him to drink; but she prepared the mixture in vain; the holy servant of God did not thirst for such a cup; but refused it, and as the apostle advised, he avoided the assaults of fornication. For in this conflict, he better fights, who gives way than he who resists; he conquers bravely who bravely flees. The girl, however, setting aside feminine modesty, because she could not dispose the firm mind of the holy man to sinful love, turned her love into hatred towards him, and was desirous to separate his holy body from his soul. A woman indeed, in rejected love, contrives every evil, and on him, whom a little before she had loved, so far as the dividing of the soul from the body, now being inflamed with hatred towards him, she endeavoured to inflict every kind of death.

Because as Seneca, the eminent describer of morals, saith, a woman either hates, or loves, there is no medium; she therefore sent some cruel fellows to pursue the holy man, and fiercely ordered that if they could not bring him back living, they should not suffer him to depart alive. The wicked men hasten, and proceed blindly to their wicked work; they find him whom they pursued, and first of all allure him with fair words to return; but because he refused to come back with them, one of them stabbed the innocent man, inflicting a dreadful wound with a lance, and the others rushed forward desirous to kill him, but by the direction of God, some persons who were present assisted and hastened to take the holy man from the hands of the villains. But he who inflicted the wound, being struck by the vengeance of God, had his whole body attacked by winged insects;

afterwards he was a long time afflicted with illness, and want, and at length finished his wretched life with a miserable death. The holy servant of God went to a fountain which was near, and getting into the water, washed off the blood; whence unto this day, the fountain is called the Red Fountain; where also in honour of the holy man, the merciful God bestows many benefits of health to the diseased, and without delay, through the mediation of the Lord, they receive the healing of their wounds.

Saint Brynach proceeding further, came to a place by the river Gueun,¹ which now is called the Stone Bridge; where fixing his residence, he liberated the place from unclean spirits, which they, wandering every night, and filling it with dreadful outcries and horrid howlings, had to that day rendered uninhabitable. But because Divine Providence had designed that he should not inhabit that spot any longer, he proceeded further, and came to a certain place on the river Never,² which is called the Grove of an Ancient Church. And as that place appeared appropriate for men who lived religiously, he and his associates girded themselves, and taking hatchets, and other tools, for three whole days cut down trees; and what they cut, and in part carried off, they conveyed to the place where they wished the buildings to be erected. Rising to their work on the fourth day, and searching, they could not see any of those things, which they had prepared the preceding three days; all of which seemed to have been absorbed by the earth, nor could even any trace of them be found: to those who were amazed on beholding this, St. Brynach said, "We should not be astonished at the wonderful works of God, although they appear marvellous, since he who performs them is declared Almighty; let us therefore humble ourselves under the powerful hand of God, let us fast, let us

¹ Gwain, the name of the river at Fishguard, Pembrokesbire, from whence the Welsh name of the town of Abergwain.

² An abbreviation of Nan' Hyver; Hyver being the name of the river that flows through the valley of Nevern, Pembrokeshire, and gives its name to the parish.

watch, and pray that the explainer of all things should shew us what these things forebode." Which was accordingly done.

Therefore on the next night, an angel of the Lord appeared to Brynach as he lay down in prayer, and said "This spot is not to be the place for my habitation, but go on the banks of the river, as far as the rivulet of the holy men, which falls into the river, and proceed by that river and hill until thou seest a white wild sow with young pigs, and there fix for thyself a permanent station. The holy man being cheered by the discourse of the angel, proceeded therefore, and found the promised sow and young pigs in the place, where in his name a church has been built, and is now used, on the banks of the Caman, which was heretofore a deep torrent, and was so called, not on account of its depth, but from the concavity of the vallies. From thence he rendered devout thanks to God, because he had by his angel deigned to shew him the place, where without change, he wished that the service which was required, might be performed by him. A fire was lighted, and he and his companions passed almost all the night without sleep in prayers.

There was at that time a certain lord of the district named Clechre, a just man, and one that feared God, who gave orders in those days; and was named the Old Man. This man rising in a morning, and seeing the smoke from the fire, which the man of God had lighted in the deep valley, rising, spreading abroad, and covering the neighbouring parts of the earth, and being excited by the Spirit of God, called together the twenty sons which he had, and said unto them, "My sons, ye have heard with your ears that the man is arrived, who we know has been for a long time promised to us, the fame of whose goodness is spread abroad upon the face of the earth, and is celebrated in the highest places; and as ye see his smoke spreading abroad, so will the power of his preaching spread, and much wider; let us therefore go, and fall down before his face, and become subject to him, because we ought not by any means contradict or re-

sist the divine will." Going therefore unanimously, they came to the man of God, and placing themselves at his knees, prayed that he would have mercy upon them. Saint Brynach, whose manner of speaking was pleasing, blessed them, and with a modest voice enquired what they wanted. The old man answered, and said, "Sir, I have been for a long time master of this district, but because I know that this place is designed for thee by the providence of God, I submit to the will of God, I also submit to thee, but I commend these my sons to thee, that under the protection of thy paternity, they may adhere to our God." He received them thankfully, and had them regularly instructed in literature, and they were faithful companions in his labours. And the old man taking leave, and saluting all, departed to the country of Cornwall, where serving God, he gave up his happy soul to the Lord.

And Saint Brynach being a faithful performer of divine service, studied to cut off the superfluities of corporeal affection, so much did he desire to live agreeably to the divine will; he wasted his body by continual fastings, he diminished the insolence of the flesh by frequent watchings, he restrained the luxury of clothing by cold treatment, dipping it daily in the coldest water; what he could withdraw from his mouth, from his hand, and from his whole body, he converted to the use of the poor, and what he could acquire he received to relieve their poverty; he was always engaged in prayers, except when he refreshed his body either with food or sleep. Thus he led a life so pleasing to God, that as he deserved, he enjoyed frequently the sight and discourse of angels; and the mountain on which they met, at the foot of which a church was built, was called The Mountain of Angels.¹

The Lord enabled him to act so miraculously in the sight of the people that at his command, wild beasts set aside their brutal habits, and were rendered tame. Therefore

¹ This mountain is supposed to be the same as that at present called Carn Ingli, a corruption of the name Carn Englyon, which overhangs Nevern, the principal church of the district.—Fenton's Pembrokeshire, page 543.

whenever he removed from one place of residence to another, he called from the flock any two stags he wished to have, to draw the carriage, in which his furniture was placed to be taken off; and when loosed from the yoke, they returned to their accustomed pasture. Also a cow which he had selected from the rest, as well for the size of her body, for she was larger than the others, as for the large quantity of her milk, was committed by him to the custody of a wolf; which after the manner of a well-trained shepherd, drove the cow every morning to its pasture, and in the evening brought it safe home. It happened however at that time that Maelgon king of Wales, travelled not far from the habitation of the holy man, and sent to him, ordering that a supper should be provided for him. But the holy man being desirous that he and his associates, and also his local property should be free from all tribute, asserted that he did not owe a supper to the king, nor would he in any way obey his unjust command. The persons who were sent, returned to their master, and told him that the man, to whom they had been dispatched, would not provide a supper for him. The king as he was easily moved from tranquillity of mind, was also a drunkard, and known to be more ready to injure than to relieve, and paying no regard to piety, sanctity, or modesty, sent his messengers to fetch away the cow of the holy man, and thereby provide food for him. Doubtless he would not have spared the others, but they were in distant pastures, and he fiercely said that on the morrow he would deprive the holy man of his territory, and would totally destroy the place to the ground. The servants of iniquity ran, and quickly brought the cow; they prepare their prey for future meals, take off the hide from the ribs, make bare the entrails, part they cut into pieces, and place them in a kettle on the fire, they apply fuel, and on all sides with inflated cheeks hasten to blow it. The wolf which kept the cow, in the mean time ran to its master, and sorrowful and groaning, lay prostrate on the ground, as if asking pardon. Some one was present, who mentioned that the cow

had been taken away by the servants of the king, and had been cut into pieces in order to be cooked.

But the holy man, laying his complaint before God, committed his whole case to be avenged by divine judgment. The king and his attendants were distressed with hunger, but as yet there was not any hope for refreshment, for the water in which the flesh had been placed to be cooked, remained cold, the same as it was when it was put in, nor with a very large fire was it more moved to boiling than if the fire had been taken away, and a large quantity of ice placed in its room. The king, and his attendants perceived the power of God, and that the holy man was dear to him, for they had heard what he had done, and were seized with great fear; the king, being humbled, immediately laid aside his royal haughtiness, and all equally proceeding with contrite hearts, came to the holy man; and having fallen at his feet to the ground; the king being an advocate for himself and attendants, confessed that they had sinned against him, and promising that they would not again do such things, requested with humble prayer, and sincere devotion, that he would have pity, and pray to the Almighty in behalf of him, and his attendants. And Saint Brynach, free from all bitterness, prayed to the Lord, and laying hold of the right hand of the king, raised him up, and had confidence of his having the hoped for piety towards the Most High. And in the sight of them all he restored the cow to her former state, and again committed her to the custody of the wolf.

After these things, in order that he might preserve the king safe from what might follow, asked him to pass the night with him, and what he had a short time before firmly refused, he now gratuitously offered with liberal charity, and a beneficent mind. The king gave thanks, and remained; but what was to be done, for he had little or no provisions to place before them as they sat down, but to hope in God, as he had done, who sent food to the hungry children of Israel in abundance, and rained manna upon them for their sustenance. He went therefore to an oak, which was near,

and plucked off, hanging by the leaves, as many wheaten loaves as were wanted; wherefore it was called the Bread Oak, whilst it remained. He also went to the brook Caman, for it ran near, where for water, he drew wine plentifully, and from the same brook for the stones he extracted a sufficiency of fishes. He came to the king, and his attendants, and caused them to sit down, and placed plenty of food before them; they partook, and were sufficiently filled, nor were they disappointed with respect to what they wished. After supper, the hour calling for it, they lay down, went to sleep, and all of them slept soundly until the morning.

The king rising in the morning, awaked his attendants, and according to the law of hospitality, gave thanks to Saint Brynach, and said, "Because I have received thy gratuitous beneficence, I will not disdain to bestow gratuitously my munificence upon thee. In the name of God, and our Lord Jesus Christ, I will exempt thee for ever from all regal tribute, and the place of thy residence, and all the territory belonging to that place, and also all that reside therein, and moreover I assign to thy jurisdiction the land of the monk Telych; and whosoever therefore shall for the future, cause anything to come against this my donation, may he quickly incur the curse of God, and of all the faithful of Christ." The saint of God gratefully receiving the king's gift, gave thanks, and blessed him and his attendants with a devout mind. Afterwards consoling each other, they parted. How many, and what great miracles were performed by the holy man while he remained in the body, would be difficult for any one to relate. At length it pleased the Most High to take his saint from this uncertain, and unstable habitation, and to place him happily among his saints, and chosen persons in heavenly glory. And he passed from this world on the seventh day of April, and his body lies interred under the eastern wall of his church. Brynach the saint of God is congratulated in heaven, and great miracles are frequently performed upon the earth, through means of our Lord Jesus Christ.

II.

The Life of Saint Beino.¹

There was formerly a gentleman in Powys-land, at a place called Banhenic, near the river, which at that time was called Sabrina, but at present is named in Welsh, Havren, and in English, Severn; and the name of that gentleman was Bugi,² and his wife was named Beren, and she was daughter of Llawdden; they were inoffensive persons, and their lives were virtuous; they kept the commandments of God in every way as far as they were able, and nothing bad in the world could be alleged against them. They had no son to be their heir, and they were aged persons, so as not to have children; for they had passed the greater part of their time, and had slept together twelve years without sexual intercourse, and that by agreement. In the evening of a certain day, as they were talking together, they saw an angel coming to them, whose raiment was as white as snow, who said to them, "Be merry and joyful, for God has heard your prayer." And then the angel said to them, "Let there be sexual intercourse to-night between thee and thy wife, and she will become pregnant, and from that pregnancy, a son will be born to thee, and he will be

¹ From a MS. in the Library of the Earl of Macclesfield, collated with another MS. in the Library of Jesus College Oxford.

² Bugi, or as elsewhere called Hywgi, is said to have given all his lands to his brother's college at Llancarvan, but there is no reason to suppose that monastery ever had any lands in Powys, and the probability is against it. Hywgi himself has found a place among the saints, and may possibly be identified with Hewi, one of the four holy personages of Llangwm mentioned in the *Liber Landavensis*, page 262.—T. WAKEMAN.

honourable with respect to God and man." And as the angel had ordered them, they did; and Beren was rendered pregnant that night, and from that pregnancy, a son was born to her, and to that son they gave the name of BEINO.¹

And they brought up their son, and at the same time gave him instruction; and afterwards sent him to a Saint, who was at Caerwent. The name of that saint was Tangusius,² and his parents by agreement placed him with him; and with that Saint, with the assistance of God, he obtained a knowledge of all the holy Scriptures; afterwards he learned the Service and the Rules of the Church; and took orders, and became a clergyman. And Ynyr Gwent, who was king of that country, observing that he was humble, and chaste, and generous, and in every respect keeping the commandments of God, received him honourably and graciously, and gave him a gold ring and a crown; also he became a disciple and monk to Saint Beino, and gave him three estates in Euas,³ and all the people who dwelt on those estates, and their property.

¹ Beino was the son of Hywgi or Bugi ap Gwynlliw Filwr, and Perferen, daughter of Llawdden Luyddog, of Dinas Eiddin in the North. He was therefore nearly related to Catwg, and Kentigern, with the latter of whom he was contemporary. He lived in the sixth century, and his life extended to the following, as it is recorded that he founded a religious society, at Clynog Fawr, in Caernarvonshire, in the year 616. The land on which the Monastery or College of Clynog Fawr was built, was given by Cadvan, the reigning prince of North Wales, to whom Saint Beino gave a small golden sceptre as an acknowledgement for the gift. In his old age he was one of the instructors of Gwenfrewi, or St. Winefred; his festival is holden on April 21, and the following eleven churches are dedicated to him, Berriew and Bettws, in Montgomeryshire; Llanyell, and Gwyddelwern, in Merionethshire; Clynog Fawr, Carnglwech, Pistill, and Penmorva, in Caernarvonshire; Aberffraw and Treidraeth, in Anglesey; and Llanveino, in Herefordshire.—Professor Rees's Welsh Saints, page 268.

² There can be no hesitation in identifying Saint Tangusius with Tangwn ap Talhaiarn, who probably succeeded St. Tathai, the preceptor of St. Cadoc. This gives us an interesting date, for Talhaiarn is mentioned by Nennius as a Welsh Poet, a contemporary of Taliesin.—In the Iolo MSS. he is said to have been a pupil of Maelgyn Hir, who under the names of Maelgyn, Melchinus and Melkin is mentioned by Leland, Lewis in his History of Britain, Capgrave and Harding, from whom we collect that he was a learned man of the college of Caerlleon, and died about the middle of the sixth century. Talhaiarn must of course have been much younger, and most likely survived his master some years, and Tangwn was probably living in the beginning of the seventh century, and this agrees exactly with the statement of his having been the preceptor of St. Beino, who as all accounts agree, was living and contemporary with Cadvan king of North Wales, who reigned from 616 to 630; we arrive then at a near approximation to the respective eras of all these individuals.—W.

³ A district in the western part of Herefordshire, from which Ewyas Laci, and Ewyas Harold receive their names, and where Beino built a church upon land given him by Ynyr Gwent, or more probably by his son Iddon, who was contemporary with St. Teilo. The place is well known, and retains the name Llanveino near Longtown.—W.

And at that time the father of Beino became ill of a hopeless disease, and he sent messengers to his son Beino, and requested him to come to him on his blessing; then Beino said to his companions, and disciples, "Let three of you remain in this city, and I will go to my father, who is very ill;" and so they did. And Saint Beino commended them to the king, and the principal men of the country. And he went forwards until he came to where his father lay ill. And his father after receiving the communion, making confession, and rendering his end perfect, departed from this life. Afterwards Beino resided in the township of his father, and there he built a church,¹ which he consecrated in the name of the Lord Christ; and he set an acorn on the side of his father's grave, which there grew to an oak of great size, height, and of a fine form, and on that tree grew a branch which reached the ground, and from the ground again upwards as high as the boughs of the tree, and there was a part of this branch in the ground, as it is at present: and if an Englishman should go between that branch and the body of the tree, he would immediately die, but should a Welshman go, he would be nothing worse.

And Beino, after remaining there some time, left the township of his father, and went onwards to Maun, son of Brochwel, and he received him graciously, and genteelly, on account of his friendship, and generosity, and his observance of the commandments of God. And then Maun on account of his own soul, and of the soul of his father, gave Aberrhiw² to God and Beino. And on a certain day as Beino was travelling near the river Severn, where was a ford, lo, he heard a voice on the other side of the river, inciting dogs to hunt a hare, being that of an Englishman, who spoke as loud as he could, "Cergia," which in that language incited the dogs. And when Beino heard the voice of the Englishman, he immediately returned, and

¹ Probably one of those churches at Llangwm, where there were formerly two, but one is now in ruin.

² Aberrhiw, or Berriew, a parish in Montgomeryshire, near Welshpool, the church of which is dedicated to St. Beino.

coming to his disciples, said to them, "My sons, put on your clothes and your shoes, and let us leave this place, for the nation of this man has a strange language, and is abominable, and I heard his voice, on the other side of the river, inciting the dogs after a hare; they have invaded this place, and it will be theirs, and they will keep it in their possession." And then Beino said to one of his disciples, Bithyliut was his name, "My son," said he, "be obedient to me; I wish that thou wilt remain here, my blessing shall be with thee, and the cross which I have made, I will leave with thee." And the blessing of Beino bound that disciple and he remained there. And Beino and his disciples came as far as Meivod,¹ and there he remained with Tysilio forty days and forty nights.

And from thence he came to king Cynan, son of Brochwel, and he requested a place to pray for his soul, and those of his friends. And then the king gave to him Gwyddelwerun,² a place, which had the name given to it by the Irishman, whom Beino there raised from the dead, and his wife who had been the cause of his death. And there Beino erected a church, at the time that the nephews of Cynan came from hunting to Beino to request food from him; and there they always remained. And then Beino ordered his servants to take a young ox from the mountain, and kill it, and provide food for the men who requested it of him. And the servants did so. And the meat was put to boil in a pot on the fire in the third hour of the day, and it was on the fire until the evening, and the men without ceasing kept the fire burning under the pot, and in the evening the water had not become warm, nor had the meat changed its colour. Then one of the laymen said to the scholars, "This man by his art does this, so that we have nothing to eat;" and when Beino heard this discourse from his mouth, he inflicted his curse upon him, and he died before the end of

¹ Where a church was built by Beino, on land granted to him by Cynan, son of Brochwel Ysgythrog, Prince of Powys.—*Cambrian Register*, vol. I.

² The present church of the parish of Gwyddelwern, in Merionethshire, is dedicated to St. Beino.—*Professor Rees's Welsh Saints*, page 268.

the day. Then he returned to the sons of Selyff, and said to them, "What your fathers have given to God, will you that it be given as with a tax, and obligation thereon: as God has given it to me, and he will do to me as to one who serves him, may your heir never possess it, and may you be destroyed from this kingdom, and from an eternal one hereafter." And then what Beino requested in his prayer, he obtained.

Then Beino left that place, and went as far as the banks of the river Dee, to seek for a place to pray to God, and did not obtain one, and then he came to Temic, the son of Eliud; and this Temic gave to Beino for ever, and free from claim, a township, and Beino built a church there, and consecrated it to God. Temic very soon after left this solitary place to Saint Beino. On a certain day, Temic and his wife went to church to hear mass and preaching by Beino, and left their daughter to keep watch at home, and the maiden was very beautiful, and was not as yet given to a husband. And as she was keeping watch, lo, she saw the king who was over that place, coming to her: Caradoc was his name; she then arose to meet him, and was cheerful to him. Then the king asked her "Where was her father?" "He is gone," said she, "to church, if you have any business to do with him, stay a little, and he will soon come back." "I will not wait," said he, "unless you will become my concubine." The maiden said, "I will not be thy concubine, because thou art a king, and from kings thou wast born, and I am not of equal blood, that I should be united to thee by being thy concubine, but said she, "remain here while I go to my chamber, and I will do what you wish." And in a minute she left the chamber, and went towards the church, where were her father and mother. And the king saw her going, and was displeased, and as she got to the door of the church, he overtook her, and with his sword cut off her head, which fell into the church, and the body remained on the outside.

Beino and her father and mother saw what was done, and Beino looking in the face of the king, said, "I request

of God," said he, "that he will not spare thee, and will not respect thee more than thou hast respected this good maiden." And in that hour the king melted into a pool, and was no more seen in this world. Then Beino took the head of the maiden, and placed it to the body, and spreading his mantle on the body, said to her father and mother, who were at her head lamenting, "Be silent a little while, until the mass be over." And then Beino sacrificed to God; and when mass was over, the maiden arose quite well; and the sweat was wiped from her face, and God and Beino restored her to perfect health. And in the place, where the blood fell to the ground, a fountain arose; which there remains to this day, curing men, and brute animals of their diseases and wounds. And that fountain is called, after the name of the maiden, WINEFRED'S WELL;¹ and many persons saw that, and believed in Christ; and one of those who believed was Cadvan, king of North Wales, who gave to Beino much land and territory.

And after the death of Cadvan, Beino went to visit Cadwallon his son, who was king after him. And Beino requested the land of Cadvan, for at that time he had not a place to pray to God, nor wherein to dwell. And then the king gave to Beino, a place in Arvon, called Gwardauc; and Beino gave to the king a gold sceptre, which Conan the son of Brochwel, when he was about to die, had given to him, and that sceptre was worth sixty cows; and there Beino built a church, and began to build a wall round about it; and as he was, on a certain day, building the wall, and his disciples with him, lo, they saw a woman coming to them with a newly born infant in her arms, and requesting Beino to bless the child. Beino said, "Ha, woman, stop a little while until this is done;" but the child was crying, so that it was not easy to endure it. "Ha, woman," said Beino, "what causes the child to cry?" "Ha, good saint," said the woman, "there is a cause for it." "Ha, good woman," said

¹ A celebrated and copious flowing fountain in Flintshire.

Beino, "what is that cause?" "Truly," said the woman, "the land which you possess, and are building a church thereon, is a township of the father of the child." Then Beino said to his disciples, "Take your hands off the work," said he; "while I baptize the child, and prepare my chariot; we will go with this woman and child, to visit the king, who gave me the township of his father."

And then Beino and his disciples set out with the woman and child, and came to Caerseint, where the king was; which place is at present called Caernarvon. And then Beino said to the king, "Why," said he, "didst thou give me the township, when there was one who owned it? The child," said Beino, "who is in that woman's arms owns that land, and is heir thereof; give thou the land," said Beino, "to the child, and give me some other land instead of it, or restore to me the gift I presented you with, that is, the gold sceptre." But the haughty king returned an arrogant answer to Beino. "I will not exchange the land with thee, the gift which you gavest to me, I have given to another." And Beino became angry and said, "I request of God," said he, "that thou shalt not long possess the land and territory;" and Beino went away and left him under a curse. The king had a cousin named Guidewit, who went after Beino, and met him on the other side of the river called Seint, where Beino was sitting on a stone on the banks of the river. And for the sake of his soul, and of the soul of his cousin Cadwallon, he gave to God and Beino for ever, his township, called Kelynauc, without rent, or service, or any one possessing or claiming it; and Beino performed there, through the power of God, miracles which no one of this world could enumerate.

And at that time, it happened that one of the workmen at Aberffraw¹ went to the palace of Ynyr Gwent, and no young man was handsomer; and when the daughter of Ynyr Gwent saw him, she could not for a minute be from

¹ A town in Anglesey, the church of which is dedicated to St. Beino.

his society. And the king becoming acquainted therewith, chose to give the young man in marriage to his daughter, lest she should have him in some other way; being willing to have one so handsome for his son and his subject. And after a space of time, the young man returned, with his wife, to his own country, and they came to a place called Pennard in Arvon, and there they alighted from off their horses, and rested themselves; and through fatigue and weariness sleep overtook the princess; and while she slept, he became much ashamed to go to his country, with a wife so nobly descended without having a place to take her to, and obliged to go again to the place where he had been working, and gaining his maintenance. And then, through the instigation of the devil, he cut off her head while she was asleep, and afterwards returned to the country with the valuable horses, and the gold and the silver to the king. And therewith he obtained an office from the king, and became his steward. And the shepherds of Beino saw the corpse, and immediately went to mention it to him; Beino then went with them without delay to where the corpse was. And immediately took the head and pressed it to the body; and falling on his knees, he prayed to God, as follows, "Lord, the Creator of heaven and earth, to whom there is not anything unknown, raise this body in health." And immediately the maiden arose quite well, and related to Beino all that had taken place. Beino then said to her, "Wilt thou choose," said he, "to return to thy country, or remain here serving God." The good and meek maiden said, "Here," said she, "I will remain, serving God, near thee who rose me to life from the dead." And in the place where the blood fell to the ground, a clear fountain sprang up, and that fountain received its appellation from the name of the young woman, and was called DIGWC'S WELL.

And after a space of time, Iddon,¹ the son of Ynyr Gwent,

¹ He gave considerable property to the church of Llandaff.—*Liber Landavensis*, pages 334, 358, 412.

and brother of the princess, came to Beino to ask for his sister. When he came there, the young woman was with Beino serving God, and he asked her, whether she would come with him from that country; and she said that she would not come, nor leave the place where she had been raised from the dead. And when Idon saw that he could not prevail, he requested Beino to come with him as far as Aberffraw, to make a request to the king, and obtain from him the horses, and the gold, and silver, which the man had taken with his sister. And they both went to the king's palace, and Iddon saw the man whom he sought. And immediately he drew his sword, and attacking him, cut off his head; then the king became angry, and gave orders that the man who had committed the murder should be apprehended. Then said Beino, "Do not," said he, "put your hand on the man who came with me." Then the king in his anger hurried away, and swore that he would cause the man to be immediately destroyed, unless Beino would raise to life the man who was killed. Then Beino, who had been confidently trusting in God, rose the murdered man to life. And the king repented of having tried the saint, and gave to him the house wherein he resides, and it is called Beino.

Many other things we have omitted, and have left unrelated, lest this account might be rendered tedious. These are a few of the miracles of Beino; and no one knows what God did to Beino, but God himself. And it is manifest that whosoever does good, God will be his assistant; all that God commanded, Beino performed; meat and drink he gave to all whom he saw that were hungry and thirsty, clothing he gave to the naked, and lodging to strangers, he visited the sick, conferred benefits on prisoners, and whatever the Holy Scriptures ordered to be done, he performed.

And as the life-time of Beino was ending, and his last day approaching, on the seventh day after Easter, he saw heaven opening, and the angels descending, and ascending up again. And then said Beino, "I see," said he, "the Trinity,

the Father, the Son, and the Holy Ghost; and Peter, and Paul, and the Druids, and Deiniol, and the Saints, and the Prophets, and the Apostles, and the Martyrs appearing to me. And I see among them seven angels standing near the throne of the most high Father; and all the fathers of heaven singing their songs, saying, "Blessed is he whom thou hast chosen, and taken, and dost dwell with for ever." "I hear," said he, "the sound of the trumpet of the most high Father inviting me, and saying, My son, cast away from thee the burden of thy flesh, now the time is coming, and thou art invited to partake with thy brethren of the feast that never ends. Thy body will remain in the earth, but the hosts of heaven and the angels will bring thy soul to heaven, which thou hast gained here by thy works. And in the day of judgment, thou wilt be present when the Lord will say to the saints, Come ye blessed children of my Father, inherit the kingdom, which has been prepared for you from the beginning of the world; where will be life without death, youth without old age, health without sickness, and joy without sorrow; and the saints in the upper world with God the Father, will be united to the angels and arch-angels, in the union of the Father, Son, and Holy Ghost. AMEN."

Let us beseech the mercy of Almighty God, that through the assistance of Saint Beino, we may also with him obtain eternal life for ever and ever. AMEN.

HERE IS THE PEDIGREE OF SAINT BEINO.

Beino was the son of Bugi, the son of Gwinlliu, the son of Tegit, the son of Cadell Deyrnllwg, the son of Gortegyrun, the son of Gorthevyn, the son of Gorthgeyrn, the son of Rutegyrn, the son of Deheuwynt, the son of Eudegan, the son of Eudegern, the son of Elud, the son of Endos, the son of Endolen, the son of Avallad, the son of Amalech, the son of Belim, the son of Anna, who was cousin to the Virgin Mary, the mother of Christ.

III.

The Life of Saint Cadoc.¹

HERE BEGINS THE PREFACE TO THE LIFE OF THE MOST BLESSED
CADOC, ALSO CALLED SOPHIA, BISHOP AND MARTYR, OF
THE CITY OF BENEVENTUM.

There reigned formerly on the borders of Britain, called Dimetia,² a certain regulus, named Glywys,³ from whom all the country of that district, in all the days of his life, was called Glywysyg,⁴ who is said to have ten

¹ Cadoc is generally called in Welsh *Cattwg*. He was the eldest son of Gwynlliw Filwr, and lived in the latter part of the sixth century. On account of his wisdom, he is generally known by the appellation of *Cattwg Ddoeth*, (the Wise *Cattwg*,) and a large collection of his maxims and moral sayings, both in prose and verse, is preserved in the III. Vol. of the *Myv. Arch.* He was the first Principal, or Abbot of Llanancarfan, and his college, like all the rest founded in Wales, in the infancy of monastic institutions, seems to have partaken both of a monastery, and a place of education. Though it is said to have been situated at Llanancarfan, the particular spot, on which it stood, was called *Llanfeithin*, for which reason, the names are used indiscriminately. He is considered to have been the founder of several churches,—in Brecknockshire, Llangattock, Crickhowel; in Glamorganshire, Porteinion, Gelligaer, Cadoxton juxta Barry, Llanancarfan, Pendulwyn, Pentyrech, Llanmaes, and Cadoxton juxta Neath; and in Monmouthshire, Llangattock, near Usk, Llangattock Lenig, Llangattock Lingoed, Llangattock Feibion Afel, and Caerlleon on Usk. He has been confounded with Cadog the son of Brychan, who died in A.D. 490, and is said to have been buried in France. The churches founded by whom are *Llanspyddid* in Brecknockshire, and *Llangadog Fawr* in Carmarthenshire. There was formerly a chapel in Kidwely dedicated to St. Cadog, and perhaps one or two churches which have been confounded with those attributed to *Cattwg*, ought to be added to the number.—Professor Rees's *Welsh Saints*, pp. 142, 143, 176, 177.

² Or Dyved, here meaning South Wales, although the name is more strictly applicable to Pembrokeshire, and a large portion of the counties of Carmarthen and Cardigan.—Lady Charlotte Guest's *Mabinogion*, Vol. II. p. 73.

³ Or Glewis; he was the son of Tegid ap Cadell Deyrnllwg. (See "The Iolo MSS." page 384.) Glywys was probably the person of that name who witnessed a grant to St. Dnibricians, inserted in page 318 of the *Liber Landavensis*.

⁴ Glywysyg, the district of which Glywys was lord, and to which he gave its name, seems to have comprised a considerable portion of Glamorgan and Gwent. A MS. formerly in the possession of Watkin Giles, of Llangan, defines the district thus; "The country now called the Cantred of Wentlwg, lying between the river Usk, on the side of Gwent, and the river Elerch, otherwise the greater Rumney, on the side of Kibor, in Glamorgan.—Iolo MSS. page 384.

children. The eldest of whom was called Gwynlliw,¹ from whose name, the country, which he governed, was after the death of his father, to the present day, called Gwynlliw.² Whose cousins, as brothers of good and ingenuous disposition, by a birthday custom, peaceably and carefully divided their father's kingdom amongst themselves, according to their number; to every one a province, except only to Pedrog³ the fourth, who gave up a transitory for a perpetual inheritance. Their names and adjacent provinces are as follow:—Gwynlliw, the eldest son, obtained the chief part of his father's kingdom, namely Gwynllwg; Etelic had Ede-lygion,⁴ Poul Penychen,⁵ Seru Serugunid, Gwrhai⁶ Gurinid,⁷ Mar Margam,⁸ Cettil Kidwely, Cornouguil Carnwyllion,⁸ Metel Crucmetil. And one of them Pedrog would not receive with them a portion; as he rejected altogether the vanities, and momentary allurements of this world, and according to the example of the holy fathers, despised worldly for heavenly things; he began to adhere firmly to God, and gave up his country, his kindred, and at last all the things of this world. Travelling from home, by the direction of God, in the country of Cornwall, he came at length to the district which is called Botmenei,⁹ where, during his whole life, he served God most devoutly, and erected a very large monastery to his honour. And his festival is celebrated reverently and with great solemnity on the II of the nones of June.—Here ends the Preface.

¹ Gwynlliw Filwr, or Gwynlliw the Warrior.

² Generally termed the Hundred of Gwynllwg, or Wentloog, in Monmouthshire.

³ Pedrog was the founder of the churches of Llanbedrog, Caernarvonshire, St. Petrox, Pembrokeshire, and of others in Devon and Cornwall, of which counties he may be considered the tutelary saint.—Professor Rees's *Welsh Saints*, p. 226.

⁴ An ancient district in Monmouthshire.—The name of Edelig (Etelic,) occurs as a witness to a grant, to Oudoceus, of lands, in Gwent is Coed, on the banks of the Wye.—*Liber Landavensis*, p. 403.

⁵ An ancient district in Glamorgan.

⁶ Gwrhai's name occurs as a witness to a grant to Bishop Arwystl.—*Liber Landavensis*, p. 413.

⁷ Gorwennydd, a district, probably co-extensive with the present ecclesiastical Deanery of Groneath, Glamorgan.—*Iolo MSS.* p. 398.

⁸ Kidwely and Carnwyllion, Hundreds in Carmarthenshire. ⁹ Bodmin, in Cornwall.

HERE BEGINS THE PROLOGUE TO THE LIFE OF THE SAME
SAINT. AMEN.

After a long interval of time, the aforesaid king Gwynlliw enjoying his kingdom, desired to be joined in wedlock to a certain young lady for her very high reputation, who was elegant in appearance, beautiful in form, and adorned with silk vestments; her name was Gwladys,¹ and she was the daughter of a certain regulus called Brychan. Therefore he sent many messengers to the father of the young lady, who earnestly requested that she should be given to him in marriage; but her father having heard the message, became angry, and full of rage refused to betroth his daughter, slighted the messengers, and sent them back without honour; which they taking amiss, returned and related to their master what had been done to them. Which being heard, raging with great anger, he armed as many as three hundred slaves, who should take the young lady away by force. They immediately set on their journey, and came to the court of the aforesaid regulus, which is called Talgarth,² and found the young lady before the door of her residence, sitting with her sisters, and passing the time in modest conversation; whom they immediately took by force, and returned with speed.

Which Brychan her father hearing, he was seized with grief of heart, and mourning the loss of his dearest daughter, called to his assistance all his friends and neighbours to recover her. All his auxiliaries having come together, he with haste pursues his enemy with his accomplices; whom when Gwynlliw saw, he frequently ordered the said young lady to be brought forward, and he made her ride with him; and not flying, but taking her slowly on horseback, he preceded his army, waited for his soldiers, and manfully exhor-

¹ As Brychan died in 450, according to the generally received accounts, Gwladys must have been his grand-daughter, and not his daughter, as here stated.—See Professor Rees's *Welsh Saints*, p. 146.

² A place in Brecknockshire, about 9 miles eastward from Brecknock.

ted them to battle. But Brychan, with his men, boldly attacking the hard-hearted king and his followers, slew two hundred, and pursued them to the hill, which is the boundary between the two countries, and is called in the British language *Bochriwearn*,¹ which signifies the cheek of a stony road. But when Gwynlliw had arrived at the boundary of his dominions, being bodily safe with the aforesaid young lady, and sorrowful from fighting with his enemies, a great slaughter having taken place, lo, three brave heroes, Arthur, with his two knights, namely, Kai and Bedwir,² were sitting upon the top of the aforesaid hill and playing with dice.

When they saw the king with the young lady coming near them, Arthur was immediately seized with love towards the lady, and full of bad thoughts, said to his companions, "Know ye that I am vehemently inflamed with love towards the lady, whom the soldier carries off, riding." But they forbidding him said, "Far be from thee to commit such wickedness; for we have been accustomed to assist the destitute and the distressed, wherefore let us go forward, and quickly render our assistance that this contest may be terminated." And he said, "Since ye both will assist him, rather than take away the lady from him for me, go and meet them, and carefully enquire which of them is the owner of this territory." And they immediately departed, and to the enquiry made by the

¹ *Bochriwearn*, seems to be some place in the north part of the parish of Bedwelty, Monmouthshire, on the horders of Brecknockshire, as *Rhiw Carn* is the name of a mountain road, leading from near Beanfort Iron Works towards *Llangynnidr*, near which are numerous Carns, whence probably the name.—W.

² This notice of Arthur and his knights may perhaps be considered by some as an embellishment borrowed from the *Mabinogion*; it however, so far as it goes, incidentally confirms what is generally supposed to be authentic in the history of that hero. Thus Arthur's ignorance of whose territory he was upon, coincides with the fact of his own particular dominions being in Devon and Cornwall, for his connexion with Wales must be considered rather intrusive than otherwise. He was, however, allied by family ties to some of the Silurian *reguli*, for we can glean from the *Liber Landavensis* and other authorities, that his grandfather, *Cystennyn Gornen*, founded churches in *Ergyng*, and that his father's sister was married to *Pebiau ab Urb ab Erbin*, king of *Gwent* and *Ergyng*.—His cousin, *Geraint ab Erbin*, is also stated to have founded a church at *Caerffawydd*, or *Hereford*.

order of the king, Gwynlliw answered, "God being witness, and all the most learned in the land, I profess myself to be owner of this territory." The messengers on returning to their master, mentioned what they had heard from him. Then Arthur with his armed companions rushed upon the enemies of Gwynlliw, who turning their backs, fled with great confusion to their own country. Then Gwynlliw triumphing, through the assistance of Arthur, went with the aforesaid lady Gwladys to his palace that was on that hill, which from his name afterwards received the British appellation, Alltwynlliw, that is the Hill of Gwynlliw; for from Gwynlliw, Gwynllwg, and from Brychan, Brycheiniog are called.

HERE BEGINS THE LIFE OF THE SAME SAINT. IX KAL. FEB.

I. OF THE ANGELIC REVELATION, AND THE BIRTH OF SAINT CADOC.

Those things having been done, king Gwynlliw united himself in lawful wedlock, to the aforesaid daughter of Brychan, named Gwladys; who conceived, and wonderful to be mentioned, four lamps were seen shining every night, with great brightness, in the four corners of the house where she remained, until she brought forth her first born son. And from this, it is manifest to all that the infant was elected by God from his mother's womb, like that prophecy of Isaiah, "From thy mother's womb have I elected thee," and elsewhere, "From my mother's belly the Lord called me."

On a certain night some of Gwynlliw's thieves¹ came for the purpose of committing a robbery, to a town wherein dwelt a religious Irishman, who was a hermit and devoutly served God, which thieves, the aforesaid Gwynlliw loved, and instigated to robbery. But the said hermit possessed no worldly property except a cow big in calf, that was the best

¹ The character of Gwynlliw as here given, although by no means complimentary, is, no doubt, a true portrait of many a Welsh Chieftain at that time, and some centuries afterwards.

in all the district, and with her abundant milk sufficiently supplied with refreshment the hermit, and his twelve servants; which cow the aforesaid thieves stole. On the night, in which this crime was committed, Gwladys the wife of the oft-mentioned king brought forth her first-born son. Also in the same night, a voice from heaven announced to the father of the infant, in his sleep, saying, "A certain holy presbyter, and anchorite, by the direction of God will come to thee to-morrow, betimes in the morning, whom, when thou seest, humbly and devoutly receive, and kneeling earnestly beseech him to purify thy son in the font of regeneration; and his name will be called Cathmail. And when he has completed his seventh year, thou mayest give him up to the same regenerator, to receive instruction from his learning."

Also the angel of the Lord, on the same night, likewise appeared to the venerable presbyter, saying to him "Arise quickly, gird thyself, and put on thy shoes; for thy cow has been taken away by thieves, therefore make haste to look after her. But when thou comest to the court yard of Gwynlliw, where doubtless thou wilt find her, there hasten by the command of God to baptize the son of the king, by whom thy cow is detained, and afterwards when he is seven years of age thou art to instruct him in the books of the holy Scriptures. Therefore the aforesaid king, in the same night, mentioned to his wife Gwladys all that he had dreamed, before the said hermit came, who therefore greatly rejoiced. On the following day the aforesaid priest attended by his disciples came early by the direction of God, to procure his cow; and was going to the bed where the king slept, but was opposed by the stern porters, and he did not enter; which becoming known to the king, he was quickly permitted to come in; and the cow he had lost was restored to him, and gladly received. For the king respected him, and immediately knew him to be the servant of God who had been revealed to him by the oracle, and bowing, he earnestly with downcast eyes supplicated the man of God

that he would baptize his son in the laver of salvation. He complying with the petitions of his enemy, according to the angelic command, baptized the child, agreeably to our Lord's command, "Love your enemies, do good to them who hate you, and pray for those who persecute you, and despitefully use you, that ye may be the sons of my Father who is in heaven." But in the performance of this baptism, divine power deigned to shew, by a wonderful sign, how great the boy would be. For when the man of God, Meuthi¹, would baptize the son of the aforesaid king, the servant of the king, named Snaudrentia, being fatigued with their long journey, and in want of water for drink, uttered words of complaint in the hearing of Meuthi, the man of God, alleging that they were obliged daily to carry water on their shoulders from a distance. Meuthi answered them, "Let us all pray to our Lord Jesus Christ, that he would bestow running water to us, his servants, and to the infant, who has been elected by him from his mother's womb." When prayer was ended, a large fountain sprang up, and flowing abundantly, effected a river; which being done, and all persons exulting and praising God, the blessed Meuthi declared in answer that the force of the "stream had made joyful the city of God." Moreover, when a certain woman brought in her arms the young child to be baptized at the fountain, which, by means of the aforesaid holy hermit, had lately sprung up from the earth, he leaping from the arms of the person who brought him, by three leaps, without any one assisting him, got to the aforesaid fountain,²

¹ The hermit who baptized and afterwards became the preceptor of Cadoc is here, and the following paragraphs, called Meuthi; in other accounts of the saint he is called Tathai, who, in the Achan Saint, is represented as of Armorican descent, and brother of St. Samson, but here and in the Liber Landavensis, their father is called an Irishman, which is perhaps more correct, as Tathai or Tathan is a proper Irish name, equivalent to Dewi or David. Tathai is one of the Patron Saints of Llanvaches, which is called in the records with an alias Llandathai, very near Caerwent, which, we may therefore suppose was the town, the plundering of which would, it appears, have been extremely agreeable to Gwynlliw, and whose Lord, Caradog ap Ynyr Gwent, would no doubt, have been equally happy to have appropriated to his own use any of the herds and flocks of his neighbour that fell in his way. Tathai was the superior of a famous school at Caerwent, and there we may suppose Cadoc was educated.—W.

² In the margin, "Dipped himself three times in the water, in the name of the holy Trinity."

which miracle the divine goodness performed to make known the grace of the child, according to the saying written in the Psalms, "The Lord is wonderful in his saints." Those three leaps of the young child denoted the mystical number of the holy Trinity, the Father, Son, and Holy Spirit, to whom, with all his might, and effect, he rendered obedience, studying to proceed daily from virtue to virtue, that he might deserve to see the God of all gods in Sion. And when the blessed Meuthi saw him leaping alone, he rejoiced, and with a more ready mind baptized him in the holy fountain, and according to the angelic command, gave him the name of Cathmail.¹

2. HOW THE BOY CADOC WAS INSTRUCTED BY HOLY MEUTHI.

The infant having been born a second time by the grace of baptism, the aforesaid presbyter returned him, after the manner of baptized persons, to his parents, saying, "Joyfully receive that child, who by the angelic command, was purified by me in the laver of salvation, and preserve him for seven years from all injurious things, and this being done, resolve that he should be instructed in divine literature." Which being heard, the father of the child said to the holy presbyter, "To thee, before all the doctors of Britain, I will intrust my son, that after the fixed number of years are past, thou mayest instruct him in the liberal arts, and divine doctrines, because thou art a true worshipper of God, and a skilful teacher of many disciples." To these words holy Meuthi answered, "All those things which you mention respecting this child, God willing I will effectually perform." These matters being done as has been related, holy Meuthi having obtained the aforesaid cow, returned to his own habitation.

3. OF THE FOUNTAIN WHICH HAD SUDDENLY SPRUNG UP FOR THE BAPTISM OF THE CHILD BEING TURNED TO METHEGLIN.

But we consider that it should not, by any means, be

¹ It is singular we are not told why or when the Saint took the name of Cadoc, as his baptismal name was Cathmail, which seems confirmed by the *Liber Landavensis*, p. 372, where Lllancarvan is called Cadmael.—W.

passed over what the divine mercy did, to make manifest the grace of the oftmentioned child, respecting the aforesaid fountain, in which holy Cathmail and Cadoc¹ were baptized. In the first year after the baptism of Saint Cadoc, it was, as is related by the more skilful ancient writers of Britain, turned into mead, both in taste and colour. And in the second year it preserved the colour and sweetness of milk throughout the year. Therefore to those persons who dwelt in the country, wherein was the fountain, which flowed from the ground at the prayer of the said hermit, and for the love of Saint Cadoc, and drank thereof, it never failed nor lost its sweetness. But a very great dispute, and contention arose between unjust heirs, so that they dreadfully fought with each other, on the account of the fountain, and great slaughter of them was effected, namely a hundred countrymen slain, and many wounded, and those who remained, at length returned with their horses, and bloody clothes to their habitations. Therefore God the giver of all good things, who, by this fountain, deigned to show his benevolence, became angry and exasperated on account of their wickedness and injustice, and caused the liquor to return to its natural insipidity, according to the saying to Moses, "I will hide from them my face, saith the Lord, I will see what their end shall be, for they are a froward generation, children in whom is no faith." When the term of seven years was past, and all the allurements of the world being despised, the boy Cadoc, with the consent of his parents, of his own accord, placed himself under the mastership of his baptizer Meuthi to be instructed in sacred literature, and the liberal arts. And he willingly taking him, agreeably to the command of the angel, diligently instructed him in Donatus and Priscian,² and other arts for twelve years. Therefore when Cadoc, of pious memory,

¹ Both Cathmail and Cadoc are here mentioned as if they were two different persons, but inaccurately, probably an error of some transcriber.

² Meaning, Grammatical Learning; Donatus and Priscian having been celebrated learned Grammarians.

had passed the age of childhood, he began to be greatly devoted to God, and to strive with all his might to obtain by well doing the inheritance of eternal life, and overcoming his childhood, he gave up his mind to no pleasure. For what the evangelist said concerning the child Jesus, might not improperly be mentioned respecting this, his servant, "The child grew, and was comforted, and the Spirit of God was with him."

4. OF THE PUNISHMENT OF THE COUNTRYMAN, WHO REFUSED TO GIVE
FIRE TO THE CHILD CADOC.

On a certain day, when their fire was extinguished, the aforesaid presbyter ordered his humble auditor to fetch fire, to cook the meat; he readily obeying the order of his master, immediately went to a thrashing floor, or winnowing place for corn, where was a certain servant of his master, who was named Tidus, and was at that time drying oats, and he earnestly requested that he would give him fire for the use of his master. But the foolish rustic rejected his request, and refused to give him any, except he would carry the burning coals in his cloak. Yet he, trusting in the Lord, received the coals of fire into his cloak; and brought them to his master, without the garment being burnt. But it is not to be concealed that the rustic received a punishment due to his perverseness; for the boy, in returning, beheld the rustic, and raising his eyes towards heaven, prayed to the Lord, saying, "I beseech thee, God the Father, Almighty, the Creator of heaven and earth, who grantest power on earth to thy servants by destroying scorpions, extinguishing poisons, casting out demons, giving sight to the blind, cleansing lepers, healing the sick, taming the fierce, and subduing sinners and impious persons, hear my prayers with thy ears, that this rustic by the kindling of his own firebrands, may with his thrashing floor and corn, be burnt together, and that his thrashing floor be cursed by God, so that no one, after his death, may use it for an age, and that his offspring be subject to the heathens.

However I do not, by these supplications, which I have addressed to thy goodness, wish that the aforesaid sinner should be condemned in his wickedness, since the Lord saith, "I will not the death of the sinner, but rather that he should be converted and live." And Paul, "Not rendering evil for evil, nor cursing for cursing, but contrarywise blessing." But that the divine virtue and power in this world might be manifest to the wicked, and they might the more fear thee, and abhor resisting those who serve thee; as it is read in Daniel, "Let all those who inhabit the earth, fear the God of Daniel, because he is a deliverer, and saviour, and performs miracles in heaven and in earth." The supplication being ended, and he looking back, lo, the thrashing floor, which was cursed by him, and the foolish countryman above mentioned were set on fire, and altogether consumed. And in that place, where the thrashing or winnowing floor was situated, an unseemly fountain arose after the burning, in memory of divine vengeance, which causing there a small marsh, hitherto remains in memory of the circumstance.

The docile boy Cadoc, as soon as he returned with the coals of fire, cast them from his unburnt cloak before the eyes of his master. This being done, as related, the senior said to him, "Most dear disciple, chosen servant of God, it is not lawful for me to teach thee any longer." Having heard this, the youth of good disposition, fearing lest that by doing something, he had incurred his indignation, said with a deep sigh, "How have I made thee angry with me, for thy wrath has the same effect upon me as fire; I have never been disobedient to thee, either in word or deed, nor an accuser, or whisperer among the brethren." And Meuthi answering him said, "By no means, but as it is read in the gospel respecting the centurion, who when he requested Christ to heal his son, said unto him, Lord, I am not worthy that thou shouldst dwell any longer with me under my roof, and thou receivest instruction from me, for thy wisdom exceeds my knowledge, and thy innocence is more eminent than my prudence, and thou art holier than I am, in every

respect. Therefore with the divine protection, and my blessing, and the angels accompanying thee, thou wilt proceed prosperously wherever thou dost appoint to go." Then holy Meuthi after the departure of Cadoc taking into his consideration the aforesaid sacred fire, which he would not by any means dare to use, went and hid it as a precious treasure, burying it in the cemetery. Therefore from that day, until the time of king Howel, son of Owen king of Glamorgan,¹ the place where the sacred fire had been hidden by Saint Meuthi was universally known, and also on all persons, who came there with their cattle that were affected with various diseases, the divine mercy was accustomed to confer healing, until a certain malevolent man envying the gift of God, bestowed on man by this healing fire, unhappily by denying the place and fire, destroyed them that no one thereby should be cured of his disorder. Afterwards the fire and place have remained hitherto unknown, conferring health on no one.

5. OF THE DEPARTURE OF CADOC FROM HIS MASTER, AND PERMISSION GIVEN HIM TO PROCEED WITH THE YOUNG PIG.

Therefore Saint Cadoc departed sorrowfully from his oft before mentioned instructor, and with frequent sighings, diligently sought a place appropriate for the worship of God, nor was he long deprived of his wish. At length he came to a certain valley covered with thorns and thistles; where however fatigue obliged him to rest some time, under the shade of an apple tree, but the hogs there feeding, on seeing him were affrighted, and at a quick pace fled to the swineherd. Who when he saw the hogs affected with fear, was filled with anger, and being excited, he arose, and taking his spear, searched in all directions for whom or what had affrighted the hogs. Whence it happened that he came to

¹ The mention in this paragraph of Howel ap Owen, king of Morganwg, who died in the year 1042, gives us a limit before which this legend could not have been written, and from the way in which he is introduced, it may be inferred that its date must be fixed a long time after.—W.

the place where Saint Cadoc prayed, near the roots of the aforesaid tree; and seeing him, he suspected that he was a thief, and with upraised right hand, endeavoured to stab him with the point of his spear. But God seeing the wickedness of the swineherd from on high, immediately caused his extended arm to become stiff, so that he could not draw it to him, nor on the contrary was he able to extend it, and he immediately lost the sight of both his eyes. So that without doubt the venerable Cadoc by the direction of God, commendably escaped the dangerous rage of the furious swineherd.

And the swineherd using lamentable expressions, and ascertaining with his feet, and left hand only, the injury that had been done to his limbs, knew that Cadoc, whom he desired to kill, was a servant of God, and addressed him in a sorrowful manner, as follows, "I beseech thy piety with earnest entreaties, that for the ineffable mercy of God, thou wouldst for me, who suffer from the incorporeal bonds of divine vengeance, loosen my miserable limbs, and grant to my blindness the eye-sight that has been taken away." To these words, Cadoc said, "Thou wilt receive no cure from God, until thou goest to thy master, namely Poul Pen-nychen." But he mentioned, "You see, most faithful servant of God, that I am deprived of the sight of both eyes, and my miserable body is, as it were bound with iron chains, and therefore I am not able to travel." To whom Cadoc replied, "Only believe that all things are possible to God, both in heaven and in earth;" and he answered, "I believe, Lord." And again the blessed man said to him, "He who opened the eyes of one born blind, and raised Lazarus from the grave, wherein he had lain for four days, will open thine eyes, and in the presence of thy master, and of those who will be sitting with him, the marrow of all thy limbs will be instantly restored, and I command thee that when thou wilt tell thy master those things, which have been done to thee by God through me, and hast received the sight of thy eyes, thou wilt salute him for me

and ask him to come to me, that by sight, and conversation I may be deemed worthy to engage his attention; for he his my uncle." Having heard these things, the blind and wretched man immediately arose, nothing doubting of obtaining his cure through the mercy of God; and his footsteps being directed by God, he came strait to the residence of his master, which is called in the British language, Nant Poul; and striking the doors with his blind forehead, he called the porters with a loud voice, and lamentably asked for an entrance. And the porters beholding him, and having compassion on him, on account of his calamity, anxiously enquired how he had lost his sight, and how he came to be seized with such debility. But he returned no answer, and kept the matter a secret until he entered the hall of his master, and while standing, plainly related to him all the things that had by God, through Saint Cadoc, been done to him; and having scarcely uttered the words to him, his blindness was taken away, and his former sight restored; scales like those of a fish fell from his eyes, and the virtue of genial strength was restored to his stiffened right hand.

These things being seen and heard, the aforesaid Poul greatly wondered, and receiving the command of the man of God, rejoiced with exultation, and thinking that the holy Cadoc would always prefer temporal glory, and an earthly kingdom to the service of God, he put on his best clothes, and with twelve chosen soldiers, and conducted by the aforesaid swineherd, went joyfully to the man of God, and found him praying under the shade of the said apple tree, and not only he himself, but also all his attendant soldiers alighted from their horses, fell down at the feet of the blessed Cadoc, and addressed him with such words as the following, "We return due thanks to God, and greatly rejoice on account of thy happy arrival; if thou wilt set aside the service of religion, and promise to take the royal sceptre, as suits thy dignity, for the rights of the whole kingdom belong to thee, and we all will become subject to thy government, because thou art the principal heir to this kingdom." To which words

Cadoc said, "The service of divine religion, I will never forsake for the allurements of the deceitful world, nor will I prefer earthly to heavenly things, neither will I despise what is eternal for what is momentary; and a spot for one cottage, of all thy territory, will be sufficient for me." The subregulus answered him, "I expected that thou wouldst have asked for some very large gifts, now thou dost request the smallest, therefore choose and possess whatever may be agreeable to thy will and pleasure." To whom the blessed man uttered these words. "It wearies me to examine the various places of this desert, and this valley, not a little remote from habitations, I choose before all others to dwell in; and here I think proper to serve God devoutly with my fellow soldiers, the clergy. According to what is written in the Psalms, "Here shall be my resting place for ever; here will I dwell, because I have chosen it." Things of this sort having been done, and a dwelling place for the blessed Cadoc been granted, the aforesaid subregulus returned to his own habitation.

The venerable man with his clergy passed the following night in prayers to God, that he would inform them of a place to build on for him, and by grubbing up the bushes to make plain. For in that valley there was no dry place, it being a watery moor, producing nothing but reeds, and it was full of various kinds of reptiles and snakes, except what surrounded a bush, under which a great white boar usually passed its time; also in the middle of the said bush, in the upper part, a swan was accustomed to build its nest every year. And as the venerable man finished his prayer, lo, an angel of the Lord appeared in a dream, and said to him, "Thy prayer has been heard by the Lord; therefore on rising early in the morning, thou wilt find a place for building an oratory, plain, and made level, and when thou wilt walk over it, thou wilt see a bristly white old boar leaping, being affrighted at the noise of thy footsteps; and there thou mayest lay the foundation of thy church in the name of the Holy Trinity; afterwards in the place where

the boar will again stop, thou mayest build a dormitory, and again, where, in his progress, he will make a third stopping, there thou mayest construct thy refectory." And Saint Cadoc rising early in the morning, saw that the rough and bushy places had, by the direction of God, been made level, as the angel had mentioned. Therefore the venerable man came by the angelic command to the aforesaid bush, in the middle of the cleared valley, and observed a remarkable great boar rising from the sound of his footsteps, and also a white swan flying away, being driven from its nest by fear. And the boar stopped its course not far from the aforesaid thicket, and looked back towards Saint Cadoc, as if pointing out the place: it then proceeded a little farther, and again for a little while stopped its progress. Then the blessed man marked by the fixing of three twigs, the three stations of the boar; and he built in the first station a remarkable monastery of wooden materials, in the second, a refectory and castle, and in the third, a dormitory.

6. HOW THE MAN OF GOD FIRST BUILT A MONASTERY.

After this miracle was made known to all the western Britons, a great many of the clergy from all parts throughout Britain, flowed eagerly, like a river, to Saint Cadoc, that they might learn to imitate his wisdom, and his actions, for he always cheerfully received all who were anxiously desirous to pay instant obedience to the commands of God, and gave themselves up to the study of the Holy Scriptures. Then the holy man undertook to raise up a large mound of earth, and to make therein a very handsome cemetery, to be dedicated in honour of God, where the bodies of the faithful might be buried near to the church. The mound being completed, and the cemetery also constructed therein, he made, through impassable places, four large footpaths across four declivities of the rising grounds, which surrounded his residence, following literally, and spiritually, the evangelical precept, which says, "Prepare the way for the Lord, make his paths

strait." Likewise this man of God, not only by labouring bodily with his hands, converted uneven, indirect, and rough ways into good roads, but also converted the hearts of many which were infected, and perverse with divers errors, to the right way of the Lord. Likewise he chose another place for himself, and caused to be raised therein, of the soil of the earth, another mound in the form of a round city, and on the mound, to be erected, what in the language of the Britons is *KASTELL CADOC*, (*THE CASTLE OF CADOC*.) For he thought it proper that he should pass his life, labouring with his hands, and he dreaded to consume idly the labours of another person, hoping through the sufferings of present exertion, to pass to the glory of eternal rest, according to what is written in the Psalms, "Labour with thy hands, for he that eateth," and so forth. And the apostle says, "Let every one of you labour, working with his hands, that he may give to those who suffer need." And again, "Let no one of you eat the bread of idleness; and he who does not labour, should not eat." He indeed, although he was the proprietor of much land, was accustomed to sow his corn only in one fertile acre, which, in the language of the inhabitants, was called *ERWGWEN*, or (*THE WHITE ACRE*.) And it was known to all who read or heard the Life of the pious father Cadoc, that such acre, on account of the benediction and sanctity of the man of God, obtained the venerable name.

7. HOW SAINT CADOC SAILED TO IRELAND.

It therefore happened that on a certain day, after a long space of time, the blessed Cadoc spoke to his disciples after this manner, saying, "My most dear brethren, I have a very great desire to sail to Ireland, for the sake of teaching." And they answering said, "We know indeed, kind Master, that thou formest such designs as are pleasing to God, and according to the will of God; for whatever thou dost ask of him, thou dost immediately obtain, and thou dost not contemplate anything that is wicked or perverse, for thou

knowest that it is better to be constantly meditating on the Holy Scriptures, according to the Proverbs of the Wise Man, "Son, acquire learning in thy youth, and thou wilt find wisdom with thy grey hairs, and it will be to thee as a father and mother." And afterwards he ordered a strong boat besmeared with pitch to be prepared for him in the harbour of the sea, that he might safely sail therein to Ireland. And some of his disciples being assembled together, uttered these words, "Lord, wherever thou dost go, we will follow thee." He saith to them, "Some of you shall go with me, but others shall here remain to keep faithfully my monastery and town, until I come back. And it was so done. Therefore Saint Cadoc sailed over the Irish sea, and with a seasonable and prosperous course, came to land, and coming in good time, he employed himself in diligently searching for the most excellent master of that country, so that he might by him be more perfectly instructed in the seven liberal arts; and thirsting eagerly for improvement in learning, he at length came prosperously to the principal city of that country, which is called Lismore Muchutu. And he was graciously received by the most learned master of that town, and all the clergy there resident; and on account of his sanctity and humility, they surnamed him with the name of the principal saint of that city, Muchutu, with which chief doctor he remained three years, until he succeeded in gaining perfection in the learning of the West. It is reported that a monastery in honour to Saint Cadoc was built in that city.

8. HOW CADOC RETURNED FROM IRELAND.

Three years having passed away, he returned in a very celebrated manner from Ireland with a large company of Irish, and British clergy, among whom were the religious and very learned men, namely Finian Macmoil and Gnavan, said to be the most celebrated, and skilful of all the British disciples. From hence, therefore, he came to the British shore, and withdrew with his dependents into the

district of Brecknock, for he had heard that a celebrated rhetorician of the name of Bachan, had come from Italy to that country. As the blessed Cadoc had heard the fame of his knowledge, he much wished to be taught Latin by him after the Roman method. And at that time there was a great famine in the district of Brecknock. When the holy man came to the aforesaid dogmatist, Saint Cadoc supplicantly asked him, if he would deign to take him to be instructed; to whom he answered, "My son, I am ready, but I am very apprehensive lest food for thee, and thy fellow disciples should be wanting, and ye should suffer from hunger." These things being heard, the man of God, having strong confidence in the Lord, and urgent in his supplications, watered his sorrowful cheeks with tears, that he might be provided with food for them, by the Giver of all things; wherefore in the course of that day, it happened that a certain mouse went out of its hole carrying in its mouth a grain of corn to the blessed Cadoc, and in a playful manner placed it on a table before his eyes. The same mouse came and returned seven times, and hid as many grains in its heap, shewing by a sign that the divine mercy was present with him. At length he caught the same little mouse, and tied it by the foot, that he might diligently search into the mystery of the affair; afterwards he sent for the aforesaid scholastic, drew out the grain, and related to him minutely what had been done. Both persons knowing that a miracle had been made known to them by God, took counsel together, and Cadoc asked and received from a certain widow, a long and fine thread, which he tied to a foot of the mouse, and letting it proceed with the loosened thread, he followed it, until the said little animal came to a certain mound, under which was a very beautiful subterranean house, built of old, and full of clean wheat. And there it presently went in, through a dark hole, and soon returned bringing in its mouth one grain of corn as before. But who had built that house, or who had placed there such a large quantity of corn, is hitherto unknown. But it is most

certainly known that it was a divine gift granted to the servant of the Lord, to drive away want from himself, and from his companions; which having been seen, Saint Cadoc, returning to his master and companions, related to them what he had seen; and his master spoke to him, as follows, "By this, I know that thou art a true worshipper of God, and art strengthened by him in all thy journeys; wherefore I the more anxiously desire, with all my heart, that thou remain with me for the purpose of reading, so long as it may please thee." When therefore the servant of God had heard these words with his ears, he rejoiced not a little, and said, "If you order, Lord Father, this divine gift to the poor and hungry, we shall claim the sentence of the Wise Man, and it shall be deservedly given to us." "He who hideth corn shall be cursed by the people, and a blessing shall be on the head of those who give it." Therefore while he remained with the aforesaid doctor, he distributed the corn given to him by God, to all poor persons, giving to every one in proportion to his poverty. Wherefore as the fame of this miracle was increasing throughout the district, the joyful report reached the ears of Brychan, the grandfather of the blessed Cadoc, with worthy admiration, who gave to the man of God the part of the field, wherein the corn was found, which is named, Llanspyddid,¹ in which place the man of God built a monastery for himself.

9. OF THE RETURN OF THE BLESSED CADOC TO HIS PRINCIPAL MONASTERY.

Therefore the blessed Cadoc, when he found himself sufficiently instructed in the learning of the doctor, commended his oratory to his teacher Bachan, and some of his attendants, and returned to his own habitation in his dear country at Llancarvan. Also another miracle of the same venerable father is said to have taken place; for when he returned to his own town of Llancarvan, from whence he

¹ About two miles eastward from Brecknock, where the church is dedicated to St. Cadoc; which saint however is considered by Professor Rees to be Cadoc, son of Brychan.—*Essay on the Welsh Saints*, page 143.

had been absent for a length of time, he beheld his principal monastery destroyed, and the rafters of the roofs and rubbish of the building scattered over the cemetery; and grieving at the ruin, he earnestly desired, with the permission of God, to rebuild it. Therefore he sent for all his clergy and some workmen, and they all went to a grove for the purpose of bringing from thence the materials of timber, excepting two youths, namely Finian and Macmoil, who, with the permission of the man of God, remained that they might pass the time in reading. Then the steward, the cook, and sexton coming forwards, scolded them, saying, "How long will you be disobedient, without doing any good with your fellow disciples? disliking to work, ye eat the bread of idleness; therefore hasten to the wood, and bring the timber here quickly with your companions." But they answering, said, "We are not able to draw carts after the manner of oxen." But they shewed to them in derision two stags standing near the wood, and said as follows, "Lo, two very strong oxen stand near the wood, go quickly and catch them." And they going, through their great haste, left a book open in the place where they sat, in the open air; and in the name of Christ they ordered the stags to stop, who immediately set aside their wildness, and being gently covered, they submitted their untamed necks to the yoke.

And they brought home, as domestic oxen, a great beam fastened to their yoke, which four powerful oxen could scarcely draw, and then being loosened from their yoke were allowed to return to their pastures. And Saint Cadoc beholding and greatly admiring what was done, enquired of them, saying, "Who ordered you to come to me to give your assistance to draw the timber without being dismissed from your reading?" And they related to him the reproaches of the aforesaid three persons railing against them; and he, being inflamed with anger, inflicted a curse on the aforesaid three officials, as follows, "May God do this to them," and he added, "that those three persons die by the worst

death of a sword, or be killed by hunger." In that very hour, a heavy shower of rain fell throughout the whole district, and the man of God enquired of the aforesaid disciples where they had left the book. And they being afraid said, "In the place where we were employed in reading it, being forgetful through great haste, we left it exposed in the open air." And the man of God went to it, and greatly wondering, found the book altogether uninjured by the rain. Therefore that book is called in memory of the blessed man, in the British language, "Cov Cattwg," that is, "The Memory of Cadoc." Also, it is reported that a chapel in honour of Saint Finian was built in the place, where, amidst showers and storms his book was found dry, and free from rain. From the aforesaid two stags, who were yoked after the manner of oxen, and drew the cart, the principal town of Saint Cadoc received from the ancient British inhabitants, the name Nantcarvan, that is the Valley of Stags, whence Nantcarban, that is, from a Valley and a Stag.

10. HOW SAINT DAVID, BY THE COMMAND OF AN ANGEL, ASSEMBLED
A SYNOD.

In that time, wherein these things were done, Saint David, a true confessor of God, and a chief Bishop, shone with great virtues in Britain; to whom an angel sent from God said, "Arise, be not slow, and constitute a synod by assembling all the clergy, and elders, and aged persons." To whom, the blessed David said, "I am ready, at thy orders, to perform, if I were worthy, whatever is pleasing to the Lord, but there is one descended from the nobility of Britain, who is more worthy by birth, more distinguished for sanctity, more sagacious in understanding, and more skilful in discourse for assembling a synod, whose name is Cadoc, and he dwells at Glywysig, without whose leave, and consent, I will not by any means presume to undertake so great an affair." To whom the angel said, "Obey my commands, in the smallest matter, nor fear him in any respect,

for he will not stand in thy way at all in this matter, as he is at present gone a great way off, and according to what the angel has said, let both be accomplished." Cadoc indeed had undertaken a journey, and David after his departure assembled a large synod in the city of Brevi.

12. OF THE PEREGRINATION OF THE MAN OF GOD, AND THE CONCEPTION OF A BARREN QUEEN THROUGH HIS PRAYERS.

Therefore Saint Cadoc went forwards without money and satchel, having perfect confidence in God, who says, "I say unto you, take no thought for your life, saying what shall we eat, and what shall we drink, neither for your body, what ye shall put on." And again, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," and so forth. The venerable man went forwards, and he was kindly received by all wherever he came. Shortly afterwards he went from thence by sea, and favourable breezes of wind swelling the sails, he landed in the islands of Grimbul. And there he went up to a certain city of that country, where a very rich king resided, whose wife was barren, whom he very much irritated by finding fault with her, saying, "Depart from me, because thou art not worthy of a conjugal husband, for thy womb is cursed by the Lord, since thou bearest not fruit on the earth." The queen hearing that saint Cadoc had come to the city, quickly met him in his walks, and mournfully besought his kindness, saying, "I beseech thee, most faithful servant of God, that thou wilt deign to intercede with the Lord for me, thy miserable servant, for I am affected with the disgrace of barrenness, as with some grievous disease." And the common people, admiring, followed him as he went on, and all of them, as if with one mouth, earnestly besought the man of God for her. And the blessed Cadoc said to her, "Go in peace, the Lord will grant thee thy petition, in what thou askest for." But she added, "I wish that thy servant may find grace in thy eyes; if I should have either a son, or a daughter, I will give him

up to the service of the Lord all his days, and will consign him to thy protection. Therefore the king knew his wife in that night, and the Lord remembered her, and she conceived, and afterwards at length brought forth a son, whom she called by the name Elli.¹

From thence the beloved Cadoc went into Greece, and at length came to Jerusalem; where Christ was born, suffered, was buried, arose from the dead, and ascended into heaven. And, as it is most truly reported, a knowledge of the languages of those nations through which, in going and returning, he passed, was given him by the Lord, and he spake in various tongues like to the primitive church of disciples in the time of Christ. On a certain day, while he was walking about the church of the Lord, he saw in the cemetery, three very beautiful stones which were fit for the performance of the service of Christ, namely very suitable for an altar, and he said, "I wish that these three very elegant stones, would by the direction of God, and flying after the manner birds, be removed to my dear monastery." After a space of three years, he returned to the aforesaid islands, and there found the boy Elli, whom the aforesaid barren queen, after his absence, the time intervening, had brought forth. Pious Cadoc therefore received him, and carried him on his own shoulders, and protecting him from all injuries, educated and instructed him; for he greatly loved him, and with more than the love of a father and mother, because his mother had devoted him to God, and had given him to be protected by him, when indeed he was chosen a servant of God.

12. OF A CERTAIN LIFE-GUARDSMAN, WHO DISAPPEARED LIKE SMOKE BEFORE THE FACE OF CADOC.

A certain malicious sergeant lived in the town of Gwynllwg, a relative of the pious Cadoc, who, during his peregrina-

¹ The *Achau y Saint*, published in the Iolo MSS. mention a Saint of the name of Elli, in *Brycheiniog*, whose commemoration is on the 23rd of February.

nation, through envy, slew his cousin Cynvelyn. And when he discovered that the memorable man had returned, he was seized with great fear, and quickly fled from his presence; afterwards as the holy man followed him, he vanished before his eyes, by the direction of God, as dust or smoke before the wind. Thou wast present, O Christ, exercising the power of thy majesty, who every where dost exalt the humble that believe in thee, as it is written, "The friends of God are greatly honoured."

Moreover, after the man of God had returned to his monastery, he beheld the three wished for stones, which he had before so much desired at Jerusalem to be carried to his church, and had prayed devoutly that they might be in his monastery, become three altars, one of which he gave to Elli, another to Macmoil, but the third he kept to himself.

13. OF THE ROBBERS SWALLOWED UP BY THE EARTH.

To this miracle, the divine power performed another not unlike it, to declare the merits of the blessed man. There was a certain general named Sawyl, living not far from the monastery, who, full of wicked desires, came with his accomplices, to his habitation, and took by force from thence meat and drink, and his attendants, as well as himself, eat and drank by turns; and the clergy sighing on account of such disgrace, entered the church, which occasionally was deprived of the presence of the man of God, and devoutly requested from the Lord, the castigation of the invaders. And when they wept with great lamentation, the holy man came unexpectedly, and enquired of them the cause of so much sorrow, to whom relating the occasion, he spoke with a confident countenance, "Have patience, for patience is the mother of all virtues, suffer them to load their hearts with surfeiting and drunkenness, and being drunk, they will also fall asleep, and while they are sleeping, shave off with very sharp razors the half part of their beard and hair, to their very great disgrace, and also in like manner, cut off the lips

and ears of their horses;" and they did as they were ordered. Then the wicked robbers having digested in their sleep a little of the superfluity of food, at length awoke, and stupid from their excessive drinking, mount their horses, and commence their journey as soon as they could. Then the man of God said to his clergy, "Let every one of you put on his clothing and shoes, and go to meet your enemy, for otherwise you will be killed, for he will return and slay us, from the greatest to the least, with the sword, when he will discover that they were derided by us." Each person therefore put on his clothes, and Saint Cadoc likewise was clothed with his garment, and nearly fifty clergymen followed him, to meet the destructive tyrant with songs, and hymns, and psalms. And when they ascended a certain mound, Sawyl Penuchel¹ and his attendants came down to meet them. Then before the eyes of the servant of God, the earth opened its mouth, and swallowed up the tyrant with his companions alive, on account of their wickedness, lest they might cruelly slay the man of God, and his clergy. And the ditch, where they were swallowed up, is known unto this day by all persons there passing; which always remaining open in testimony of this thing, is not allowed to be filled up by any one.

And Cadoc of good memory, and his clergy returned to their own residence with great triumph, glorifying God, and singing the Ambrosian hymn, "Te Deum laudamus," and what follows to the end. These things having been performed, the blessed Cadoc, his brethren being present, blessed them in the following manner, saying, "Blessed are ye in the Lord, and this blessed discourse and your counsel will give this privilege and prerogative in the Lord to you twelve barbers, designating the typical number of the twelve apostles, and all the rest holding your turn in this town to posterity. If judgment, and useful counsel be wanting in

¹ Sawyl Penuchel was son of Pabo Post Prydain, and father of Saint Asaph. His name is generally included among the Welsh Saints.

all the courts, let it be found here amongst you; if twelve appointed wise men should be wanting, let the counsel of twelve irregular clergy be had; if twelve clergymen should not be present, then let judgment and advice be permitted to twelve young boys, virgins, and undefiled women.

14. OF THE INDULGENCE TO SAINT DAVID FOR ASSEMBLING
THE SYNOD.

Some of the disciples of the blessed man being assembled together, spoke to each other, "Which of us will undertake to relate to our master, the things that were done in Britain by Saint David whilst he travelled abroad?" To this they were all silent, nor would any one presume to mention the matter to him; they cast lots therefore in this business, and the lot fell upon Finnian. Therefore Saint Finnian arose in the midst of the brethren with great trepidation, and placing himself at the feet of the man of God, devoutly begged that he would not be angry with him, and he related how an universal synod had been assembled by Saint David whilst he travelled abroad. Which thing greatly displeased him, and he became very angry with Saint David for inflicting such disgrace, and he passed a day and night in fasting. Also in the same night, an angel of the Lord came to him, and spoke as follows, "I beseech thee not to be angry with thy brother," for it is read in the epistle of John, "He who hateth his brother is a murderer," for the irregularity of this business was allowed to blessed David by angelic intervention; wherefore the angel said in addition, "Because thou hast obeyed my voice, and at my intreaty hast forgiven what was committed against thee, the Lord my God will deliver thy castle full of the souls of men from eternal punishment, in the day of judgment; and as many shaggy hairs as are in thy cloak, a kind of garment, which the Irish wear out of doors, full of prominent shaggy hairs, wove into a kind of plush, so many men will be delivered by thee from eternal punishment. And also on every sab-

bath, from this night for ever, one soul will be liberated from eternal torments for thy love; and all thy familiar friends who will die in this place, will be free from infernal punishment; and what is more, whatever thou dost request of God, will be granted." Then blessed Cadoc, rejoicing, arose in the town, and mentioned the angelic promises to his disciples, saying, "Ye boys, praise the Lord, praise the name of the Lord, for his mercy is confirmed to us, and the truth of the Lord will remain for ever."

15. OF THE MANSION OF SAINT CADOC IN THE TIME OF LENT.

In the days of Lent, Saint Cadoc was accustomed to reside in two islands, Barreu and Echni.¹ On Palm Sunday, he came to Nantcarvan, and there remained, performing Paschal service, feeding daily one hundred clergymen, and one hundred soldiers, and one hundred workmen, and one hundred poor persons, with the same number of widows. This was the number of his family, besides serving attendants and esquires and well-dressed guests, the number of which was uncertain, a multitude of whom frequently came to him. Nor is it to be wondered at, for being rich he was able to feed so many, being an Abbot and a Prince over the territory of his progenitor; from Fynnon Hen,² that is, from the Old Fountain, as far as the mouth of the river Rhyminy; and he possessed all the territory from the river Gulich³ to the river Nadauan,³ from Pentyrch direct to the valley of Nantcarvan: and from that valley to the Gurimi,⁴ that is the Lesser Rhyminy, towards the sea.

¹ Barry island, and the Flat Holmes, in the Bristol Channel.

² Presuming Fynnon Hen to have been somewhere near the river Usk, the boundaries of Cadoc's patrimonial inheritance agrees with the prescribed limits of Glywysig, see page 309.

³ The rivers Golych and Dawon, or Daw, in Glamorganshire; the former falls into the latter, which empties itself into the British Channel at Aberthaw.

⁴ Gwy Rymi, probably the stream which runs near Cadoxton juxta Barry, and falls into the Bristol Channel, near Barry island.

16. HOW THE EARTH SWALLOWED UP THE ROBBERS ALIVE ; AND OF THE CONVERSION OF SAINT ILTYD.¹

On a certain day, when Saint Cadoc sat in his chair teaching the people, fifty of the soldiers of a certain regulus, namely Poul with the surname of Penychen, who with hawks caught birds, came to take food from him whether he would or no; to whom, it is said, he ordered twenty wheaten loaves to be given, and a tierce that is a vessel, full of ale, and a fat grazing sow. All these being taken, and carried off by them to the field of Meditullium, which is called Medgard, not far from the town, and there deposited, they sat down about the tierce of ale, in order and in the form of a circle surrounding it; and having cut up the pig into small pieces, they carefully prepared them to dinner. There was a certain military officer in that warfare, named Iltyd, who was absent when they committed the crime, but they would by no means presume to dine before his return. Therefore while they waited for him, and abstained on that account from the prepared food, lo, Iltyd came suddenly; but before he alighted from his horse, the ground unexpectedly broke under them, and in the twinkling of an eye, they were overwhelmed in a deep abyss, according to what David has mentioned, "The earth opened its mouth, and swallowed Dathan, and covered the congregation of Abiram." But the food and the tierce of beer which I have mentioned, were carried by a divine miracle to a certain mound, and it was settled that they should remain untouched and undefiled.

The aforesaid Iltyd beholding these things with his own eyes, hastened his chariot, and falling down at the feet of the blessed Cadoc, mentioned how the divine vengeance had destroyed his companions, that is the guards of the aforesaid regulus, for the injury they had done to him. Also

¹ Saint Iltyd, was certainly contemporary with Cadoc ap Gwynlliw, although the Welsh accounts of him would lead one to suppose that he lived half a century earlier, as he is made to appear as the nephew or great nephew of Saint Germanus, bishop of Auxerre.—W.

the same officer besought the man of God, with earnest entreaties, in the name of the divine majesty, that he would grant to him the monastic habit, and would intimate the same by giving him the marks of service, as the shaving of his hair and beard. Then he complying with his entreaties, the said officer, leaving his earthly warfare, and renouncing altogether secular weapons, and paying obedience to divine ordinances, gave himself up to observe with all his might the doctrines of his master. Whence it is said, "The earth has covered them, never to return to the world." Illtyd believed such acts as he had seen; he who had been a victorious soldier through many cities, changed his warfare for obtaining the highest crown, being made a monk, he profited in various ways. Therefore the man of the Lord sent some young men, who brought the aforesaid meat and drink, and therewith satisfied as many poor persons as there were of robbers, who had been before disagreeably disappointed.

17. OF AN ARCHITECT BEING RAISED FROM THE DEAD BY SAINT CADOC.

Also, at another time, when the blessed Cadoc again departed from thence, being desirous to exhibit elsewhere a service devoted to God, came by the divine direction to a certain city placed near a great river, which is called Neath, and beholding the place, presently gave orders that a house of prayer should be there built for him. Workmen to the number of twelve proceeding to the wood, for the purpose of felling timber for building the oratory, informed the whole country what was going on. Wherefore it happened that a certain Irishman, named Linguri, a stranger, but a skilful architect, being forced by poverty, came to him with his children, that by the practice of his skill, he might procure food for himself and family, and he was gladly received by the man of God, and engaging in the work, with twelve workmen, very soon excelled them all in skill and ability. But the other twelve envying him, wickedly killed him; and cutting off his head, they fastened a great stone to the

trunk of his body, and cast it into a deep pool. When they, according to custom returned home, the sons of the skilful person not seeing their father as usual, wept with lamentable expressions. And when the man of God heard the wailing, he quickly enquired the cause of such mournful lamentation.

The workmen thereupon being quickly called together, excused themselves with all their might, and with much cavilling asserted that they did not know what had become of the aforesaid architect. Therefore the man of God in order to be informed of their wickedness, passed the night with all his clergy in watching and prayer, that therein the truth of the matter might be declared to them. In the morning when prayers were ended, lo, the beheaded architect, carrying his head in his bosom, and a large stone on his back, and wet and bloody, with a woeful and horrid countenance, appeared to the venerable man, and his disciples. Wonderful to be said, but easily to be effected by God, the head which had been cut off spoke as follows:—
“Servant of God, fix me on the neck, in the former state, and I will relate to thee every thing concerning this matter, which hitherto are unknown to thee.” And he did as requested. And the murdered architect, Linguri, related to him the dreadful crime of the aforesaid twelve workmen, and how that being excited by envy, they had villainously slain him. To whom he said in answer, “Choose which you wish to have of these two things, whether to live again in this mortal state, and become a future dead body, or to return to eternal life to reign for ever with God.” And he said, “Sir, that my soul may return to eternal life.” And while he yet spoke, he expired. Therefore the holy man ordered his disciples to place the aforesaid stone, which the murdered architect had carried on his back, upright in the earth, near the wood, in memory of the miracle, and to bury him there nigh to it, and directed that all the township should be called after his name Lanlynguri.¹ Also

¹ Probably Glynleiros near Neath.

by this stone, the Lord cures those who cannot hold their urine, and are afflicted with divers kinds of diseases, for the love of Saint Cadoc and Lynguri, to this very day.

18. OF THE DISPUTE BETWEEN SAINT CADOC AND KING ARTHUR,
RESPECTING THE RECONCILIATION OF A CERTAIN PERSON.

Therefore at that time, a certain brave general of the Britons, named Ligessawc¹ the son of Eliman, who had also the surname of Lawhir, that is Long Hand, slew three soldiers of Arthur, the most illustrious king of Britain; and Arthur pursuing him every where, he found no safe place, and no one ventured to protect him for fear of the aforesaid king; until at length being wearied by very frequent flights, he came a fugitive to the man of God. Who commiserating his labours kindly received him, trusting in the Lord, and not fearing Arthur, according to our Lord's command, "Fear not those who kill the body, and cannot kill the soul, but rather fear him who can kill both body and soul in hell." Therefore he remained with him safe in the country of Gwynllwg, without the knowledge of Arthur, for seven years. Which being passed, he was betrayed to the said king, and the same at last came with a large force of soldiers to the river Usk, for the sake of pleading in a trial at law, for he dared not to contend with violence against the man of God. Therefore he sent ambassadors to the king, and enquired of him if he would refer the dispute to the verdict of skilful judges. And he acquiesced, for Saint Cadoc having sent for three principal persons from divers parts of the country, namely David and Teilo and Dochu,² and also Keneder³ and Maidoc,⁴ with many other clergymen, and senior judges of all Britain, who, assembling on the

¹ Ligessawc son of Eliman, may perhaps be the Llyngessog of the *Liber Landavensis*, p. 391, living in the time of Saint Oudocens.

² Saint Oudocens, afterwards Bishop of Llandaff.

³ Probably Saint Cynidr, a grandson, or great grandson of Brychan; and founder of the churches of Llangynidr and Aberyscir, in Brecknockshire.

⁴ Aeddan Foeddog,—Saint Aidus. See his life and that of Saint David; also Professor Rees's *Welsh Saints*, p. 227, and the *Liber Landavensis*, p. 337.

banks of the great river Usk, met together, he preceding them. There also, after the manner of enemies, they disputed the matter with bitter words, from both sides of the river, and contended for a length of time against each other. After an intermission in the altercation, the more skilful of some of the judges decreed that Arthur ought to receive for the redemption of every one of his men, who was slain, three very good oxen. Others however fixed that one hundred cows should be given as the price of every person who had been killed; for from ancient times the judgment among the Britons was of this kind, and the price was appointed by the ministers of kings and generals. This being accepted, Arthur, in an insolent manner, refused cows of one colour, but would have those of two colours, viz:—with the fore part red, and the hind part white, and required those so distinguished by colour, with much wrangling. And they, being altogether ignorant where cattle of that colour were to be found, were in doubt what they should do respecting them. Therefore the man of God, in the name of three persons, ordered young men of the company, to the number of nine, or more as some say, to bring to him one hundred heifers, of whatever colour they might be. And when the said animals were brought before his eyes and those of other servants of God, they were, on account of the preverse desire of Arthur, immediately turned into the aforesaid colours.

And the company of all the clergy, and many other faithful worshippers of God, who had been assembled by the blessed man, beholding this miracle, greatly rejoiced, and glorified God. Moreover the man of God consulted what ought justly to be done respecting the aforesaid cattle, and an answer was given from one of the sides of the company of judges, “It is right that thou shouldest drive them in a flock to the middle of the ford.” Therefore he drove them until Arthur Kai and Bedwyr with others sitting on the banks of the river met them; and Kai and Bedwyr, greatly desiring to have them, drew them by their horns with their hands to the river’s side; but immediately,

whilst they were in their hands, they were by the direction of changed into bundles of fern. Which miracle being seen God by Arthur, he humbly intreated the blessed man that the injury which he had inflicted on him should be forgiven him. And pardon for the offence was granted to him, according to the evangelical precept, "Forgive and ye shall be forgiven."

Therefore the aforesaid king, having entered into counsel with his army, granted him his refuge for seven years, and for as many months, and for the same number of days.

If any stranger therefore in some appointed time, should leave the town of Cadoc, desiring greatly to depart and sail to some distant part of the world, and by chance through the force of storms, or by contrary winds in a tempest, be driven to his harbour that is barren, and again return to his former refuge or place, according to the tradition of the elders, he is to be attended with service, and readily received to the last term of his life. This, Arthur, and all his generals with all the elders of Britain corroborating it, said, "We also, in the hearing of you all, bear witness to the words of this decree, whoever will transgress them, may God add to him all the plagues written in the old and new law, and may his name be blotted from the book of life. But whoever will keep them, may he be filled with all the blessings of the old and new Testament, and may they descend and remain upon him, and also may his soul be settled in eternal glory." The council being finished, all the cows which had been changed into bundles of fern, were found safe in the stalls of their owners. And from that day, the place is called in the British language, Trefredinauc, The Town of Fern. All persons returning peaceably from the trial, Saint Cadoc gave three villages to the said nobles, one to David, another to Teilo, and the third to Doguinnus. The names of which villages, and of their possessors, are as follow:—to the blessed David he gave Llandewi Penybei; to Teilo Merthyr Tecmed; and to Doguinnus Landubrguir.

19. OF THE REVENGE ON THE KING OF NORTH WALES FOR THE INJURY DONE TO THE MAN OF GOD.

Also another miracle, known to all the Britons residing in those parts, is ascribed to the same holy patron. In those days, a certain king, of the name of Maelgon,¹ reigned over all Britain, who sent some of his young men to the region of Gwynllwg, that they might there receive tribute. Who coming to the house of the steward of Cadoc, seized his very beautiful daughter, and took her away with them. And the men of Gwynllwg assembling together, pursued them, and killing some, and wounding many more, the rest escaped to their master. Which being done, the aforesaid king became greatly excited with anger, and collecting his troops, they formed a camp in the district of Gwynllwg, near a fountain, which, in their language, is called Ffynon Britrou; that they might, on the following day, plunder all the country. Which being heard, the inhabitants of Gwynllwg were much frightened, and related the matter to the man of God, as follows, "Maelgon, king of North Wales, has come to our borders with his troops, and to-night he remains with his army nigh to the Britrou fountain; and to-morrow he will lay waste all your territory, and all the males will he furiously slay. Therefore assist us, who are feeble miserable and unarmed, by making peace with the cruel king, for otherwise we shall die.

Those words being heard, the man of God said to the messenger, "Proceed quickly, and we will follow thee." And he, with three clergymen, followed the messenger by night, until they came to Gwynllwg, and the inhabitants of that district being affected with hostile fear, met them, and with great lamentation, besought him, saying, "Lord, assist us, and by thy great clemency, deliver us, because whatever thou dost request of the Lord thou dost obtain." He

¹ Maelgon, or Maelgwn Gwynedd, died about the year 560, of the yellow plague. He was therefore contemporary with St. David, Teilo, Oudoceus, Gildas, and Cadoc.

answered them, "Be ye comforted in the Lord, and be firm and not afraid; let us act well towards God, and he will reduce our enemies to nothing." Then Saint Cadoc, having great confidence in God, departed from thence, and near the camp of his enemies, prayed apart, his disciples being a short distance from him. When morning came, he arose from prayer, and lo, a pillar of a cloud preceded him, which also covering all the tents, and troops of the aforesaid king, hid them, and the day was as a dark night to them, so that no one was able to see another. Then in the middle of the darkness, the holy man appeared before the tent of the king, and saluting him, said, "God save you, O king. I beseech thee, if I have found favour in thy eyes that thou wilt kindly hear my words." To whom the king said, "I am ready, speak on," and he said, "Why hast thou come to my country, with an armed force for the purpose of plundering and destroying, and especially as we by no means deserved it?" To this the king said, "I confess that I have sinned against thee, but I the more earnestly beseech thy holiness, that thou wilt be merciful to me for what has been done, and wilt forgive it to me, and that by thy intervention, the darkness may depart, whereby we may return uninjured to our own habitations, and all thy country remain in constant peace." The man of God answered, "Thy very great crimes are forgiven thee." And while he was speaking, the light of summer, spread all around, and instantly shone with brightness on the camp. When therefore the king saw this miracle, he arose from his royal chair and he fell on his face and said, "I affirm and ratify the refuge which Arthur, the bravest of heroes, bestowed upon thee, and whoever of my offspring will abbreviate it, may he be cursed, and whoever will observe it, may he be blessed; and to-day I choose thee before all others to be my confessor among South Wales men. And so it was done. And every one returned peaceably to his own country.

2.0 OF THE BLINDING OF KING RHUN, FOR THE INJURY DONE TO SAINT CADOC.

In the course of some years afterwards, Rhun son of the aforementioned king Maelgon, came from the North, with a numerous army of North Wales men, on an expedition, that he might rob the southern Britons of their possessions and riches, and utterly ravage the country. And the army being assembled in the sight of Maelgon, he strictly ordered the aforesaid Rhun his son, and all the troops of the expedition, not to inflict any injury on Saint Cadoc, because he was his confessor, nor take from his territory one small horned beast without his consent. "And this," said he, "will be a sign to you; when you come to the land of his country, ye will find his cattle freely feeding in the pastures, and the men depending on our friendship, confident and not frightened, and therefore let them be entirely free from suffering anything from war, since I and their master are connected by a familiar and spiritual covenant. Then they promised with an oath to observe this command of the king. When they came to the country of Gorwenydd, they formed a camp in *Caer Trigued*, which when the men of *Gorwenydd* saw, being affrighted they fled from them, and hid themselves in woods, and thickets, and dens, and caves of the earth. And the inhabitants of *Penychen*, which were beyond the river *Nadawan*, and all the people of the of the country submitted. When they drove much plunder to the camp, twelve esquires rode the horses from the flocks of the king to give them water. And when they had given water to their horses, they themselves being thirsty and not able to drink the warm water of the spring, said to each other, "Let us ride to the barn of *Cadoc*, which was reported to be at that time in the farm of

¹ Rhun, son of Maelgon Gwynedd, is noticed in the Welsh Triads as one of the three fair and golden-banded princes of the isle of Britain; but the character given of him in the Romance of *Taliesin* is not a very favourable one. See Lady Charlotte Guest's *Mabinogion*, Vol. III. The plundering expeditions of Rhun and his father, here recorded, are likely enough to have been founded in fact, and are quite in keeping with the character of the chieftains of those days.

the cowherd, that we may have a sufficiency of milk to drink, for there is always plenty to be had at that place."

The twelve persons went there quickly, and addressing the steward roughly, asked him to give them some milk to drink; who being angry refused to give them any, saying, "Are not ye silly, thinking that our master is not a man of great honour and dignity, for he has a family of the number of three hundred persons, that is, one hundred clergymen, and as many soldiers, and the same number of workmen, besides women and children." Then being angry, they rose in a great fury, and taking firebrands in their hands, and mounting their horses, endeavoured to put the barn on fire; but through the power of God, it would not burn, but only smoked. At that very time, the aforesaid Rhun was in his tent playing at dice with his eunuchs, and the smoke, like a wooden post, went from the barn of Saint Cadoc in a direct course to his tent, and deprived of eye-sight all who were at the place. But the king, ashamed to mention what had taken place, exhorted the eunuchs to play, "Play," said he; but they answered, "With our eyes open, we cannot see anything." Then at last, the king confessed that the same had also happened to him. Having called to him all the generals and the nobles, and the knights, he enquired whether it so happened that any one of their companions had inflicted any disgrace on the blessed man.

But they altogether denied the crime; then said the king, "Make diligent enquiry in the camp, whether any of your companions have been absent to day." And when they made the enquiry, they found that twelve esquires had been absent, who being brought forward, the king said to them, "Where have you been absent to-day, and what bad thing have ye done? mention every particular, for it is manifest to us that ye have to-day committed a great crime." Then his esquires told him the truth. And without delay, he caused Saint Cadoc to come to him; to whom he said, "Blessed art thou by the Lord, thy entrance has been peaceable, and I have sinned against God, and before thee."

And he said, "Mention what thou hast done." And he related the matter, as follows, "Some of my attendants attacked thy granary, or barn, to set it on fire without my knowledge, on which account, I know that this misfortune of blindness has happened to us, therefore I humbly implore thy benignity that thou wilt be indulgent to me in my miserable state, so that our blindness may be taken away, and clearness of sight, through thy intercession, may be restored to our eyes." On Saint Cadoc praying, they received their former eyesight; which having taken place, the king increased his refuge, as pious Arthur and the father of the aforesaid Rhun had constituted it, confirming it, and declaring the sentence for not observing it. "If any one," said he, "will break this refuge, let him be excommunicated, but whoever will keep it, may he be loved by God and man."

The king having said these words, gave to him his own messenger with complete horse accoutrements and three principal articles of armour, namely, a shield, a sword, and a spear, and all things that he brought with him, besides what were necessary for his sustenance, which he reserved. These things having been accomplished, they returned to their respective habitations. The blessed Cadoc gave the sword which had been presented to him by king Rhun to Gwrgan Varius,¹ who then reigned in Glamorgan, with half part of the fish of the river Usk, that he might have seven of them for food during Lent at Llancarvan. Also he gave the horse with all his trappings to the king for one half the fish of the river Neath, so that he might have at Llanmaes during every Lent both boiled and roast food and provisions. He was also possessor of two wooden horses, so very swift that no man could equal them in speed

¹ This name has thus been left untranslated, although the Welsh rendering of the same would be Gwrgan Frych, (the Freckled;) but according to the Iolo MSS. the only king of that name, who reigned in Glamorgan, lived several generations prior to the era of Saint Cadoc; it may therefore be presumed that there has been some error in transcribing the above name. There was, however, a regulus in South Wales, called Gwrgan Mawr, who was contemporary with Saint Cadoc, see *Liber Landavensis*, page 354, but his dominions are not defined, although he is mentioned as contemporary with Tewdrig ap Teithfalt, king of Glamorgan, and was father of Onbrawst wife of Meurig ap Tewdrig.

in travelling; on which his servant brought to him necessaries from all parts. And it was a day's journey for the wooden horses in going and returning from Llancarvan to Neath and Brycheiniog.

21. OF THE DELIVERANCE OF KING RHUN FROM THE HANDS OF THE MEN OF GWYNLLWG.

The third miracle which God did by Saint Cadoc, in testimony of the written refuge of his son-in-law at Gwynllwg, Rhun, the son of Brychan, uncle of the same, going from his territories, plundered and laid waste the province of Gwynllwg as far as the sea. Therefore the men of Gwynllwg rose against his army, and put him to flight, and defeated his men at the place called Pwll Rhun, and at Pwll Rudd and Lithion and Pwll Gweddillion, which places received their names from them. The aforesaid Rhun was besieged by the men of Gwynllwg, for they altogether dared not to kill the uncle of their master without his orders. Therefore the blessed Cadoc came, and delivered the aforesaid Rhun from being besieged, and he received from him a confession of his crimes, and a confirmation of the refuge, which pious Maelgon and Arthur had granted and ratified to him. And Rhun said as follows, "For the future, since thou hast delivered me," he said, "may every person born in my nation, who shall not obey the men of Gwynllwg, and break the covenant which I have made with Saint Cadoc, be cursed." Therefore Saint Cadoc prayed to the Lord, that he would give him a king, who for him should govern his kingdom; and Meurig, son of Enhinti, was given to him; and he gave to him his sweetheart, named Debunn, with all the country. Therefore Saint Cadoc went out to meet him; and receiving Gwynllwg, he blessed them, and commanded that they should keep his refuge, according to the agreement which had been previously made with Maelgon and Arthur; and Meurig undertook to observe this agreement before these witnesses; of the clergy, David, Kenedir, Eliud, (Teilo,) Illtyd, Maidoc, Cannou, and many others. And blessed Cadoc commended Meurig, saying, "Patronize my country and in-

heritance of Gwynllwg, and let it free from all fiscal tribute, except that the men shall go with thee in the army to battle three days, and three nights, and if they shall be longer with thee, thou shalt give them provisions." And Menrig said, "May it be so for ever." And the man of God added, "Blessed be he who will keep the substance of this agreement; and whoever will not observe it, may he be cursed by God, and all his saints;" and all the clergy said, "AMEN."

22. OF THE JOURNEY OF SAINT CADOC INTO SCOTLAND, AND THE MIRACLES THERE PERFORMED BY HIM.

Again, another miracle worthy of being recorded, divine authority deigned to perform for the praise of his name, and the glory of his faithful servant Cadoc. On a certain day, he spoke to his disciples who were assembled together, as follows, "Since by divine direction, I have for the love of God gone thrice to Jerusalem, and seven times to Rome, it now remains that I should go to the church of Saint Andrew the apostle, which is known to have been built in Albania, which is commonly called Scotland; wherefore, I appoint for you, in my place, the rector and prelate Elli, my pupil, whom we know to be constantly attentive from his infancy to obey divine ordinances, and to be well skilled in evangelical doctrines; to whose instructions in those things attend with diligence to the best of your ability." And they said, "Whatever may please thee, we will willingly agree to." Then the man of God arose, and went with three of his disciples to Scotland, and proceeded to the aforesaid church of Saint Andrew; and whilst he was returning, and had come to a certain city, which is near to the mountain Bannawc, and said to be situated in the middle of Scotland, in that night while there was a pause, an angel of the Lord appeared to him in a dream, saying, "The Lord thy God orders thee through me, not to depart hence, but rather that thou remain here for the space of seven years for the purpose of converting the people in this place to faith in

the Lord. The man of God here remained the appointed time, teaching the heathen people, and curing all the diseased.

On a certain day, when Cadoc was digging the ground about his constructed monastery, he found a collar bone of some ancient hero, of incredible size, through which, wonderful to be said, a champion might ride without inconvenience. Which being found, Saint Cadoc wondering, said, "I will not go for either meat or drink, but I shall pray for meat, and shed tears for drink, until this wonderful thing, whatever it may be, is explained to us." And in the same night, the voice of an angel from heaven addressed him saying, "Lo the entreaty of thy prayer is acceptable to the ears of the Lord; for what thou hast humbly requested of God, he will grant to thee; but do thou encourage thy clergy, and the rest of the people with words, lest they should be affrighted, if any thing happen to them. For to-morrow, an old giant will arise in the first hour of the day, who may assist the men in digging." Having heard these things, when he rose in the morning, he related to the people what the angel had mentioned. And while he was yet speaking to the people, there appeared to them a horrible revived and immense giant, altogether exceeding the human form in size.

Which having been seen, the inhabitants of the town being terrified, said, "Lo, a phantom transfigured into the form of a man, is come to seduce us." But the monstrous hero immediately placed himself at the feet of the man of God, and said, "Holy Cadoc, eminent servant of God, blessed art thou by God and man; I earnestly beseech thy benignity, that thou wilt not by any means permit my miserable soul, hitherto suffering dreadful punishment in hell, to go there again." "What saint art thou," said Cadoc, "or of what family wert thou descended, and also thy departure from this life minutely relate." The giant answered, "I reigned formerly for many years beyond the mountain Bannawc; it happened that by the instigation of the devil, I and

all my robbers came to these coasts, for the sake of plundering, and laying them waste. The king who reigned over this country at that time, pursuing us with his troops, a battle was fought between us, and I and my army were slain. From the very day of my being killed, we have been hitherto tormented in the devouring flames of hell, but my punishment exceeds in torture the torments of others, because in all these things I have sinned against the great God, as the Scripture saith, "The powerful shall suffer the greater torments." The man of God enquired, by what name was he called. And he answered, "I am called for a long time Caw, with the surname Prydyn or Cawr.¹ To whom, said the man of God, "Rejoice, and be of a cheerful mind, for it is granted to me by God that thou shalt live longer in this world, and for the course of thy present life, if thou wilt exhibit faithful and devoted obedience to God, and wilt humbly obey my doctrines, and wilt perform due satisfaction for thy sins, thy soul will at length be removed from the mournful prison of the body to eternal glory, and there happily reign with God in a state of happiness." To these words the giant thus answered, "All the things that you have ordered appear light to me, and I will willingly perform them effectually." Therefore from that day, to the death of the man of God, the digger performed by digging what had been commanded him. That the miracle might therefore increase in celebrity throughout Scotland, the Scottish reguli gave him four and twenty villages.

23. OF THE BELL WHICH SAINT GILDAS REFUSED TO PART WITH TO
THE MAN OF GOD.

The divinely appointed time of seven years having been at length terminated, the blessed Cadoc returned from thence to his own country, namely Llancarvan, and there lived. But it is not to be passed over that a certain eminent Briton, a scholar, and a very excellent writer of the

¹ Caw, lord of Cwm Cawlwyd, in North Britain, well known as the progenitor of a large family of Welsh Saints.

name of Gildas, the son of Caw, a skilful artist, came hither from the borders of Ireland, with a very beautiful spotted Bell, and received from him hospitality for one night at Llancarvan, who particularly noticing the said Bell, struck it. And as the beauty, and the sound, and the colour pleased him, he implored the said Gildas that he would be so kind as to sell the bell to him. He refused, saying, "I will not sell it, for I shall offer it upon the altar of Saint Peter at Rome." And the blessed Cadoc with earnest entreaties said, "I will fill it with pence for thee." Gildas also refused the offered sum a second time. Then he added, "I will give thee as much pure gold as it will contain." He refused, for he would by no means part with it, asserting that he had solemnly given it with a vow to God and Saint Peter, and that with the favour of God, he should give what he had vowed; since Solomon thus saith, "A foolish and unfaithful promise is displeasing to God."

Then the said Gildas went to Rome with the Bell, and showed it to the Roman Pope Alexander,¹ saying, "I will offer this bell made by me, and brought here from as far as Ireland, to God and Saint Peter on his altar. The same high Pontiff of the apostolic see, carefully examined it, and endeavoured by striking it, to find out its sound to his ears; but it did not produce any sound. Then the Pope, much wondering, asked the clergyman, "How is it that thy bell has an iron tongue, or clapper, and does not sound; so that it is turned to the nature of lead, although it is iron? Shew," said he, "how it may sound immediately."

And he answered, "My Lord, a certain holy man named Cadoc living in Britain, received me at his place of entertainment in this journey of peregrination, and was the last that struck the bell, when it gave a sweet sound." To whom the Pope replied, "The man of whom thou dost speak, has been long known to me, for he has been here

¹ There does not appear to have been any Pope of this name contemporary with Saint Cadoc.

seven times, and in Jerusalem thrice, going abroad to obtain forgiveness for the souls of his parents and companions." The Pope took the bell again, and blessed it, and said, "Take this bell, blessed and consecrated by me, to the blessed Cadoc, that in this mouth important oaths may be made, and the refuge of all Britain firmly remain; and for these two reasons the Britons shall reverence the bell, because it has been blessed by me, and will be possessed by Saint Cadoc. For I have heard of the incredulity of that nation, and of its rebellious perverseness, therefore I will send this, that by it they may cordially agree and make peace; also if any will perjure himself thereon, unless he will perform due penance, he will be accursed both here and hereafter."

These words having been pronounced by the apostolic prefect, the blessed Gildas taking the oft-mentioned bell, and travelling homewards, brought it to the blessed Cadoc, who remained at Llancarvan, and related to him all that had been enjoined to him by the apostolic prefect relating to the bell. Therefore he admired the bell more earnestly than before, and immediately he struck it with his hands, to produce melodious sounds, and immediately of itself by sounding it produced a melody, which it had before refused before the Pope. Likewise ancient learned men among the Britons assert that the Lord for love to Saint Cadoc, has through this Bell raised to life two persons from the dead, and still testify when they were so raised. They also mention that it twice spoke with human speech, and also spoke a third time.

24. OF THE DEATH OF GWYNLLIW THE FATHER OF SAINT CADOC.

Therefore it happened that Gwynlliw, the father of Saint Cadoc, was ill with a mortal disorder, and he sent one of his servants, named Istan, for his son Cadoc, that he might come as soon as possible to him; who proceeded quickly, until he came to the Tâf, which, at that time, was of such depth and breadth that no person on horseback, or on foot

could pass across, unless he was taken by the rowing of a boat. For the breadth of the river at that time extended from the ford of Pennugual to the hill of king Morgan,¹ which, in the language of that country, was named Rhiw Morgan. Therefore the aforesaid messenger not finding a boat to cross the river, called aloud on a certain unmarried hermit, named Tylyguay,² who lived on the other side of the river, affectionately imploring him to go as quickly as he could to blessed Cadoc, and inform him of the cause of his infirmity; by which intreaties the aid of the hermit was effectually obtained; and the blessed Cadoc with twenty disciples came to the house of the aforesaid Tylyguay; and there he was hospitably entertained that night with all his companions. Tylyguay went as usual to the river for the purpose of fishing, for the pious man was accustomed to go a fishing every night and to catch a fish; but on that night twenty-four came into the net for the supper of blessed Cadoc and his companions. Also when the blessed man was thirsty, he asked for drink to be given him; to whom Tylyguay answered, "We have nothing, Sir, to drink that is proper for drinking, and besides the spring is a great way off." To whom the man of the Lord reached out his stick,

¹ Morgan ab Athrws, generally called Morgan Mwynfawr. In the Iolo MSS. it is stated that he succeeded Gwynlliw, as regulus of Glywysig, and in the Liber Landavensis he is called king of Glywysig. His grandfather Meurig ap Tewdrig, king of Glamorgan, died about 575, when Oudocens was bishop of Llandaff, and was succeeded by Athrws, whose reign appears to have been but short, and at whose decease, Morgan, who had previously succeeded to Glywysig, became paramount sovereign of Glamorgan. This most probably took place before the decease of Saint Cadoc, about the year 580. It is worthy of observation, that in the various grants to Llandaff recorded in the Liber Landavensis, no mention is made of Cadoc, as principal or abbot of Llancarvan, even in the time of king Meurig ap Tewdrig. At the election of Saint Oudocens to the bishopric of Llandaff in 566 or thereabouts, Cyngen is mentioned as abbot of *Cadmael*; next, in a grant by Meurig ap Tewdrig, Jacob is placed as abbot of *Cadoc*; after which Cyngen appears as abbot of *Carvan Valley*, in a grant by the same Meurig, and also in a subsequent one by his grandson Morgan Mwynfawr, in whose reign a synod was held at "The abbey of Carvan Valley," to pass judgment upon that king, for having treacherously slain his uncle Frioc; Cyngen was then abbot; and from subsequent grants, he appears to have been succeeded by Sulien, who had previously been abbot of Docunni. From the foregoing, and the grants detailed in this work, it may be inferred that Saint Cadoc resigned the immediate superintendence of the establishment at Llancarvan, either to Elli, Jacob, or Cyngen, in the time of Meurig ap Tewdrig, and that Morgan had become king of Glywysig, during the life time of his grandfather Meurig.

² In the Manuscript, British Museum, Titus D. xxii. the name of this hermit is given as "Teliowaw," which bears a considerable resemblance to the "Teliaw," or Saint Teilo, of the Liber Landavensis.

saying, "Take my stick with thee, and wheresoever it may please thee, strike the earth with its end, and immediately the Lord will cause to flow for our need, a fountain of clear water." And so it was done.

On that night, the man anxiously resolved much in his mind how he should pass the river in the morning, and an angel appeared to him, who said, "Be firm in mind, and be not troubled and anxious respecting the difficulty of this matter, as God is a powerful assistant to thee; for to-morrow when thou comest to the brink of this great river, take thy staff in thy hand, and strike the river three times, in the name of the holy Trinity, in the same manner as did Moses, the leader of the people of Israel, and the Lord God will divide this river to you, and cause you to pass dry-shod." When it became full light in the morning, Cadoc with all his companions arose; and having confidence in God, went with them to the brink of the aforesaid river, and there he did what had been commanded. He therefore struck the river Tâf, and it immediately divided, the upper part of the river towards the mountain, and the lower part gliding downwards, like Jordan in the office of the baptism of Christ, of whom it is said, "What ailed thee, O thou sea, that thou fleddest, and thou Jordan, that thou wast driven back?" The blessed Cadoc, and his company, passed through the channel of the river dry-shod, and the oft-mentioned Tylyuguay called after them, saying, "Beloved servants of the Lord, loosen this river from its present state to its former course, before you depart hence, that fish may be taken therefrom; but if it can be done, cause that it be diminished in depth and breadth, so that it may be passed through on foot."

And the man of God, together with his disciples, prayed that the river might remain less for ever, according to the petition of Tylyuguay. And as they prayed, lo, a great river, as an immense torrent, burst from the broken rocks, and like a foaming sea went precipitately towards the ocean, until it flowed in its accustomed channel; but its

breadth and depth have remained less to the present day; also it carried a very large stone, as if torn from the infernal whirlpool, upon the land of the aforesaid hermit, and there left it. When therefore the hermit saw this, he shewed it to the blessed man; who accordingly ordered the heap of stones to be called by the name of the religious inhabitant, Carn, that is the Rock of Tylyguay.

The venerable man then departing, came to his sick father; who, rejoicing greatly on his arrival, said to him, "I have sent for thee to me, that at the end of my life thou mayest hear my confession." Then the blessed Cadoc gave to him the sacrament of the eucharist, and received his confession. And he taking breath, said to his son, blessing him, "May thou be blessed," he said, "because the Lord has had mercy on me on thy account, and hast contributed to obtain for me his compassion; wherefore I give to thee, before all that are present, and hear my will, all this my country, for which thou hast long sustained many injuries, and some losses; that is, I grant to thee the privilege from the fountain, which is called in the British language Ffynon Hen, that is from the Old Fountain; until it comes to the entrance of the river Nadawan, that all kings, earls, and nobles, and also military officers, and domestics, be buried in the cemetery of thy Monastery at Llancarvan; that is, let every one be there buried, except exiles, and women dying in child-bed. Whosoever will observe the command of this privilege, the Lord will preserve him now, and in the time to come; but him who will not observe it, may God destroy both in the present and future ages." And all the people answered AMEN. Gwynlliw the father of the blessed Cadoc being dead, he was buried in his own monastery, which from his name, is called in the British language, Eglwys Gwynlliw.¹ And Cadoc having honourably performed the funeral rites of his father, returned home with his clergy.

¹ Near the church of St. Wollos there is a tumulus, which, according to the local tradition, was the tomb of Gwynlliw.—W.

25. OF THE DROWNING OF SAINT BARRUC AND SAINT GWALCHES, AND OF THE MANUAL BOOK FOUND IN THE BELLY OF A SALMON.

It happened that at another time the blessed Cadoc on a certain day sailed with two of his disciples, namely Barruc and Gwalches,¹ from the island of Echni, which is now called Holme, to another island named Barry. When therefore he prosperously landed in the harbour, he asked his said disciples for his Enchiridion, that is manual book; and they confessed that they had, through forgetfulness, lost it in the aforesaid island. Which he hearing, he immediately compelled them to go aboard a ship, and sail back to recover their book; and burning with anger, said, "Go, not to return." Then his disciples, by the command of their master, without delay quickly went aboard a boat, and by sailing, got to the said island. Having obtained the aforesaid volume, they soon in their passage returned to the middle of the sea, and were seen at a distance by the man of God sitting on the top of a hill in Barry, when the boat unexpectedly overturned, and they were drowned. The body of Barruc being cast by the tide on the shore of Barry, was there found, and in that island buried, which from his name is so called to the present time. But the body of the other, namely Gwalches, was carried by the sea to the island of Echni, and was there buried.²

About the ninth hour, Cadoc the servant of God being desirous to refresh his body wasted by fastings, commanded his attendants to procure some fishes for dinner, who went to the sea for the purpose of fishing, and found a

¹ The Achau Saint take no notice of these two saints. Cressy mentions the first, and his account is quoted by Professor Rees, according to which, he died in 700, and his feast day is the 29th of November. Gwalches is mentioned by Camden, who says he was a disciple of Barruc, as he learned from an ancient monument in Llandaff Cathedral, but gives no copy of the inscription.—W.

² Some years ago a tombstone was found on the Flat Holmes, conjectured to be that of the saint; but as it bore no inscription, but simply a cross, there can be no certainty on the subject. In the calendar a St. Gwal is commemorated on the 3rd of May, and called an Abbot. I know not whether this be our Gwalch or not.—W.

very large salmon on the sand, and rejoicing brought it to their master; in the bowels of which, when it was cut open, they found the aforesaid book free from all injury by water, and white, which the man of the Lord, giving thanks to God gladly received, and declared that it was manifest to all that nothing was impossible to God.

26. OF WOLVES CHANGED INTO STONES.

Another miracle not less wonderful, divine mercy deigned to perform by the merits of his faithful servant Cadoc. When his sheep depastured on the aforesaid island Echni, lo, two wolves from England, by swimming came to that place. Having torn many of the sheep, and slain some with their rapacious mouths, they attempted to swim towards the British sea; but when they had come to the middle they were changed by divine judgment, because they had irritated, and slain his sheep, into stones, and in the British language were called Cumbleid, that is Wolf Stones.¹

27. HOW SAINT CADOC BY HIS PRAYERS PRODUCED FROM THE EARTH, IN CORNWALL, A HEALTH-BEARING FOUNTAIN.

Nor it is unpleasant to mention the goodness of God in his more wonderful miracles, but it is agreeable to make his eminent servant more celebrated in miracles, by his affording a most excellent remedy, and comfort for human infirmity. For lately, when the said most illustrious man came from the mount of St. Michael, which is known to be in Cornwall, and in the idiom of the district, is called Dinsol, and there the same archangel, who was venerated by all who came there, being hot, and fatigued from his journey was very thirsty. And the place where this happened was very dry; therefore the blessed Cadoc struck the ground

¹ The Wolves, are two well known dangerous rocks in the Bristol channel, which the saint would have conferred a greater benefit, upon posterity, by removing, if he had the power, than suffering to remain. However we may safely acquit him of having had anything to do with them.—W.

with his stick, and immediately a full flowing fountain sprang from the ground, and therefore they who accompanied him, also drank like the Israelites athirst in the wilderness, when Moses struck the rock with his stick, and the water flowed in abundance. As all were satisfied with water, they said to their companions. "Let us earnestly beseech the divine goodness that all such persons, as shall come to this sacred fountain, may therefrom, with the favour of God, receive the cure of divers diseases; and as it extinguished our raging thirst, so let it heal the painful disorders of bodies." For if any sick person, having firm confidence in God, shall drink of that fountain, he will receive the cure of his belly and bowels, and he will drive all venomous worms from his body. And after the men of Cornwall saw that frequent cures of the disorders of both sexes were constantly effected at that fountain by divine piety, they built a small church in honour of Saint Cadoc, near the fountain.

28. OF THE THIEF WHO STOLE AN OX.

It therefore happened that on a certain day, the surveyor of Saint Cadoc, who at that time they called the sexton of Llancarvan, being forced by the command of the abbot, and the necessity of the clergy, came to the court of a certain regulus, named Rhytherch, carrying with him the gospel of Gildas. There was in that court, on the same day, an action against a certain rustic for taking away an ox by theft, he denying with all his might the crime which was alleged against him. Then the surveyor came to him, and in a joke, drew his naked knife of no small size, and brandishing it with vibrating hand, said, "O foolish man, this is the knife of Saint Cadoc, if therefore thou hast perjured thyself, thou shalt immediately die, for it shall pierce thy bowels." Then the rustic being greatly terrified, threw himself down at the feet of the clergyman, confessing himself guilty, and saying, "Forgive me for the love of God,

and Saint Cadoc, for I have committed the crime of stealing the ox, and have besides done perjury." Which being known, the king, with the standers by, offered to the gospel of Gildas, and enriched it with a clerical donative, and perpetually employed the thief in the service of the monastery of Saint Cadoc.

29. OF THE GOSPEL OF GILDAS.

When blessed Gildas lived in the isle of Echni, and performed the ministerial duties, he wrote a missal book, and offered it to Saint Cadoc, when he became his confessor; therefore that book was called the Gospel of Gildas. This is the tradition of that volume. If any one of the progeny of Cynaythwy should perjure himself on that gospel, his life will be shortened; and if any one of the clergy of Carban valley, that is coming from Llancarvan, induced by necessity, and carrying the Gospel of Gildas, should come to some one of the offspring of Cynaythwy, and should find him by chance putting on his garment, he shall not put it all on without clerical leave, but always remain, doing his duties, half clothed, and proceed with naked feet to the Carban valley. This is the tradition also of the vari-coloured bell. "If any one of the offspring of Lywthyly shall swear a false oath upon the vari-coloured bell, his life will be shortened, and he will not be enriched by inheritance, but will soon die. If any one of the clergy of Carban valley, compelled by some business, shall, carrying the bell, go to some one of the descendants of Lywthyly, and by chance should find him clothing himself with a garment, he shall not put it all on without the leave of a clergyman, but go quickly half undressed to Carban valley.

30. OF THE MIXTURE OF THE WATER OF JORDAN AND THAT OF THE CORNISH FOUNTAIN, WHICH AFTER A SPACE OF TIME WAS USED WITH EFFECT.

The blessed Cadoc being desirous to travel abroad, visited the thresholds of Saint Peter, then Jerusalem, and

afterwards the river Jordan, of which he filled a bottle, and brought it with him to Britain. He placed the sacred water that he had brought in the aforesaid fountain, which by intreaty, he had produced from the ground in the district of Cornwall, and it became more holy by this position and mixture; for previously it restored only some to health, but afterwards it cured more than a hundred fold.

31. OF THE CONVERSATION OF SAINT CADOC, AT THE RIVER NEATH.

After a space of time, Saint Cadoc hearing that there were many places which were solitary, and suitable for hermits, visited them, that he might see; and in them he remained a short space of time, but left them after the departure of two of his clergy. On a certain day, when he walked about the banks of the river Neath, he saw a white boar lying under a tree, which his companions killed; he saw, secondly, bees coming, and entering into a hollow tree; and thirdly, the nest of a hawk at the top of the tree. Then he sent those gifts to king Arthmael, who gave to the blessed Cadoc the liberty of dwelling and possessing that land. "Thenceforth," said Cadoc, "here is a boar, and a honeycomb, and here is a furious hawk; that place is fertile, which therefore Cadoc loves, they will make him rejoice, seeking blessed things among such tokens, they will make me glad; praising, I will commend the giver; why should I not rejoice, he has given, and will confer honour; here I will dwell, because I behold significant things. He would not that we should extend our progress any further; they point out, rather they compel; here let us remain; boar's flesh shall aid by procuring what is fit by hunting; a honied sweetness constitutes feasts for the clergy; a table with birds obtained by a comely enemy; our health not being sickly is then without disease."

32. OF A RELIGIOUS EDIFICE WHICH THE MAN OF GOD BUILT
IN BRITTANY.

In that time, when Cadoc of venerable memory went to Rome, and passed through all the places of the saints that were built in Italy and France, for the sake of seeing the relics of the saints, it happened that he came to a certain province formerly called Armorica, afterwards Lettau,¹ but now the Lesser Brittain. And he heard that there was there a certain island without inhabitants, placed in the sea, and distant from the shore about the space of the third part of a league. Going into a boat with his disciples, he prosperously arrived at the harbour of the place; and seeing that it was beautiful and fertile, he said to his followers, "My brethren, I choose this place, by the favour of God, and here, if it pleases you, I desire to remain." And they answering said, "Sir, what seems good to thee, we will willingly do." He then erected there an elegant church with stones; and afterwards caused to be built by masons, a stone bridge skilfully constructed with arched work, and having its arches cemented with mortar. These things having been accomplished, on a certain night, while he indulged in sleep, he heard one speaking with an angelic voice, as follows, "Cadoc, the most faithful of the servants of God, it is not lawful for thee to live any longer here, for thou oughtest to return very soon to thy country, because thy clergy grieve not a little on account of thy long absence."

Therefore morning praises, as usual, having been given to God, he sent for all the monks to him, and related to them his vision, saying, "My most dear companions and brethren, proceed in the Lord, for here I cannot remain any longer, but I firmly command you that ye persevere constantly in the service of God." These words being heard, they began to weep bitterly; then he appointed to them in his place, a

¹ In Welsh, Llydaw.

prior from his disciples, whose name was Cadwaladr. And as he blessed his disciples, he received from them leave to depart; and then he began his journey homewards, and passing prosperously over immense tracts of country, succeeded at length in arriving at his own church of Llan-carvan.

Before much time was passed, the monks of the aforesaid island, went out for the purpose of seeing the bridge, being tired of the absence of their master, and following with the desire of their minds and the prospect of their eyes, in the way on which he had departed, when while they were looking on, the bridge was overthrown so completely that it was reduced to nothing, as if it never had been built. Which being seen, they returned to the church with great lamentation, and falling headlong to the ground, fasted for three days, and three nights, praying to the Lord for consolation on account of so great a misfortune; and on the third night, a voice was sent from Heaven to the prior of the place in a dream, saying, "God has heard your prayer for the love of Saint Cadoc, for to-morrow you will see the bridge whole, and uninjured. Morning praises having been sung, the prior mentioned the revelation made known to him by God; then the monks, for great joy, ran as soon as they could to behold what had been promised, and found the bridge uninjured, and seven times stronger than before. And when they had carefully examined the bridge in all parts, they returned joyful to their oratory, praising and blessing the Lord. This miracle becoming known throughout the country, all the inhabitants of the province gave honour and praise to God, and Saint Cadoc. For the blessed Cadoc is by that nation called Cathodw, from which appellation the island has received its name, that is Ynys Cathodw, in which are many kinds of fruits, that are said to effect cures of various diseases.

33. OF THE COUNTRYMAN WHO UNLAWFULLY BEHELD THE SEPULCHRAL MONUMENTS OF THE AUDITORS OF SAINT CADOC.

The same patron of venerable memory long ago built a handsome monastery, with stone materials in Scotland, near the mountain Bannawc, and having assembled brethren therein, he appointed that devout service should constantly be rendered to God by them. In a certain porch of which monastery, the bodies of three of his disciples lay, covered with marble monuments, but no one dared to look into their tomb, neither married, nor unmarried, but only persons in holy orders. There was on the outside in the wall of the porch a certain hole, through which the kings, and nobles of that country, if by chance a great dispute arose between them, were to place their hands, and make oath, and if any one broke that oath, he should die before the end of the year. According to custom, a multitude of the common people were assembled on the day of the festivity of Saint Cadoc to hear mass, and the celebration of mass having been ended, a certain foolish countryman, making a great noise, spoke to the presbyters in the midst of the people, "Will you let me go to the hole, that I may look through it?" They answered, and said to him, "Go, and Saint Cadoc will make a mark of revenge to appear on thee." The rash man therefore ran to the hole; and covered one of his eyes with his hand, and with the other looked through the window, and as soon as said, the uncovered eye cracked, and by the optic nerve hung on his face. The countryman therefore uttered a great and mournful lamentation, and quickly went to the crowds of the people, which being seen, all the common people with loud voice rendered praise to God and Saint Cadoc, saying, "From the rising to the setting of the sun, the name of the Lord is to be praised." And the said countryman went about from place to place, throughout the province of Lintheamus, not covering his extracted eye, and much money was given him for shewing his eye-ball that had been torn out. Therefore his

fellow-countrymen more and more learned to fear God, and to glorify him reverently with his Saint. But as it would be too laborious to mention with a pen all the miracles and wonders of this holy patron, those few, from many, will be sufficient for those who read devoutly; for no one is able to relate all his wonderful acts, unless Cadoc himself should rise from the dead; but as he was removed in a white cloud from Britain to the city of Beneventum, we have thought proper, with the favour of God, to mention the particulars with our pen.

HERE ENDS THE LIFE OF SAINT CADOC, ALSO CALLED SOPHIAS; AND HERE BEGINS HIS PASSION ON THE 9TH OF THE CALENDIS OF FEBRUARY, IN THE CITY OF BENEVENTUM.

34. HOW SAINT CADOC WAS REMOVED IN A WHITE CLOUD FROM
CARBAN VALLEY TO BENEVENTUM.

The angel of the Lord appeared to blessed Cadoc, in a dream, on the eve of Palm Sunday, and said to him, "God has decreed that thou shalt now depart from the land of Britain." To which the blessed man answering said, "All things that shall be ordered me by the Lord, I will willingly perform, as far as I am able, but how I shall depart from hence, I do not at all know." To whom the angel answered, "To-morrow, after thou hast preached to thy people, thou shalt return to the place that is nigh to thy castle, where thou hast been accustomed to rest after preaching, and there stopping, shalt remain a little while, and a bright cloud shall cover thee, and thereon thou shalt be bodily carried to the city of Beneventum, as Elias was in a chariot of fire to Paradise, and this will be a sign to thee; when thou wilt descend from the cloud, the abbot of that city will, in that hour, be honourably buried in thy presence, and being deposited in the ground after the manner of abbots, the monks of that place will appoint thee in his room. Wherefore thou shalt give up thy principal town,

Llancarvan, with all its clergy, and common people to thy unmarried disciple Elli, in the sight of all, and shalt make him a doctor, and a rector to them. And in the same night, the said messenger of God will mention to the Prior of the city of Beneventum, in a vision, while asleep, those things, saying, "To-morrow, a certain learned clergyman, a western Briton, a chosen servant of God, will come hither to you, and him earnestly beseech to be appointed an abbot over you, because your abbot has died on this night; for God has chosen him to be appointed in the room of your abbot; and he will be called Sophias among you, because he is full of the wisdom of God." The blessed Cadoc therefore rising in the morning, related what had been foretold to him by the angel to his very dear unmarried auditor, Elli; and about the first hour, Elli, secretly, with respect to what has been mentioned, assembled according to custom a procession on Palm Sunday, with the relics of the saints; and he went from church, with the clergy and people following him, to the rivulet of Saint Cadoc, which in the British language is called Pistill Cattwg, and there, as it is said, he preached to the people, from a mound, which is nigh the rivulet, until the third hour; and about the third, namely, the holy communion, after preaching, he returned with all the company to his castle, and there remained, repeating his preaching; and having at length finished his sermon, according to the angelic commandment, he spoke to them as follows.

"Hear me, brethren, and receive my words into your ears, for to-day I appoint my disciple Elli to be rector and doctor over you, and do you receive him cheerfully, and be humbly obedient to him, for I myself am ignorant with respect to the end of my life." For Elli alone was acquainted with the matter, and he bore the words heavily in his heart. Then the man of God commanded them all and said, "I command you all in the name of the Lord, that no powerful worldly king, nor bishop, nor nobleman shall ever adjudge, with respect to any dispute or injury over you; but if any one shall inflict an injury upon you, or if any one

of you should injure another, or if any one in some other matter, should in any way adjudge over you, let judges be made from amongst yourselves. And with respect to the place of judgment, let it be under the shade of the hazel tree, which I myself have planted nigh the monastery, and it will give its pledge to stand in correct judging, in the hand of the abbot in the day of trial."

And the abbot placed it upon the altar; and said, "May they adjudge right according to the intention of the synod, and the judicial series in the book which I have written. If any one will despise this commandment, so as to break it, may he be cursed in the judgment of the supreme Judge, and not live long, nor ever have plenty of what is good, and whoever will keep it, may he be blessed, and may God lengthen his life, and an angel of the Lord in all places attend on him." While he yet spoke, lo, the brightness of God suddenly surrounded them, and all alike fell headlong on their faces to the ground, not being able to behold such a quantity of light. All having therefore fallen to the ground, the blessed Cadoc was taken off in a white cloud from their eyes, and disappeared; and immediately in the twinkling of an eye descended from the cloud in the city of Beneventum, and was seen amongst those persons; who were burying the abbot; and wonderful to be said, he constantly, and perfectly knew their language by the gift of the Holy Spirit, and they likewise his; and they soon knew that it was he, of whom the angel had before spoken to the Prior.

And in the same hour, a congregation of all the clergy and many monks, and the bishop of the city, having assembled, with common assent they willingly ordained him an abbot over them, and named him Sophias, for they saw that he was full of divine wisdom, and because it was by that name, it was before ordered by the angel that he should be called. A little after, he fortified a great part of the city with a wall, which had previously been built with the mud of the earth, and the material becoming by degrees more and

more ruinous, had fallen into rubbish. The workmen being in want of spring water, and leaving the work on that account unfinished, addressing the holy Sophias, said, "We cannot by any means work, because we cannot find water near at hand." Accordingly Saint Sophias prayed that very night to the Lord that he would condescend to shew what he would do in this matter. After prayer he rested with sleep his limbs that were weary from watchings, and an angel descending from above kindly comforted him that he should not be sorrowful on that account, but that rising in the morning he should go to the wall of the city, and foretold to him that he would there find a plentiful flowing fountain for the use of the masons. The holy man therefore, according to the command of the angel, stretching himself and shaking off sloth early in the morning, went with haste to see the wall of the city, that had been begun, and found a deep fountain near it.

35. HOW SAINT ELLI WAS ACCUSTOMED TO VISIT THE BLESSED CADOC ANNUALLY.

And Elli was accustomed to go very often with his disciples to the city of Beneventum, for the purpose of visiting the blessed Cadoc, also called Sophias; in some of which visitings, some persons died, and were honourably buried in the monastery of Saint Sophias; whose sepulchres are placed together in one series, in order, before the altar, from one wall to another. Eight very decent marble monuments may be there found.

36. HOW SAINT CADOC WAS RAISED TO BE THE BISHOP OF BENEVENTUM.

The bishop of that city being dead, in the following night an angel of the Lord appeared in a vision to Saint Sophias, commanding him from the Lord that he should receive the episcopal order; also in the same night a messenger from heaven revealed to the Archdeacon, whilst he indulged in sleep, that he should on the following day,

without delay, by divine command, promote Saint Sophias to the degree of bishop. The Archdeacon, with the company of the clergy, and the common people being assembled together, he related to them all what the divine oracle had made known to him by angelic revelation respecting the promoting of Saint Sophias. The report of the Archdeacon pleased all who heard it, and they unanimously appoint Saint Sophias to the episcopal see.

After a short space of time, while the said person lived in his episcopal dignity, and governed his diocese in a mild, and holy manner, he heard an angel of the Lord mentioning to him in a vision of the night, "Lo, an option is given to thee by the Lord; now choose by what death thou wilt leave this mortal life, and migrate to the eternal kingdom." He answered him, "Having my option, I choose martyrdom, as it is before the Lord the most excellent of deaths." To whom the angel said, "Be firm," said he, "in heart and mind, because God is with thee; for to-morrow, a certain cruel king will plunder this city, and whilst thou wilt celebrate the divine mysteries of the mass, a certain soldier of his accomplices, entering the monastery, and brandishing his spear, will cruelly kill thee with its point, upon the altar." Therefore the blessed Sophias gave thanks to God, and said to the angel, "I am ready for martyrdom, for by this death, our Lord Jesus Christ, and his apostles, and some others have triumphed in the world, and obtained the glory of a heavenly kingdom." The blessed Sophias awaking, arose to morning praises, as usual, and as the day proceeded, about the first hour, he dressed himself in his missal vestments, being about to celebrate the divine sacrifice. As he sang mass, lo, the aforesaid tyrant, having assembled his army, plundered the suburbs contiguous to the city; of whom, some came into the city for the sake of plundering. Whence out-cries, and wailings resounded on all sides through the city, but Saint Sophias stood undaunted, and did not in the least interrupt the celebration of the mass, although he was conscious of the evil.

Then forthwith, one of the horsemen, entered the church wherein he partook of the holy sacrament, and with incited step, and raging fury, pierced Saint Sophias, with a lance, as he stood on the altar, and was partaking of the salutary consecration of the body and blood of our Lord. Who, besmeared with his blood, and with eyes lifted up towards heaven, commended his soul to the Lord, saying, "Lord Jesus receive my spirit." Also he humbly prayed for his murderer, in like manner as did the first martyr Stephen, "Lord, Lord," said he, "lay not this sin to his charge, for he knows not what he has done," and turning his prayer to the Lord proceeded in continuation, "Almighty Lord, invisible King, Jesus Christ, the Saviour, grant me my request, assist the Christians who dwell in my territories, give favour to my body, that all persons who may have any part of my bones, or of those of my disciples, may perform miracles, and expel demons, and may every disease be far distant from them. Let there be no unfruitfulness among their fruits, nor barrenness in their corn, but let the wealth of all good persons be increased, and forgive them their crimes, whereby they will reverence me on the earth, and always glorify thee in heaven." And lo, a voice was sent from the white cloud, saying, "Cadoc, my servant, ascend to the kingdom of my Father, and what thou dost request, I will perform for thee, I will not make thee sorrowful, for thou art blessed, since thou hast been mindful of me in thy last sufferings. And I say unto thee, if any one shall be in great distress, and mindful of thy name, will invoke me for thee, he shall be liberated from the trouble of that distress."

After the Lord had spoken, he protected himself with the mark of the salvation-bearing cross, and gave up his spirit into the hands of the Almighty. And lo, suddenly a great brightness shone on the people devoutly engaged in performing his funeral rites, and assembled for his funeral, so that no one of them was able to sustain it. They brought his body, wrapped in white linen cloths, and placed it in a silver coffin, and carried it to the place of

burial with hymns, and psalms, and spiritual songs, and many lamps, and buried him honourably. And many more miracles were performed after his death, at his sepulchral monument, than had been before in his life-time. Sight was restored to the blind, and walking to the lame, the leprous were cleansed, and the demons were driven away from those who were possessed by them.

They built a large church in honour of him over his venerable sepulchre, into which no Briton is permitted to enter; which was so done, as the learned men of the city of Beneventum say, lest some Briton should in future come there from his principal monastery, that is from Llancarvan, and take away from thence by stealth the sacred earth of the relics of his body, and from the taking away of that very precious deposit, all the miracles, and the whole grace of the saint, should together with that earth of the precious relics of his body be removed from thence to his own land at Llancarvan, that is Britain, where he was born. But what is more grievous and horrible to be heard, it is certain that after the taking away of his sacred body, the fine flowing fountain that was near the city, which God by his intreaty had caused to flow from the earth for the use of the workmen, came like a sea over the city, and the inhabitants forbode its being overwhelmed. Saint Cadoc, whilst he flourished in this life, avoided human praise, and did many things known to God only, and unknown to mortals; also he never passed by, with any interval or intermission, perseverance in frugality and economy, fastings, watchings, and prayers. He not only performed his miracles in his life-time, but effected them beyond number after his passage from the prison of this deceitful world; through means of our Lord Jesus Christ, who with God the Father, and the Holy Spirit lives, and reigns for ever and ever. Amen.¹

¹ It is impossible to conjecture how this strange legend could have originated. Cressy notices Saint Cadoc, alias Sophias, a bishop of Beneventum, in Italy, but neither one name nor the other occurs in the list of bishops of that see. It has been suggested that the place meant is Benevanna, now called Weedon, in Northamptonshire, which seems more

37. OF THE BELLOWING OF THE COFFIN OF SAINT CADOC WHEN STRUCK BY SOME ONE, AND THE DEATH OF THE STRIKER.

After the departure of the most gracious Cadoc from transitory to eternal things, a certain very powerful English viscount, named Eilaf, came to the country of Glamorgan, with a large company of attendants, for the purpose of plundering and destroying; and the clergy of the celebrated Cadoc having heard an account of his impiety, fled from Llancarvan, with the coffin of the holy man, and other relics, bearing the means for their protection, until they came to the place, Mammeliat,¹ and there they hid themselves. And when they had been there a short time, a multitude of the Danish and English robbers came to them; who beholding the coffin, sought to take it off with them; and from four to one hundred men attempted with all their might to raise it, nor were they able to remove it from the place. Then they became angry, and one more mad than the others, ran forwards quickly, and taking a stout stick, struck it; and on being struck, it produced a loud bellowing noise, like a bull, and greatly frightened the whole army, and immediately there was a great earthquake in those parts. The coffin being at length left by them, one of them more unhappy than the others, being induced by greediness, cut off its golden pinnacle with a hatchet, which fell into his lap, and immediately like fire burned his bosom; and stupified, and excited by the

probable, assuming that town to have ever been a bishop's see, which may be doubted. All that we know for certain, is, that a bishop of the name of Cadoc is commemorated in the calendar on the 24th of February, who by some means has been confounded with Cadoc ap Gwynlliw, who does not appear to have been a bishop at all; but owing to this confusion, the feast of the latter has been stated to be the 24th of February, instead of the 31st of March; according to the calendar before quoted, which is printed in a Roman Catholic missal in my possession, the title page of which is lost, but from the names of former owners written on the cover, I judge to be of the time of Henry VIII, or Elizabeth, and from the great number of Welsh Saints it contains, was most likely intended for the use of the inhabitants of the principality. Who this bishop was, or at what time, and where he lived is totally unknown; we can only conclude that such a person existed, from his appearing in the calendar, and from his name that he was probably a Welshman or an Armorican; Cressy calls him son of Guilleicus, a king of North Wales.—W.

¹ Mammeliat,—Query Mamhilad in Monmouthshire.

pain of heat, he resolved to fix the pinnacle in its place; and being so fixed, it firmly adhered, as if it had been united by gold soldering. Which being done, the unhappy violator of the coffin melted in the sight of the whole army, like wax before the fire. This miracle having been seen by them, and being affected with fear on account of the aforesaid things, they returned as exiles. Afterwards they had not a desire for plundering the before-mentioned places of the patron, and ceased to lay waste his territories.

38. OF THE OX CUT INTO PIECES AND BOILED, AND AFTERWARDS RESTORED TO LIFE.

On a certain time, Meredydd, king of Reinuc,¹ came with a powerful force of enemies to his property in Glamorgan, that he might there reign; where having come, he ordered them to plunder, and to drive off oxen to the camp, for food. And they therefore brought a hundred oxen, amongst which was a very fat one, that was stolen from the townsmen of the blessed Cadoc; and when slain, it was cut into pieces, that by cooking it might be prepared for satisfying the hunger of the king, and his companions; but it could not by any means be roasted by coals, nor boiled in water. Which being told to the king he ordered all the aforesaid oxen to be restored to their owners. And when they were all brought together, the ox that had been killed, which I have above mentioned, appeared alive and well among the others. Then every one took his own ox, praising and glorifying God in his excellent servant Cadoc.

39. OF THE BREAKING OF IRON RINGS.

After a very long interval of time, three foreigners bound with iron rings, came from the East to the monastery of

¹ An ancient name for Herefordshire. There is nothing to identify the Meredydd here mentioned with any of the reigning princes of Wales of that name, except that the occurrence took place after Saint Cadoc's death; and the sovereigns recorded as living nearest his era are Meredydd king of Dyved, slain about A.D. 800, by the Saxons, at Morva Rhuddlan, and Meredydd ab Owain ab Hywel Dda, who in 990 laid waste Radnor and Glamorgan.

the aforesaid Saint, on the day of his solemnity. And while they celebrated mass, those iron bands, all the people beholding them, broke. Wherefore that this miracle might be known to all, they hung those rings on the altar.

40. OF A STEWARD BEING SLAIN, AND AFTERWARDS RESTORED TO LIFE.

Also the said Saint owned part of a certain field in Ireland, on the banks of the river Limphi, where he had a very faithful steward, who offensively preserved the corn of his master, that the flocks of the neighbours should not devour it, and he shut up in confinement the cattle of his neighbours. The governor of that province being inflamed with anger, collected together a hundred armed men, who together attacked the steward of the blessed man; and all mutually striking him, each singly wounded him with one stroke of his weapon, and killed him; not one alone, but all were equally guilty of the murder. And they departing after his death, and looking back, saw the man who had been before killed, in health and standing; which being seen, they hastily directed their steps to him, and observed how soon the wounds of his head had been cured, whose scars being healed, they appeared no larger than the marks of bulrushes. Then all reflecting on what they had done, acknowledged that they were guilty of his death, and departing went together to the king, and related to him all that they had seen respecting this miracle. And the king when he heard it, enlarged the bounds of his paternal property, and magnified him during all his life. The learned among the Irish, who lived in the monastery of his disciple, the blessed Finnian, bear witness that if any one of the clergy of Saint Cadoc went to them, they honourably received him, and made him as one of their heirs. And this is said to be a token of their justice, that if an old man touch a lock of the monastery with his hand, he will open it without a key.

41. OF THE INCLINATION OF A TREE UNDER THE FEET OF THE PREACHER.

Formerly a king of Reinuc named Cynan, with the surname of Garwyn,¹ having collected a large force of troops, resolved to invade all the country of Glamorgan, and after a slaughter of the men, and a robbery of the cattle and household goods, to claim it to himself. And removing their camp, they settled on the banks of the great river Neath; which becoming known, the king of the country of Glamorgan was struck with fear, and earnestly requested the clergy of the oftmentioned saint, that with the relics, and chest of the said saint, they would go to meet the king of Reinuc, and humbly request of him not to inflict any injury on them undeservedly. When they went with the relics to the side of the river Neath, one of them climbed up a high tree with a spotted bell, that from thence he might speak to the king, for owing to the great flood of water, they could not pass through the river. Then calling aloud from the top of the tree, he preached to him respecting the miracles of the blessed Cadoc; and as he preached, the tree under the feet of the clergyman, began by degrees to turn towards the ground, and to make itself passable instead of a bridge, so that passing over it to the other side of the river he might discourse with the king face to face.

Which being seen, the aforesaid king conferred the protection of peace on all the country, and then the whole army becoming pacific, they returned to their respective habitations. O truly just man, in whom deceit was not found, he judged no one unjustly, and despised no one. No person ever saw him greatly rejoicing nor very sorrowful, except in the hours of prayer, when with tears he offered prayers to God. Adverse things never dispirited him, nor did prosperous ones exalt him; nothing was ever in his

¹ Cynan Garwyn succeeded his father, Brochwel Ysgythrog, in the principality of Powis, about the middle of the seventh century. There is a satirical poem upon Cynan Garwyn, attributed to Taliesin, which is printed in the *Myvyrian Archaeology*, I. 168.—*Williams's Biographical Dictionary of Eminent Welshmen.*

mouth besides Christ, and what belonged to him on account of obtaining correction; nothing was in his heart but peace, and patient piety with compassion. He searched daily by the Holy Spirit the things that were not his own, but those of Jesus Christ, for he was a chosen temple of the Holy Spirit. And therefore for all these things, and others like them, he shines in inaccessible and inestimable eternal glory, which eye hath not seen, nor ear heard, nor hath entered into the heart of man, in heaven with the Father, and the Son, and the Holy Ghost, Three in One true God Almighty, to whom is honour, and glory, virtue and power, fortitude, and government continuing without end, for ever and ever. AMEN.

No one can relate the miracles performed by Cadoc;
 It is because he is not here with his mode of speaking;
 Christ, the Creator of the world, will grant pardon,
 To him, who wrote a Life with faults, named Lifris.

42. OF THE GENEALOGY OF THE BLESSED CADOC.

The genealogy of the blessed Cadoc arises from the most noble emperors of Rome, from the time of the incarnation of Jesus Christ, Augustus Cesar, in whose time Christ was born, begat Octavianus, Octavianus begat Tiberius, Tiberius begat Caius, Caius begat Claudius, Claudius begat Vespasian, Vespasian begat Titus, Titus begat Domitian, Domitian begat Nero, under whom the apostles Peter and Paul suffered, Nero begat Trajan, Trajan begat Adrian, Adrian begat Antonius, Antonius begat Commodus, Commodus begat Meobus, Meobus begat Severus, Severus begat Antonius, Antonius begat Aucanus, Aucanus begat Aurelian, Aurelian begat Alexander, Alexander begat Maximus, Maximus begat Gordian, Gordian begat Philip, Philip begat Decius, Decius begat Gallus, Gallus begat Valerian, Valerian begat Cleopatra, Cleopatra begat Aurelian, Aurelian begat Titus, Titus begat Probus, Probus begat Carosius,

Carosius begat Dioclesian, who perscuted the Christians throughout the whole world; for in his time the blessed martyrs Alban, that is Julian, Aaron, and many others suffered. Dioclesian begat Galerius, Galerius begat Constantine the Great the son of Helen, Constantine begat Constantius, Constantius begat Maximianus, with whom the British soldiers went from Britain, and he slew Gratian the Roman emperor, and held the government of all Europe; and he did not dismiss the soldiers, which he brought with him from Britain to return to their country on account of their bravery, but gave them many provinces and countries, that is from the pool which is on the top of the mountain of Jupiter to the city named Cantguic, and until the western mound that is Cruc Ochideint; and from those soldiers arose a nation which is called Lettau.¹ Maximianus therefore begat Owain, Owain begat Nor, Nor begat Solor, Solor begat Glywys, Glywys begat Gwynlliw, Gwynlliw begat the most blessed Cadoc of whom we are speaking.

A repetition of the pedigree of the Saint; the matter on the side of his father from the best stocks of the kings of Ireland; Biscetbach begat Brusc, Brusc begat Urbf, Urbf begat Awlach, Awlach begat Brychan, Brychan begat Gwladys the mother of Saint Cadoc. This is the Pedigree of his mother Gwladys, from the race of the kings of Glamorgan and Mecumen. Anna, who the learned say was the cousin of the Virgin Mary the mother of Jesus Christ, begat Beli, Beli begat Abattach, Abattach begat Baallad, Baallad begat Ondoleum, Ondoleum begat Endos, Endos begat Ebiud, Ebiud begat Outigirim, Outigirim begat Oudicant, Oudicant begat Ritigurinum, Ritigurinum begat Remetel, Remetel begat Grat, Grat begat Urban, Urban begat Teilpuill, Teilpuill begat Teuchnant, Teuchnant begat Tecmant, Tecmant begat Guotepauc, Guotepauc begat Coilhen, Coilhen begat Guorgust, Guorgust begat Meirchion,

¹ These particulars are evidently copied from Nennius. Lady Charlotte Guest supposes "Cant Guic" to be Cantavic in Picardy, and "Cruc Ochideint" to be the western promontory of Gaul, opposite to which is an island called at present "D'Ouessant."—See *Mabinogion*, Vol. III. 294.

Meirchion begat Cimmarch, Cimmarch begat his daughter Hennini, Hennini begat Meurig, Meurig begat Erbic, Erbic begat Yrb, Yrb begat Idnerth, Idnerth begat Teithfall, Teithfall begat Tewdrig, Tewdrig who was made a martyr in Gwent namely Merthir Tewdrig, who begat Marchell mother of Gwladys, who begat the blessed Cadoc.

44. OF THE PEDIGREE OF GWLADYS, THE MOTHER OF KING GWYNLLIW, THE FATHER OF THE VENERABLE CADOC, REPEATED FROM THE ABOVE-MENTIONED WOMAN.

Anna begat Beli, Beli begat Afallach, Afallach begat Baalad, Baalad begat Owain, Owain begat Brithwein, Brithwein begat Dwfwnn, Dwfwnn begat Onwedd, Onwedd begat Enwerydd, Enwerydd begat Amgoloit, Amgoloit begat Gorddwfn, Gorddwfn begat Dwfn, Dwfn begat Gwrddoli, Gwrddoli begat Doli, Doli begat Gwrgain, Gwrgain begat Cain, Cain begat Tegid, Tegid begat Padarn Peis Rudawc, Padarn begat Edeyrn, Edeyrn begat Cunedda, Cunedda begat Ceredig, Ceredig begat Gwawl the mother of Gwynlliw, and Gwynlliw begat the most holy Cadoc.

45. OF THE CONSTITUTION OF THE CANONS OF NANTCARVAN CITY.

Saint Cadoc appointed thirty six Canons, who constantly and regularly served at the church of Nantcarvan, for he, by the election of God and man, entirely founded it, according to the divine proposal and as many court yards, in which the canons should have their habitations, and as many portions of land amounting to eighty acres, which were called from old times the property of the courts, and were cultivated by gardeners, who had the care of attending to gardens and orchards, and the keeping of hospitality, and also as many villages from which they had necessaries of food and clothing.¹

¹ The Editor is indebted to the Rev. D. Morgan, Vicar of Llanancarvan, and Mr. Edward Thomas of Llanbethery, for their kind assistance, in endeavouring to identify the various localities, mentioned in the following List of the Courts of the canons of Llanancarvan.

46. OF THE POSSESSIONS OF THE AFORESAID CANONS.

First the court of the Desert,¹ which is the property of the Abbot, with the village of Tremgueithen.²—The court of the Benignant,³ which the doctor possesses, with a portion of land in Castell.³—A court set with a hazel tree,⁴ where Saint Cadoc had his habitation.—The court of Aidanbloch, and the portion Nioysgurthin, with the village of the Farther Pennon.⁵—The White Court,⁶ which no wavering person ought to visit, in which Saint Elli his disciple and successor dwelt with the portion Crucegreif,⁷ and another nearer with the Greater Pennon.—The court of the Kitchen, with a portion of land in going to the right towards Talcatlan,⁸ and the village Pencrychgel.—Another court of the Kitchen, with a portion of land that is Caricoc⁹ and the village Pellussen.⁹—The court of the Consul, and a portion of land near Talcathlan, with the village Talpontymit.¹⁰—The court of Tremycrucon, with Tremycrucon.¹¹—The court of Tremlech with the portion of land beyond the cross, and the village of Tremlech.¹² The court of Samson, with the portion of Land Cymmyoucyti.¹³—The court of Elphin with the village Cestilldincat.¹⁴—The court of Chincencoh.—The

¹ Probably the village of Llanearvan, where Saint Cadoc founded his monastery in a "desert."

² Trefweithen, probably Llanfeithin, about a mile northward from Llanearvan. It gives its name to an extra parochial district, comprising Llanfeithin, Carn Llwyd, Felin Fach, Caer Maen, Llanbetbery, Llancale, and Treguff.

³ Abenant and Castell Moel, in the parish of Llanearvan, about a mile from the village.

⁴ Tregoll or Trego, now called Treguff Place, the property of the Dean and Chapter of Gloucester.

⁵ The village of Pennon, near Llanearvan, the property of the Dean and Chapter of Gloucester.

⁶ Probably Whitton near Walterston, about a mile northeast from Llanearvan Church.

⁷ Carn Llwyd, about a quarter of a mile from Llanfeithin, formerly the habitation of Dyfrig, (Saint Dubricius.) A Well in the vicinity is still called Ffynnon Dyfri.

⁸ Llancale, in the parish of Llanearvan, and Middle Cross, the property of the Dean and Chapter of Gloucester.

⁹ Caeau Crwea, and Censan, in the parish of Penmark, about a mile south from Llanearvan.

¹⁰ The village of Talponthritwn or Brutone, about half a mile south from Llancale.

¹¹ Probably Tredwean, in the parish of Penmark.

¹² Trelech, probably Nerstone, in the parish of Penmark.

¹³ Cwmmycyti, in the parish of Penmark, the property of E. Romilly, Esq.

¹⁴ Probably the Castle, in the hamlet of Moulton, near Llanearvan, the ruins of which are now visible. It is the property of Jesus College, Oxford.

court of the Mill, with the village Nantbucelis.¹—The court of Talcatlan,² which is the property of the Abbot.—The court of Curcus³ the priest, with the portion Cair Arthan,⁴ and the village Pencrycgil,⁵ with Pistillcatuc.—The court of Arguistel, with the portion of land Ygrestyl, and the village Hentrem drymbrych.⁶—The court of Nestree with the portion beyond the ditch Pulltavus⁷ and the village Brinsychan.⁸—The court of Eida, with the village Trefhenun.⁹—The court of Cair guicou¹⁰ with the village Ecclusilid.—The court of Albrytson of Cynuyt, with the village Allt Cynuit.—The court of Cyndrayth, with the portion Nantcynear,¹¹ and the village Pencrycgel, and Cilbleingurth.—The court of Ellybr, with the village Ellibr.—The court of Crucinan, with the village Crucipilia.—The court of Medgarth, with the village Medgarth. The court of Caerdyccit,¹² with the village Cairdicit.—The court of Cynblust, without a part of the church, with the village Celli dremauc, that is Nant Carthay.

47. OF THE DISTRIBUTION OF THE PARTS.

Six parts were given amongst the principal persons. The first to the Abbot for government, the second to the Doctor, for teaching doctrine; the third to the Priest for executing the office of the priesthood. And what remained was divided equally among the Clergy, according to the number

¹ The court of the Mill is an old ruin of a Place or Palace, called Norchant, in the parish of St. Athan. About three hundred yards distant, the remains of the old village Nantbwehlys can be traced in a field still called Bwchlos.

² Llancadle, before mentioned,—there are some remains of a chapel still to be seen, about a mile and a half from Llancarvan.

³ A place now called Curnix.

⁴ Caer Athan, Saint Athen, about a mile and a half westward from Llancadle.

⁵ Nant y Crickel and the old village Crickel, in the parish of Flemingston.

⁶ Hendre Dymbry, or Llanbethery village, about a mile westward from Llancarvan.

⁷ Probably Pwll y Mun, in the parish of Saint Nicholas.

⁸ This may possibly be Brynsychadan, in the parish of Pendaulwyn.

⁹ Trefhenyn, a village in Pendaulwyn parish, about three miles from Llancarvan.

¹⁰ Probably Caer Wigau or Caer Wicca, in Pendaulwyn parish.

¹¹ Nant y Cyngar, between Flemingston and Saint Mary Church.

¹² This is the original name of the Glebe land, now called Winedelose, in a field adjoining which was the ancient village of Caerdicit; at which place a very large ecclesiastical edifice formerly stood, supposed to be the monastery, which, according to tradition, had a subterraneous passage nearly 100 yards in length communicating with the church; the field is now called Culvary or Calvary.

of Prebendaries, excepting four, namely the surveyor, and three messengers who served the clergy with respect to the relics, wheresoever they directed them to be sent, and had nothing in common with the clergy, besides in the portions of land, and in their food; but the men who came to the refuge of the church, on returning from the refuge, gave to them, on account of their dignity, an ewe and lamb, or four pence.

48. OF THE MANNER OF DECIMATION OR TITHING.

Whoever shall decimate, ought to divide the property into three parts, and give the first to the confessor, the second to the altar, and the third to those who pray for him. And the part of the altar is divided as we have before mentioned.

49. OF THE MANNER OF WILLS.

If any one affected with illness will not give separately, let him give to his confessor, according to his ability, for the church and watchings. And the parts of the church and of watchings, are divided as we have before mentioned.

50. OF THE CONVERSION OF GWYNLLIW.

Be it known that in the days of Gwynlliw, there was a certain priest of the celebrated name of Cadoc, son of the aforesaid Gwynlliw. And the said blessed Cadoc was perfect in faith, serving the Holy Spirit daily, and exercising himself in the holy gospels of Christ. But his father, the aforesaid Gwynlliw, was given up to carnal allurements, and frequently instigated his guards to robbery, and plunder, and lived altogether contrary to what was just and right, and disgraced his life with crimes. But Cadoc built his church on four foundations, justice, prudence, fortitude and temperance, and the monastery was full of choirs of singers, readers, and persons praying, which Saint Cadoc continually excited by divine exhortations, the Holy Spirit co-operating with

him, to obedience to God, the duty of mutual charity, and the performance of works of mercy to the poor. And as Cadoc, the man of God, saw the wicked acts of his father, deeply sighing he grieved on his account, and sent faithful messengers, of his disciples, namely Finnian, Guavan, and Elli, that they might convert him from the errors of his malice and wickedness, and dispose him to divine obedience. Who diligently meeting, they, together with the elders, exhorted him, that renouncing the devil, and his pomps, and wicked works, with repentance and penance, he should trust himself to the advice of his son Cadoc, and confess his sins committed against God and him. Which his wife Gwladys hearing, and stimulated by the Holy Spirit, said, "Let us trust to our son, and he will be a father to us in heaven." Gwynlliw answering, said, "Whatever thou wilt tell me, let us do, and wherever thou wilt, I will go." Therefore Cadoc with the monks, and Gwynlliw with the elders, and also Gwladys, the mother of Cadoc, meeting together they quickly acquiesced to the advice of Cadoc, and both of them, namely, Gwynlliw and his wife, confessed their crimes with the satisfaction of penance. Afterwards Gwynlliw spoke to them as follows, "Whoever there may be of my race, may he serve God in true piety; and may all who live in my land, after their decease be buried in his cemetery." And Cadoc said, "Repent, for the kingdom of heaven is at hand, and I will prepare a mansion for thee among the celestials." And forthwith they sang the psalm, "The Lord will hear thee in the day of tribulation," to the end. The witnesses are Gwynlliw, with the elders, and Cadoc with the monks, and his disciples.

51. OF THE JOURNEY OF GWYNLLIW AND HIS WIFE.

After an interval of some time, Gwynlliw and his wife by a vow went from home to Thebech; and a messenger came from God to Cadoc, directing him to come to his parents, and advise them how they might perform true re-

penitance for their crimes; who quickly obeying the divine orders, exhorted his parents by holy admonitions to perform it. And therefore his mother, Gwladys, built for herself a church in Pencarnou;¹ Gwynlliw also soon erected another monastery, and there instituted divine service. Afterwards both parents invited Cadoc, who coming, they devoutly received him, and gave to him the aforesaid churches, which they had built for themselves, and also gave up all, that they had, to his authority. Of those churches there was to be no governor but of the family of Cadoc the man of God, or with his consent, and permission. And Gwynlliw said, "Whoever of my family, and of the elders of Gwynllwg, will break it, may he be cursed for ever." Cadoc and his monks were witnesses. "May no one receive tribute or pension from those churches, but the family of Cadoc, nor any governor, nor ruler be in them, but by the election and appointment of the family of the same Cadoc."

52. OF THE SWORD WHICH TEWDWR, THE LEADER, GAVE TO SAINT CADOC.

Be it known that Tewdwr son of Meuric,² gave a sword and vestment to Cadoc and his family, that therewith they might purchase land for their support. Conige,³ the abbot of the altar of Saint Cadoc gave that sword, and vestment to Spoi, and Rhodri for the village, whose name is Conguoret in Pencenli, who granted it to be possessed by Cadoc, and his church in perpetual right, with annual pension of nine tierces of ale, and also bread, flesh, and honey, to be paid with the permission of Conige, and the aforesaid family by the hand of Spois and his sons for ever, and that the possession should be free and quit of all services, and exac-

¹ Pencarnou, where Gwladys built her church, is probably at Pencarn, in the parish of Bassaleg, there are three farms, upper, middle, and lower Pencarn, but no traces of a chapel on either.—W.

² I know not who this Tewdwr ap Meuric could be, no such son is recorded among the children of Meurig ap Tewdrig.—W.

³ Called in the Liber Landavensis, *Cyngeu*, he was abbot of Llancarvan, in the time of Saint Oudoceus.

tions of earthly kings. The same Spois, the son of Gwrhiter, gave Guoremēt with three cows; the aforesaid Rhodri held a charter, or written instrument under the hand of Conige, the abbot of Nantcarvan, in confirmation of this grant. Afterwards Rhodri, and Spois, and his son, came together also, and his clergy brought the cross of Saint Cadoc, and his earth, and going round the aforesaid land of Conguoret, claimed it; and before proper witnesses, scattered the earth of the aforesaid saint thereon in token of perpetual possession. Of the laity, the witnesses are Rhodri, Guornemet, Guaguorit, Hoilbiu, Howhoer, Coelbiu; and of the clergy, Samson, abbot of the altar of Saint Illtyd, Conige, abbot of the altar of Saint Cadoc, Plossan, Atern, Jouan, Minuocioi, Brenii and family were witnesses. He who will keep it, God will keep him; he who will break it, will be cursed by the Lord. AMEN.

53. OF THE PART OF THE FIELD, WHICH BRANNOGUID GAVE TO THE MONASTERY OF SAINT CADOC.

Be it known that Brannoguid son of Febric gave the half part of the field of Idraelis to God, and the monastery of Saint Cadoc, for his soul, and that his name might be written in the book of Cadoc at Nantcarvan, and he the said Bronnoguid, and his three sons Guedan, and Guobrir, and Meuc, held a written deed under the hand of Conige, the principal of the altar of Cadoc, in eternal right of donation to God and Saint Cadoc. For the annual perpetual rent of that field is three tierces of ale, and bread, and flesh, and a pound of honey; for these ought Bronnoguid, and his three sons, and their kindred to pay annually to the family of Cadoc until the day of judgment. Of this agreement the witnesses are, Brannoguid the owner of the farm and his sons, Guoidan, Marcant, Junemet, Conige abbot, Elionoy, Brenic, Mannocior, Beduan, Plissan. Whoever will keep this donation, God will keep him, and whoever will break it, will be cursed by God. AMEN.

54. OF THE PENANCE OF SEIUS FOR KILLING TWO OF HIS NEPHEWS.

After an interval of time, Cuan Bunry¹ slew two men, sons of his sister, namely Atgan, and Aidnerth, wherefore Cadoc and Illtyd came and cursed Cuan, but Cuan being compelled, came, and his kings with him, to the presence of Cadoc and Illtyd, and confessed to them their crimes. But they said to him, "Redeem the crime of homicide." Catlen answered, saying, "I will give the field, named Lanhottan, to Cadoc; the rent for which is two vessels of six tierces of ale, with bread, and flesh, and honey, according to the accustomed measure. And Merchion gave a village named Conhil to Illtyd, and three vessels which contained six tierces of ale, each of which vessels with the lands, the granters gave to the aforesaid saints for a perpetual gift. And they accepting the satisfaction of Cuan, enjoined him fourteen years penance. The witnesses of this fact, were Cotton, Merchion, Ceuan, Cothy, Catman, Hoitlon, Virga, Cadoc, Finian, Seoctus, Eutegyrn reader; the family of Cadoc, and Illtyd were also witnesses. Whoever will keep it, he will be blessed by God, and whoever breaks it, will be cursed.

55. HOW SAINT CADOC ERECTED A CHURCH TO HIS DISCIPLE MACMOILLUS.

Be it known to you that Cadoc erected a church to Macmoillus his disciple,² and protected it with a fence, and therein built an altar, that he might lodge when he should go to Gwent, and should return; and he appointed Macmoillus Prior therein, and governor of all its administration. Cadoc therefore promised the rewards of the kingdom of heaven to all who should increase the possessions of

¹ In the other MS. he is called Cuan Birry.

² This was in the parish of Bedwelty, of which it is a hamlet; in the twelfth century it was written Massmoil, and by successive corruptions in the course of years, is now called Mamhole. It is uncertain where this building stood, if it be not the present parish church, or at least on the same site. It was in existence, and called Ecclesia de Massmoil, in a record dated between 1101 and 1107, but no mention of Bedwelty, whence I conclude they were both the same.—W.

that church, in lands, or money, or in alms. The witnesses of this are Cadoc, and his clergy, Pachan, Ditiu, Hoduam. Whosoever will keep it, will be blessed by God, and whosoever will break it, will be cursed.

56. OF THE LAND PENCARNOU, WHICH GWALLOUER GAVE TO ST. CADOC.

Be it known that Gwallouer gave to God, and Saint Cadoc the land Pencarnou,¹ for his soul, for ever, until the day of judgment. Gwallouer also gave this village to his son Iddon, that he and his heirs might supply the family of Cadoc with the produce of the land, on their account; the rent of which land is nine tierces of ale, bread, flesh, and honey. So that whenever the clergy of Cadoc would eat and drink, namely in Bassaleg, or in Pencarnou, the aforesaid Judnon was to bring meat and drink to them; as we have before mentioned. The witnesses to this agreement are, Paulus abbot of Nantcarban, Guenlion his brother, Thuiuc, Canopoi, Tanet, Nierbrith, Merhitr, Concum. Whosoever will keep it, God will keep him, and who will break it, he will be cursed by the Lord. Amen.

57. OF PART OF A FIELD WHICH RETONI GAVE TO SAINT CADOC.

It is to be observed that Retoni gave to God and Saint Cadoc, to be possessed by perpetual right, the half part of a field, near the city of the Legion,² which fell to him by hereditary right; and what had devolved to Herbic; he bought the same of him, and gave it to God and Saint Cadoc. Of which thing the following are witnesses, Herbic, Curnuet, Cogale, clergymen. Of the laity Guornet, Guedguon, Guedgui, Sonus, Alderreg. Whoever will keep it, may he be blessed; who will violate it, may he be cursed. Amen.

¹ Pencarnou here mentioned, is evidently in Bassaleg.—W.

² Llangathor juxta Caerlleon no doubt.—W.

58. OF THE FIELD WHICH TEMIC GAVE TO SAINT CADOC.

Be it known that Temic gave a field, that is of the land of Crucin, to the altar of Saint Cadoc in perpetual possession, with his sons, in the time of Paul abbot of Nantcarvan; which constantly paid annually six tierces of ale, and bread, and flesh, to the family of Saint Cadoc. The witnesses are, of the clergy, Guonan, Matganoi, Soy, Brenic, Elionoc, Pill reader; and of the laity, Cengrat, Guedhoc, Elinniu, Rimogeat, Brannoc, Cunhape. Whosoever will preserve this offering, God will preserve him, and who will take from it, God will destroy him.

59. OF THE VILLAGE OF CRADOC, WHICH GWENGARTH GAVE TO SAINT CADOC.

Be it known that king Morgan while hunting, came to the banks of the river Nadawan, and set a hawk on a duck, and both the hawk and the duck passed over the river flying. And suddenly there came an eagle from the sea coast to take off the hawk; which when king Morgan saw, he was much grieved. But a disciple of the excited king, named Gwengarth,¹ coming forwards armed with a shield a sword and a lance, threw himself into the river, and boldly snatched away the hawk from the seizure of the eagle, and likewise drolly brought the hawk with the duck to the hand of king Morgan, and by so doing pleased him not a little. Wherefore Morgan said to Gwengarth, "Lo, I will give to thee the village of Cradoc in hereditary right, having its length from the city of Frotguid, as far as the river Nadawan, and its breadth from the fountain Gwengarth, to another fountain Gwengarth." The same day Morgan and Gwengarth went to a certain territory of Cadoc; and Gwengarth gave to God and Saint Cadoc the rent of

¹ The name of Gwengarth occurs in the *Liber Landavensis*, pp. 391, 392, 400, in the time of Ondoceus, and p. 432, in that of Berthgwyn.—W.

the aforesaid village of Cradoc for his soul, and for the soul of king Morgan, namely every year twelve tierces of ale, a sextary of honey, and also bread and flesh. Also the said Gwengarth gave for his soul to Conmogoy Hipiclaur, his gilt sword, of the value of seventy cows. Wherefore Conmogoy consulted Gwengarth, as to his giving the sword to Morgan that he might confirm the donation of Gwengarth respecting the town of Cradoc; which he also did. By which thing, Morgan had the aforesaid donation confirmed, which he also got strengthened by a written document under the hand of Sulien, that it should be from thenceforward free and quit from all earthly service, and altogether subject to obedience to God and Saint Cadoc. Of which thing, the witnesses are, Morgan for himself, that there should be no governor of the territory besides Gwengarth, and his heirs. Of the clergy, Sullien,¹ Conmogoy, Danog,¹ Guorgethen, Legan, Elgnou; of the laity, Gwingueri, Jacob, Boduan, Elguan, Curhitr, Cuncuan. Whosoever will keep it, will be blessed, and he who will break it, will be cursed by God and Saint Cadoc. Amen.

Be it known to all persons, and to the successors of the kings of this world, on account of the changeableness of times, that Elli the disciple of the blessed Cadoc, having been diligently educated by him from his childhood, and eminently instructed in sacred literature, and was the most beloved of all his disciples, mentioned, saying, "Lo, I have built a church, and houses in the name of the Lord, and I, and all my successors will be obedient, and subject to the friendly family of Cadoc." And Elli gave to the aforesaid family, by a perpetual payment in every year, provisions for three nights in summer, and as many in winter, with thanksgiving, and joy, prayers, and spiritual hymns; but in ordering the government of the said church, the abbot of the monastery of Cadoc should always be the president, and

¹ Danog was abbot of Llancarvan, temp. Berthgwyn, Liber Landavensis p. 432, and Sulien in the times of Oudoceus, Berthgwyn, and Trychan.

leader. And if it should happen that Cadoc, and his successors should come with their claim of being patrons, there should be given to them two oxen, as an acknowledgment of alliance, and subjection. When they were assembled together at the monastery, Elli in their sight confirmed this agreement with the kiss of peace, near the cross which is in middle of the way and known to many. Of this matter, the witnesses are, Cadoc, Elli, Cleopas, Samson, Jacob, Boduan, Conachan, Mach. They went each of them homewards, blessing repeatedly. Amen.

60. OF THE FIELD WHICH TERENGUAL GAVE TO SAINT CADOC.

Be it known that Terengual gave the field Lughoidel to God and Cadoc, which paid annually to Saint Cadoc and his family, three tierces of ale, and bread, and flesh, and if it happened that ale was not to be had, there should be paid four bushels of wheat, or a white cloak. This alms Terengual gave to God, and Saint Cadoc, free and quit from all regal, and earthly service, for his soul, and for the soul of Morgan. The witnesses are Jacob the governor of the altar of Cadoc, and his family, Connogoi, Connul, Joseph, Brunonoi, Catgen; of the family of Iltyd, the witnesses are Morgan, Gwallouir, Gwiddgen, Gwengarth. The boundary of this field is from Pwll Tenbiub, as far as Dirprisc. Who-soever will keep it, may he be blessed, and he who will violate it, will be cursed by God.

61. OF THE VILLAGE OF REARTH WHICH GUORCINNIM GAVE TO SAINT CADOC.

Be it known to all that Guorcinnim bought the village Reathr of Meurig, for his own inheritance, for a sword, the golden hilt of which was worth twenty five cows. He also gave to Cyngen, the son of Paul, a horse of the value of four cows, also vestments of three ounces to Commorus, and formerly a very excellent horse to the son of Cyngen,

and to Andreas, the son of Morgan, a sword of the value of four cows. Also the same person gave one to Idnerth the son of Meurig of the value of four cows; and an ox to Cornouneno, who had brought him up, and another cow to Gwengarth, steward to the king. After this purchase, Meuric and Cyngen held a written deed under the hand of Guorcinni, for perpetual inheritance to him, and his progeny. And Guorcinni himself gave this village to the church of Saint Cadoc in perpetual possession until the day of judgment; and held a written deed of the grant under the hand of Jacob, abbot of Carvan valley, for the commemoration of this alms, before proper witnesses, whose names are subscribed; Oudoc, bishop, and Cethig governor of the altar of Saint Dogwin, Jacob governor of the altar of Saint Cadoc, and his family with him; of the family of Iltyd, the witnesses are Commoc presbyter, Comnil master, and Joseph presbyter, Biuone, Catgen; of the laity, Meurig and his sons, Andras, Gwedgen, Bramail, Concit son of Ermit, Guorbis son of Berran, Aeintoc, Assail, Arcon, Gwallonir, Ithel, Matton, Eliudus, Hilon, who were all witnesses to this written deed of donation. And the aforesaid village Rearthr belonged to Mesioco by hereditary right, to whom Guorcinnim gave a horse of the value of three cows that he might agree to this grant. Whoever will violate it will be cursed by God.

62. OF THE FIELD WHICH CYNVELYN GAVE TO SAINT CADOC.

Be it known that Cynfelyn gave the field called Lisdin Borrion¹ with his body, for the traffic of the heavenly kingdom, to God and Saint Cadoc, which would pay him annually six tierces of ale, with bread and flesh, and honey. And Conige is witness, who under his hand wrote the corresponding deed.

¹ Din Birrion occurs in the *Liber Landavensis*, p. 465, and was given by Cynvelyn ap Cynog to Oudoeus, the same person evidently as this Cynfelyn. It is possibly Usk, the Burrium of the Itineraries; the present church is dedicated to Saint Mary, but there may have been a previous one dedicated to, or built by Cadoc.—W.

63. OF THE LAND LLANGADWALADR, WHICH GWIDNERTH GAVE TO SAINT CADOC.

It is to be made known that Gwidnerth gave Llangadwaladr¹ to God and Saint Cadoc, that it might pay him every year three tierces of ale, with all things due, on account of his killing his cousin Meirchion, and at length, he gave it with the rents to Dogwinnus. Of this, the witnesses were Berthgwyn bishop, Conmil, Terchan and his congregation, Sulien abbot of Nantcarvan, Lumbiu presbyter, Biuonoi, Jonab, and the congregation of Saint Cadoc, Saturn prince of the altar of Dogwinnus, Morgan, Gwidnerth. Whosoever will keep it, will be blessed, and who will violate it, will be cursed by God.

64. OF THE LAND WHICH MEURIG GAVE TO SAINT CADOC.

It is to be shewn on account of future changes of times, and the successors of kings, that king Meurig gave for his soul, and also equally that of his sister Sule, part of a field called Insule Tuican, and two parts of a field which were the property of Guorbrith and Cassoc, respecting which, king Meurig held a written deed under the hand of Jacob, abbot of the choir of Saint Cadoc, that he might make them free and quit from all rent, and every claim, and all services, except to the family of Saint Cadoc. Wherefore Jacob afterwards gave a horse to king Meurig, and he gave it to Gwyddgen, son of Brochmael. The witnesses of this transaction are Jacob abbot, Rumceneu, Catthig, and their fathers, Commogoe, Conmil, Gwrgeneu, Beuonoc, Catgen, Heargin, Crasgell, Eittigyn, Gwyddon, Sulien, clergymen. Of the laity, Meurig for himself alone, and for his sons from generation to generation, Gwyddgen² son of Broch-

¹ Llangadwaladr was given to Berthgwyn, by this same person, and for the same reason, *Liber Landavensis*, p. 430, and some of the witnesses are the same.—W.

² Gwyddgen son of Brochwel, made a grant of Cabalva, near Llandaff, to Saint Oudoceus.—*Liber Landavensis*, page 394.

mael, Gwallonir, Guorcinnim, Guorbes, Morgan, Morheen. These are the witnesses to this agreement, that it may not be disannulled for ever. Then king Meurig confirmed his grant on the altar of Saint Cadoc before his seniors. Whoever will keep it, will be blessed, and who will dissolve it will be cursed by God.

65. OF KING MAELGON BEING DEPRIVED OF SIGHT.

Maelgon the Great was king of the Britons, and governed all Britain, from which he was paid annually, a hundred cows, with as many calves, of the sort he chose, from each township. Therefore the tax-gatherers of king Maelgon came to collect tribute as far as Gwynllwg, and seized on a very beautiful girl, named Abalcem, daughter of Guiragon, superintendent of Saint Cadoc, and took her away with them. On which account, the relatives of the girl became angry, mounted their horses, and sounded their horns; which being heard by all the warlike men of that city, they arose, and pursuing them, slew three hundred men, one excepted who informed the king of what had been done. Which having been heard, the king raging with furious anger, came with a large army for the purpose of revenging himself, to the place which is called Crucglas. And Saint Cadoc with all the inhabitants of Gwynllwg, arose to meet the king, and went down to the place, where is the fountain Brutrou, and there he fasted, with all his attendants accompanying him. Maelgon therefore sent his messenger Argautbad to the blessed man, ordering him to pay at Rhiwcarw, the price of the men who had been slain; who answered that he would not by any means pay anything, unless by the judgment of God and man. But the king refused the judgment, and on that very night, it was revealed by an angel to the holy man Moucam, that he should restrain the king from his cruelty; who also declared to the king what had been made known to him by the angelic oracle.

But he altogether despised his admonitions; for early in the morning, the king moved his camp to commit slaughter, and immediately he became deprived of his sight, and knew not how to direct his steps; he therefore sent his messengers, namely, Maucan and Argantbad, to Saint Cadoc, informing him what had happened to him, and earnestly intreated that he would deign to visit him, and restore to him his lost sight; but the man of God refused until he came to confession. Then the king came to him, and granted all the things that he asked of him; therefore the blessed Cadoc, being permitted by the king, requested that a refuge should be given to him, in the city of Gwynllwg, similar to the refuge of Saint David in the valley of Rosina. And he gave to the blessed Cadoc the refuge he requested, and granted to him the horse, and sword wherewith he was girt, and also the golden vestments wherewith he was clothed, and received him as his governor. And king Maelgon made an eternal agreement with Saint Cadoc and his successors, saying, "If any one of my race will break this, he shall be cursed, and may the last of my progeny assist your family at Gwynllwg as his last brother." King Maelgon with his nobles, and the blessed Cadoc with his clergy, blessed all who kept this agreement, and on the other hand, unanimously cursed all who should not keep it. Therefore the man of God shewed to the king, what he was to deliver to him, namely three hundred and fifty cows, the price of of the several nobles of his progeny, and said, "Whatsoever any one of my stock of Gwynllwg shall obtain from the king as an eternal inheritance, may he have it without any rent." Whosoever shall buy anything of my stock in the country of Glywysig beyond the boundaries of Gwynllwg, may he have the right of perpetual inheritance, and a price and rent be paid to him." And the king on the other hand shewed his pledge to the blessed man, and said, "Who shall kill any of my stock, may his land be given to the parents of him who was killed, and his price be paid to his children. If any one strike a stranger who shall flee to the refuge of

Gwynllwg, he shall pay one hundred cows according to judgment; but should he deny, he must give the oath of sixty men."

Also Saint Cadoc appointed the space of his refuge to be seven years, and seven months, and seven days, and a night's lodging in the house of every man in the town, and afterwards he was to be dismissed from the refuge of Gwynllwg to any other place of security he might wish. Saint Cadoc bore witness again, saying, "If any one of my progeny be taken without the consent of the leader of his race, he shall be dismissed unhurt, with his property; but should he be taken with the consent of his leader, he is to be retained in custody until he will release him. No tribute shall be paid to the king by my stock, except an assessment of cattle after a revolution of seven years, when the latter is to reserve to himself one third part, and the other two he is to contribute to the king. And if any one should hurt the leader of a generation of Gwynllwg, or shed his blood, the person committing the offence shall not be restored, but by the giving of land, gold, and animals. And whoever shall pay to the king the price of the death of any one of my race, if he should be struck, his price shall in like manner be paid to the king. Should any of the men of my race, be hurt, or slain, a cow with a sheep shall be paid as the price of his soul. Also if any one of the progeny of the Britons should be slain in the refuge of Gwynllwg, the price of his soul shall be paid as in his own land, and should he be an exiled person of the stock of Gwynllwg, it shall be paid in like manner." And Saint Cadoc commanded his relatives, "If a leading man should break this testament of agreement, dismiss him, and choose another of his race who will keep it; and if such cannot be found, choose from another race."

66. OF THE WITNESSES OF SAINT CADOC.

The witnesses of the agreement of refuge, which the blessed Cadoc made with king Rhun, his uncle, son of Brychan

his grandfather, and are written in the Life of the man of God, are the following. Of the clergy, David, Chenedir, Eliud, Illtyd, Maidoc, Cannau;¹ of the laity, the witnesses are Gober, Meliat, Cheleni, Chunleith, Chumurth, Aman; also of the race of Cadoc, the witnesses are Cimmur, Etelig, Luipet, Seru, Poul.²

¹ Cannau, ap Gwyddliw, ap Gwynlliw, ap Glywys, was the founder of Llangannau, in Morganwg.—Achau y Saint.

² The discrepancies and anachronisms in all the accounts of St. Cadoc, or Cattwg, can only be accounted for, by supposing that two or three individuals have been confounded together, and this appears to have been the case in other instances as well as this, hence has arisen the necessity of lengthening the lives of our Welsh Saints to something like double the usual average of human existence, and it has been even asserted that the usual duration of life in the county of Glamorgan was 120 years! Now in the Achau Saint we have two saints of the name, one the son of Brychan and the other the son of Gwynlliw, but all the legends are referred to the last; again in the Roman Catholic Calendar we find three St. Cadocs, one is styled an Abbot, and commemorated on the 24 January, the second a Bishop, whose feast is the 24 February, and the third a priest, on the 31 March. There can be no doubt that these were three different persons. Professor Rees, from Cressy, says the feast of St. Cadoc ap Brychan is 24 January, and Cadoc ap Gwynlliw 24 February; now this identifies the son of Brychan with the Abbot of the calendar, and if, as has been asserted, Llanancarvan was founded in the time of St. Germanus' second visit to this island in 447, he must have been, as from the same authority we are informed that Cadoc ap Brychan died 490, but Cadoc ap Gwynlliw not till 580, which dates appear from other considerations to be very near the truth. Of the Bishop we know nothing more than the name, except the absurd legend which identifies him with Cadoc ap Gwynlliw, and to which we shall have occasion to refer hereafter, and owing to which the 24 Feb. has been taken as the feast day of the latter, instead of the 31 of March. We have to choose between two opposite propositions, either that the college was founded in the time of Germanus, and Cadoc ap Brychan was its first Abbot, or if we accord that dignity to Cadoc ap Gwynlliw, St. Germanus could have had nothing to do with it, and the era of its erection must be brought down at least a century. If the last proposition be assumed, the 24 January must be taken as the feast of Cadoc ap Gwynlliw, and 31 March that of Cadoc ap Brychan, and leaving the Bishop, whoever he was, in possession of the 24 February. The calendar is much better evidence of the existence of three saints of the name of Cadoc than Cressy, or any legend or modern author, their respective characters being distinctly noticed as an Abbot, a Bishop, and a Priest.

The question then arises, was the college of Llanancarvan founded at that early period of Germanus's visit to Britain in 447? All the accounts, that is our Welsh accounts, I believe, agree in stating that it was; they also state that Saint Dubricius was its Principal, and was succeeded by Saint Cadoc, and further it seems generally admitted that the establishment of this college or school at Llanancarvan, was anterior to that at Llanilltyd. Against these opinions however, it may be observed, that the life of Saint Germanus, written by Constantius, a priest of Lyons, about 50 years after the death of that saint, makes no mention of any school founded by him in Britain, or under his auspices, and in fact there is nothing in the work to shew that Germanus ever penetrated as far as Wales at all; and again, although the abbot of Llanancarvan, Llanilltyd, and Docunni, frequently appear as witnesses to different grants, recorded in the Lib. Land.; there is not one of either monastery mentioned before the time of Oudoceus, in the latter part of the 6th century.

The name of Cadoc or Cattwg, occurs but once in the *Liber Landavensis*, and then not in a way to identify him with our saint, but on the contrary, he seems to have been a very different person; it is in a grant to Bishop Ufelwy, where one of the clerical witnesses is called Cynwal ap Cattwg. The first abbot of Llanancarvan mentioned, is Cyngen, whose name is found in pp. 372, 390, 395, and was evidently the same person as the Couige of the grants here recorded. At the same time, Cadgen was the superior of Llanilltyd.—The omission of the names of any such dignitaries, as the abbots of these monasteries, in the previous grants to Dubricius and Teilo, seems to justify the inference that these establishments either did not exist, or were then in their infancy, and only rose into importance in the time of Oudoceus.—W.

IV.

¹Life of Saint Carannog.²

HERE BEGINS THE LIFE OF SAINT CARANNOG, CONFESSOR,
XVII KAL. JUNE.

This solemnity is to be revered by all men, who believed in God when the blessed Carannog, son of Ceredig, was taken up to heaven, who descended from illustrious parents, was exalted according to the dignity of the age, so easy it is to deduce his descent from Mary, the mother of our Lord, than whom no one among the kings of the Britons is accounted higher. But to earthly kingdoms, he would not aspire; from the years of his childhood he preserved his innocency; and afterwards he went to the cave of Edilu, and read canonical lectures from the Old and New Testament. Then he went to Ireland, Patrick having preceded him; and they met each other and resided together; as it is said, "Behold how good, and pleasant it is for brethren to dwell together in unity." And they consulted

¹ From the Cott. Lib. British Museum, VESPASIAN, A. xiv.

² Carannog was a son of Corwn, the son of Ceredig, and the founder of Llangrannog, Cardiganshire. His name occurs in the list of Cornish Saints, as the founder of Crantock church, in the deanery of Pydre, in that county, which in some measure confirms the story of his having journeyed there. The day of his death, (or rather burial,) was the 17th of the Calends of June, corresponding to May 16, eleven days after which, or on the 27 of the same month, being the festival of Saint Carannog, Old Style, a fair is held at Llangrannog aforesaid. His feast, according to an Old Calendar in the possession of Mr. Wakeman, is May 17, but according to the Cornish List, and an Old Calendar published in the 10th MSS. it is May 16, as above.

together what they should do, and they agreed that they should separate, one go to the left, and the other to the right, because many clergymen walked with them, and others because they wanted health. And Carannog went to the right part, and Patrick to the left, and they agreed that they should meet once a year.

In those days the Scots overcame Britain for thirty years, the names of whose generals were Briseus, Thuthaius, Machleius, Anpachus. In the year of the birth of Saint David son of Sandde, Carannog was well received in Ireland, for it was not difficult for God to lead his servants: an angel of the Lord was sent to attend him in the form of a dove, and he changed his name, in the language of that country, to CERNACH. And the churches, and cities in the region of Legen were exalted under his name, and wherever he was, he performed by the direction of God innumerable miracles; he healed many thousands of persons who were afflicted with various disorders, as the blind, the lame, the lunatics, and the like to them, whom God enriched with the highest rewards and stations, to reign with happy princes in heaven. The works of the blessed Cernach are read in Ireland, throughout the country, as the miracles of the blessed apostle Peter are read at Rome; and his life was perfect, equal to that of the apostles; as it is read, "Go, and teach all nations;" and the grace which was given to the apostles was full in him. "Whomsoever ye shall loose on earth shall be loosed in heaven, and whomsoever ye shall bind on earth shall be bound in heaven." Such a person was to be feared, and adored, who by good works, was powerful in the highest throne, and able to save bodies on earth; he was valiant and faithful, and a promoter of peace, for he was like the angels in a wonderful manner; under the sun he was a brave soldier, a wonderful, spiritual, and principal abbot, a patient teacher of faithfulness, proclaiming justice to all the just, and a preacher of the heavenly kingdom. He lived many years free from sin, he avoided crimes as they deserved, and rendered all thanks

to God in the highest, he uttered innumerable prayers by day and by night, that were most fervent, holy and salutary. This is the dear, aided Cernach, for he was heavenly, and divinely enriched with great gifts, to whom there was no decay which is appointed to men. And he found grace acquired by great labour, which was pious and most pure, and was most clearly represented by the parable of the candle, when the pastor of the church wonderfully held the ecclesiastical golden candlesticks. O Pastor most full, seven fold the best, holy and most modest; following the works of Peter in the apostolic chair, and Paul in doctrine, and bringing many countries to the faith. Saint Carannog converted districts of Irishmen against the wishes of the companies of magicians, and was honoured by kings.

And afterwards he came again to his own country, Ceredigion, to his cave,¹ with many clergymen, and there performed many miracles, which no one can enumerate. And Christ gave him an honourable altar from on high, the colour of which no person could comprehend; and afterwards when he came to the Severn to sail over it, he cast the altar into the sea, and it went before him where God wished him to go. In those times, Cato and Arthur lived in that country, dwelling in Dindrarthou; and Arthur went about that he might find out a very powerful, large, and terrible serpent, which laid waste twelve parts of the land Carrum; and Carannog came, and saluted Arthur, who rejoicing, received his blessing from him. And Carannog asked Arthur whether he had heard where his altar had landed; and Arthur answered, "If I shall be paid for it, I will tell thee," and he said, "What dost thou require to be done?" He answered, "That thou shouldst lead the serpent that is near thee, and we shall see whether thou art a servant of God." Then the blessed Carannog went and prayed to the Lord, and immediately the serpent came with a great

¹ This is said to have been among the rocks on the coast in Llangrannog parish in Cardiganshire. Above the small harbour in that parish is a rock having some resemblance to a large chair, and is called Eisteddfa Carannog.

noise, running as a calf to its dam. And it bowed its head to the servant of God, as an obedient servant to its master, with an humble heart, and downcast eyes. And he put his robe about its neck, and led it as a lamb, and it did not raise its wings or claws; and its neck was as that of a bull seven years old, so that the robe could scarcely go round it. Then they went together to the castle, that they might salute Cato; and they were well received by him. And he brought the serpent to the middle of the hall, that he might feed it before the people; and they endeavoured to kill it, but he would not let them, because he said that it came by the word of God to destroy the sinners, who were in Carrum; and for him to show the power of God by it. And afterwards he went without the gate of the castle, and loosed it, and in its departing, he commanded that it should hurt no one, nor return any more; and it injured none as God had commanded.

And the altar being received, Arthur intended to make it a table, but whatever was put thereon, was thrown off to some distance. And the king requested that he would receive Carrum for ever by a written deed, and afterwards he built there a church. Subsequently a voice came to him from heaven, directing him to place his altar in the sea, and he sent Cato and Arthur that they might make enquiry respecting the altar; and it was told to them that it had landed in the port of Guellit; and the king said, "I will again give twelve parts of land, where the altar may be found." Afterwards Carannog came and built there a church, and the city was called Carron. And a voice came to him from heaven, and said that he should go into exile, and leave his family. Innumerable persons were buried in that city, and their names are not mentioned, and he alone went to Ireland, and he was buried on the seventeenth of the calends of June, in his celebrated city, and the best of all his cities, which is called the city of Cherrach. And he departed in peace, and left peace, and found peace, as it is read, "Blessed are the peaceable, for they

shall be called the sons of God." And again, the Prophet saith, "Precious in the sight of God is the death of his Saints." He was mindful that the substance of this carnal world was frail, and that all things, although at present fair, are corruptible. It was more empty than a hollow tube, and has gained many men. "O truly happy life, worthy of the God of gifts, O truly blessed man, in whom there was no deceit; judging no one, despising no one, rendering to no one evil for evil, he frequently wept for blasphemers; and he now remains spotless with joy and glory, amongst the hosts of angels for ever and ever, Amen.

At a certain time, there was a man named Ceredig, who was a king, and had many sons; of whom, one was called Carannog son of Ceredig, son of Cunedda, son of Edeyrn, son of Padarn peis Rudawg, son of Tegid, son of Kain, son of Gwrgain, son of Doli, son of Gwrdoli, son of Dwfn, son of Gwrddofn, son of Anguoloid, son of Enwerydd, son of Onwedd, son of Dwfn, son of Brithgwein, son of Owain, son of Avallach, son of Canalech, son of Beli, and his mother was Anna, who they say was the cousin of the Virgin Mary.¹

Cunedda had several sons. The firstborn was Tybiawn, who died in the country by the hand of Gudodin, and did not come hither with Cunedda and his brothers. But his brother Meiriawn divided the possessions of his father amongst his brethren. The second was Ishmael, the third Rhuvawn, the fourth Dunawd, the fifth Ceredig, the sixth Abalach, the seventh Einion, the eighth Dogmael, the ninth Edeyrn. This is their boundary:—From the river which is called, Dobyrr Duis, as far as another river called Guoun. And they held many countries in Western Britain. And Ceredig held Ceredigion, and from him it received its name. And after he held it, the Scots came and fought with them, and seized all the country. And Ceredig was an old man, and the elders said to him, "Thou art aged, Sir, and canst

¹ This genealogy is given with some variations, in the Lives of Saint Cadoc, and Saint David.

not fight, we ought to appoint some one of thy sons to be king." "Which is the eldest?" they said, "Carannog." "He ought to be king." But Carannog loved a heavenly king more than an earthly kingdom, and the will of his master better than human favour. And he, when he heard it, took to flight that they might not find him. Then he first took a better staff, and a spade from a certain poor man, and came to a place called Guerit Carannog, and remained there for some time, and would there pray to God. And when he was there, and would do some work, a pigeon came daily, and took from his staff what he had pared off. And he said, "Lord, to what place does it take it," and he resolved in his mind, "I will go, and see where it takes it to." And he arose and went through a wood, and forest, and the pigeon came and alighted in a place, where there is at present a church, and there it parted with it. And he saw, and said, "Here I ought to be, for God wills it." And he remained there some time, and rendered devout thanks to God.

V.

The Life of Saint David,¹ (Dewi.)

HERE IS AN ACCOUNT OF THE PEDIGREE OF SAINT DAVID,² AND A SKETCH OF HIS LIFE.

David was the son of Sandde, the son of Ceredig, the son of Cunedda, the son of Edeyrn, the son of Padarn Beisrudd, the son of Deil, the son of Gwrddail, the son of Dwfyn, the son of Gorddwfyn, the son of Amgnod, the son of Amweryd, the son of Onwydd, the son of Perw, the son of Dwfyn, the son of Owain, the son of Avallach, the son of Eugen, the son of Eirdolen, the son of the sister of the Virgin Mary, the mother of Jesus Christ.

¹ From the MS. in the Cott. Library, British Museum, marked Titus D. XXII. collated with a MS. in the Library of Jesus College, Oxford.

² David, or as his countrymen call him Dewi, was the son of Sandde ap Ceredig ap Cunedda, by Non the daughter of Ynyr Caergawch. It is said by Giraldus Cambrensis that he was born at that place, since called Saint David's, and that he was baptized at Porth Clais in that neighbourhood, by Ælocus, or rather Alhens, bishop of Munster, who had arrived at that time from Ireland. He also says that he was brought up at a place, the name of which, meaning the Old Bush, is in Welsh Hen Meneu, and in Latin Vetus Menevia. Saint David is reported to have received his religious education in the school of Iltyd, and afterwards in the school of Paulinus, in White House on Tawe. Geoffrey of Menmouth states that Dewi, Archbishop of Caerleon, died in the Monastery he had founded in Menevia, where he was honourably buried by Maelgwn Gwynedd. According to the computation of Archbishop Usher, Saint David died A.D. 554, aged 82 years. The order of generations, and the names of contemporaries, having rendered it necessary to fix the birth of David twenty years later than is fixed by Usher, and his life may be protracted to any period short of 566, to which year the death of Maelgwn Gwynedd is assigned. He was Canonized by Pope Calixtus, about the year 1120, and his commemoration is held on the first day of March.—Professor Rees's Welsh Saints, pp. 194, 204.

King Ceredig reigned a series of years, and from him Ceredigion received its name¹; and he had a son, and the name of that son was Sant, or Sandde; to whom an angel appeared while he was sleeping, and said to him, "Tomorrow thou wilt go a hunting, and wilt get three things near the river Teivy, namely a Stag, a Salmon, and a Swarm of bees in a tree above the river, at a place now called Henllan², which will belong to one who is not yet born, and he will own the two places, namely Linhenllan and Liconiuancau, until the day of judgment.

Then Patrick came to the valley of Rosina, called Glyn Rosyn, and intended to pass his life there, but an angel came to him and said, "Thou must leave," said he, "this place to one who is not yet born." And he became angry, and said, "Why has the Lord treated his servant with contempt, who has been serving him with fear and love, and hath chosen before him one, who is not yet born, and will not be born for thirty years." And Patrick prepared in himself to leave that place in the Lord Christ; and the Lord loved Patrick much, and sent his angel to pacify him. And the angel said to him, "Patrick, be joyful, the Lord has sent me to shew thee the island of Ireland, from a station which is in Glyn Rosyn, (now called Eisteddva Padric, or Patrick's Station,) and thou wilt be an apostle in the island which thou shalt see, and thou wilt suffer much there for the love of God, but God will be with thee in whatever thou doest," And then the mind of Patrick was set at rest, and he left that place to David; and a ship was prepared in the harbour for him; and he rose from the dead one who had been buried there in the marsh for fifteen years, whose name was Cruchier. And Patrick went to Ireland accompanied by him, who afterwards became a bishop.

And at the end of thirty years afterwards, as the king called Sandde was walking by himself, lo, a nun met him,

¹ A district comprising the present county of Cardigan, with portions of the adjoining counties of Carmarthen and Pembroke.

² About three miles eastward from Newcastle Emllyn.

and he laid hold of her, and violated her person, who became pregnant. Her name was Nonn, and she had a son born to her, to whom was given the name of David. And she had not a husband either before or after, and she was chaste both in mind and deed.

The first miracle which David performed after she became pregnant, was that she would not take any food besides bread and water, and David tasted no other food. The second miracle which David did, was, when his mother went to church to hear Saint Gildas preaching. When Gildas began to preach, he was not able to go on; then he said, "Go out all of you from the church," said he, and he a second time attempted to preach, but could not; and then he enquired whether there were any one in the church besides himself. "I am here" said the nun, "between the door and the partition," "Go thou," said the saint, "out of the church, and request all the parish to come in." And all of them came to the place, and then the saint preached clearly, and loud. Then the parish asked him, "Why couldst thou not preach to us a little while ago, and we were anxious to hear thee?" "Call," said the saint, "the nun to come in, whom just now I sent from the church." "Here I am," said Nonn. Then said Gildas, "The child that is in the womb of this nun, has more property and grace, and dignity than I have, for God has himself given to him the privilege, and supreme authority over all the saints of Wales for ever, both before the day of judgment, and afterwards. "And therefore," said he, "there is no way for me to remain here any longer on account of the child of that nun, to whom the Lord hath given supreme government over all the people of this island; and I must go," said he, "to some other island, and leave this to the child." Another miracle was performed by David at the hour of his birth. There came thunder and lightning, and a stone that was opposite Nonn's head split into two parts, and one of the halves leaped over her head to her feet at her delivery. David performed another

miracle when he was baptized; a fountain sprung up from the ground, where there had not been a fountain before; and a blind person, who held David at his baptism, received his sight at the time; and the blind person knew that the child, whom he held to be baptized, was full of the grace of God, and he took the baptismal water, and washed his face therewith. And from the hour of his birth, the blind man had his face covered; and when he received his sight, he caused every one, who belonged to him, to praise God, as they ought.

The place where David was instructed, was called The Old Bush, which in Welsh is Yr Henllwyn. There he was taught the Psalms and the Lessons, and the public prayers; and there his disciples saw a pigeon with a golden beak instructing him, and playing about him. From thence David came to a master who was called Paulinus,¹ and had been a disciple to a bishop at Rome; and he taught David until he was a master. And it so happened that the master of David lost his eye-sight, through great pain in his eyes; and he called to him all his disciples, that he might receive from them a remedy for his eyes, and no one was able to relieve him; and last of all he called David, and said to him, "David, look at my eyes, for they pain me." "Lord, Master," said he, "do not order me to look at thy eyes; for the ten years since I came to thee to be instructed, I have not yet looked in thy face." And the master considering and admiring his modesty, said to the young man, "Since it is so," said he to the youth, "put forth thy hand on my face, and bless my eyes, and I shall be quite well." And when David put his hands on his eyes, they were thoroughly restored. And then Paulinus blessed David with every blessing to be met with in the Old and the New Testament.

Then an angel came to Paulinus, and said to him, as follows, "The time," said he, "is come for David to go

¹ Paulinus, or Pawl Hên, appears to have been a North Briton, and one of the founders of the Monastery of Tŷ Gwyn ar Dâf, or Whiteland Abbey, Carmarthenshire.

from here to perform those things which are appointed for him by God to accomplish. Then came David to Glastonbury, and there he built a church; and he came to a place where the water was full of poison, and he blessed it, and he caused it to become warm until the day of judgment; and it was called the "Hot Baths." Then David came to Cowlan, and to Repicwn;¹ and from thence to Collan, and Glasgwm,² afterwards he built Leominster, on the banks of the Severn;³ and then cured Bebrawc⁴, king of Erging, who was blind; then he built a church in Gwent, at a place called Raglan, and afterwards built one at a place which is called Llangyvelach, in Gower. There were two saints in Kidwelly, who were named Bonducat and Nailtrim,⁵ who became disciples to David. From thence David returned to the place which is called the Old Bush, and there was a bishop, who was called Gweslan, and he was a brother in the faith to David; and David said to him, "An angel of Lord has said to me, that scarcely one in a hundred of this place will enter into the kingdom of heaven; and he shewed me another place, and from that no one would go to hell, if he had faith and belief in him; and of those who were buried in the churchyard of that place, none would go to hell."

On a certain day, David and his disciples, namely Aedan, and Eliud, and Ismael,⁶ and many persons with them, came to the place which God had shewn to them, namely in Glyn Rosyn, the name of which was Hodnant, and the first place under the sky where they lighted a fire was there; and when they lighted the fire there early in the morning, there arose smoke which surrounded all that island, and much of Ire-

¹ Query, whether this place may not be Kilpedec, or Kilpeek, in Herefordshire.

² Colva and Glasgwm, in Radnorshire, both of which churches are dedicated to Saint David.

³ Mentioned by mistake, instead of the river Lugg.

⁴ Called in the Latin Version of his Life, *Pepiau*, a Regulus of Ergyng, noticed in the *Liber Landavensis*, as grandfather of Saint Duhricius.

⁵ Called in the Latin Version *Martuin*.

⁶ Aidan, Teilo, and Ishmael, the later of whom is Patron Saint of Llanishmael, Carmarthenshire; according to the *Liber Landavensis*, he was after the decease of Saint David appointed suffragan bishop of Saint David's under Saint Teilo, who had removed to Llandaff.

land; and remained from an early hour in the morning until the time of evening service. And then the prince, who was called Boya, and the Scots saw the smoke, and from anger he remained in a high rock from morning until the time of evening service, without meat and drink. And his wife came to him there, and asked him, "Why he would have neither meat nor drink." "Truly," said he, "I am sorrowful and angry respecting the smoke which I saw this day rising in Hodnant, and surrounding many cities; the man," said he, "who has lighted that fire will possess, and travel the way the smoke has gone." His wife said to him, "Thou art foolish, arise," said she, "and take thy men with thee, and slay whomsoever has lighted that fire on thy land without thy consent." And then came Boya, and his esquires with him, with the intention of killing David and his disciples; and when they came to the part of the country where David was, they were seized with a trembling, and were unable to do any injury either to David or his disciples, except to mock them, and utter contemptuous words, and return home. And as they so acted the wife of Boya met them, and said to them, "Our herdsman has informed me that all our stock is dead, namely the cows and oxen, and horses, and sheep, and they are all dead, with their eyes open, and are wailing, howling, and groaning; and Boya, and his wife, and family, said, "The saint whom we have been mocking, hath done this," and they were advised to pray to the saint, and request him to grant what he and his family wished to have. And then Boya gave Hodnant to David for ever. And Boya and his family returned homeward, and when they arrived at home, they found their cattle alive and well. And then the wife of Boya said to her female servants, "Go," said she, "to the river which is near the saint, and take off your clothes, and when naked, say to them indecent and immodest words." All the disciples of David could scarcely bear such immodesty, and they said to him, "Let us go away from here," said they, "we cannot endure this, nor look on those

naughty women." Then the saint said, "Would not it be best for us to order them to leave the place to us." And then David and his disciples remained there that night, until the next day. On the following day, the wife of Boya said to her stepdaughter, "Arise, girl," said she, "and we will go to Twyn Alun, to get nuts." The girl said to her stepmother, "I am ready to go." And they walked, and went to the bottom of the glen; and when they came there the stepmother said to her stepdaughter, "Put thy head on my lap that I may behead thee," said she. And the chaste maiden placed her head on the lap of her stepmother, who drew her knife, and cut off the head of the holy girl; and opposite the place where the blood fell to the ground, a fountain sprung up, and many persons received health and were cured there; and to this day that fountain is called Dunawd's Fountain, for Dunawd was the name of the maiden. Then the wicked stepmother went away, and no one in the world knew what kind of death took her off. And Boya began to follow his evil custom, but David and his disciples rejoiced. Then Boya intended to kill David and his disciples; but very soon, and it happened on the following morning, an enemy of Boya came to the tower where he was sleeping, and finding the gates open, he cut off Boya's head in his bed. And immediately fire came from heaven, and burnt all the buildings to the floor. Be it known to all that the Lord God slew Boya the Governor, and his wife on account of David.

And David was building in Glyn Hodnant, and there was not any water there, besides a little running water; and then David prayed to the Lord, and immediately there arose a clear fountain, and whilst David was in Glyn Hodnant that fountain was full of wine, so that while he lived he was never in want of good wine; this was a worthy gift from God to a man of his worth. Afterwards bishop Gwelan brother in the faith to David, and a disciple to David who was called Eliud, both fasted, and prayed to God for pure water, for there was no water in the city, on account

of the drought of the season. And they obtained from God two fountains, which are called to this day Gweslan's Fountain, and Eliud's Fountain. And cripples, and blind, and diseased persons have received cures from those two fountains.

And in the midst of those things, Aedan was praying in his own church in the city of Gwerwin, namely on the eve of Easter itself; and he saw an angel of the Lord coming to him who said, "Dost thou, good and blessed man, know," said he, "what is preparing for Saint David, thy master, in Glyn Rosyn?" "I know not indeed," said Aedan. Then said the angel, "It is certain that three of the family of the monastery are acting treacherously, that is, to put poison in bread, and to give that bread to him to-morrow to eat; therefore send a messenger to thy master, and advise him to take care of the bread that has poison in it. Then the Saint became sorrowful, and wept. "Lord," said he, "how shall I be able to send a messenger there, the time is so short, and there is no ship ready to be had." "Send thou," said the angel, "thy fellow disciple, namely Scuthyn, to the sea-side, and I will enable him to pass over." Then Scuthyn did cheerfully what he was ordered to do, and he went to the sea-side, and walked in the water until it was as high as his knees, and suddenly a monster came from the sea, and took him on his back, and going with him over, landed him the other side; and at mid-day, on Easter day, he was with his master. And as David was coming from church, after saying mass, and preaching to all the brethren, lo, he saw the messenger, who met him at a place called Bed Yscolan. Then David greeted him cheerfully, and shook hands with him, and asked him how Saint Aedan his disciple was.

And after the messenger had told him every thing relating to the state of his disciple Aedan, he called David aside, and mentioned to him his message, and what, and how the angel had spoken to Saint Aedan. Then David became silent, and considerate, and returned great thanks to God.

He then came to the monastery, and when they had all sat down in the manner they ought, and grace being said, the deacon arose to serve David with the poisoned bread. Then Scuthyn arose, and said, "Thou shalt not serve," said he, "to-day; I will," said Scuthyn, "be the servant on this day." Then he went, and having sat down, was beheld with surprise. Then David took the poisoned bread, and divided it into three parts; and he gave one of them to a bitch that was standing out side the door; and when the bitch tasted the bread, she died, and all her hair fell off so soon as it could be seen, and the skin that was about her broke, and all her entrails fell to the ground. And when all the brethren saw it, they were greatly astonished. And David sent the second part of the bread to a crow that was lying in its nest on an ash tree of the monastery, over the river which was towards the south; and when the crow took the bread into its beak, it fell dead from the tree to the ground. The third part of the poisoned bread, David himself took, and he blessed it, and eat it; and he caused all the brethren to look upon him, and they greatly wondered, and were in great fear for David. And then David related the matter to all the brethren; namely that the deceiver had attempted to poison him; and all the brethren uttered a curse on those men; and therewith the heavenly Father appointed that they should not receive an eternal share of the kingdom of heaven.

And after confirming the faith and belief in this island, all the spiritual labourers of the island came together to the door of the synod at Brevi; and the bishops, and the doctors, and the clergy, and the kings, and the princes, and the earls, and the barons, and the nobles, and the esquires, and the pleaders, and the multitude, that could not be numbered, were assembled together at the synod of Brevi; and an agreement was made at that meeting, that whosoever of the saints should preach at the synod, so that the great multitude in general should hear, should be sovereign over the saints of the isle of Britain. Then the saints be-

gan to preach, every one in his turn; and some one spoke for the company in general, "The hundredth part of this congregation," said he, "cannot hear any part of your preaching, you labour altogether in vain." Then all the saints said to one another, "There is no one of us, who can preach to so many; and we have all of us tried in our turn, and we have seen that no one of us has ability to preach to this multitude, look, and consider, and enquire whether there is any one who is so worthy, and is able to preach to the large number here assembled."

Then Saint Paulinus, who was an old holy bishop, answered, "I know," said he, "a comely and virtuous young man, who is always accompanied by an angel, and I also know that he is eloquent, and chaste, and that he loves God much, and that God loves him, and that he is a performer of all good works; and I myself know that he has the most of the grace of God of any one in this island, and he is called Saint David. First of all, he obtained in the beginning the instruction which he ought to have, and afterwards he was instructed by me in the Holy Scriptures, and he became a Doctor, and at home he was ordained an archbishop; and I saw," said he, "an angel coming to him, and calling on him, and directing him to go, and dwell in the country, which God had appointed for him, namely the kingdom of Dyfed, that is Mynyw, in the South. Go and call that person, who greatly loves God, and preaching in Christ, for I know that God has given his grace to him." And then the met saints sent messengers to the city of Rubi, where Saint David, the servant of God, prayed and taught. And when he heard the errand of the messengers, this was the answer he gave to them, namely, "I shall not go there," said he, "for I choose rather to pray to God here, but go you," said he, "in the peace and the love of God." And a second time the saints invited Saint David, and he returned the same answer as he had done before.

And the third time, all the saints by agreement sent to David, as messengers, the two principal saints who were

there, namely, Deiniol and Dubricius; and on the night before they went to David, he said to his disciples, "My sons, know ye that two messengers will come here to-morrow, go to the sea to catch fish, and bring here clear water from the fountain." And the messengers came on the day he had told them; and he and his disciples prepared for the saints their dinner, and placed before them a sufficiency of fish, and water from the fountain, which became wine to them. And David said to them, "Eat, my brethren, and be cheerful." And then the two saints said to him, "We will take neither meat, nor drink," said they, "unless thou wilt come with us, to the wonderful large synod, where there is a multitude, that cannot be numbered, waiting for thee; therefore," said they, "hasten thou to go with us, for the sake of God, and for the blessing of the saints, unless thou dost desire to deserve their curse." "Then," said David, "I will go for the love of God, to those there assembled; but," said he, "what you desire of me, I cannot perform, I will however go with you to the synod, and do you pray to the supreme Father to give his assistance to us miserable persons; and I beseech you brethren to partake of the meat and drink which has been kindly and charitably given us from heaven."

And afterwards David went with the messengers to the synod at Brevi; but before he came to the Meeting, lo, they saw coming to meet them a woman, whose only son had died, and she was crying, and wailing; and when David saw the woman in such a state, he stopped, and requested the messengers to go before him. And the miserable woman having heard of the fame of David, dropped upon her knees, and mentioned to him that her only son was dead; and David had compassion on her, and went with her to the place, where her son was lying dead on the banks of the river called Teivy. And when he came to the house where was the body of the young man, he prayed to the Lord saying, "O Lord God, who hast descended to this world from the bosom of the Father, on account of us mi-

serable sinners, and to redeem us from the mouth of the old enemy, have mercy, Lord on this widowed woman, and give her, her only son alive, with his soul again, that thy name may be magnified in all the earth." And when David had finished his prayer, the young man arose in perfect health, as if he had risen from sleep; and David laid hold of his right hand as he arose, and delivered him quite well to his mother. And the young man who had risen from the dead, followed David from the place in mind and deed, and was many years with him, serving God.

Then David went from thence, with the messengers of the saints, to the place where they were waiting for him; and when he came there, all the saints arose to meet him; and when they saw him, they greeted him, and fell on their knees, and requested him to preach, and they would take him to the top of a high hill, where he had before preached. And he excused himself for some time to them, saying that he dared not, and that he could not do what they requested. But he received a blessing from them in general, and complied with them, yet he refused to go to the top of the hill, and said that he would have no place to stand on but the flat ground. And David began to preach from thence out of the law of Christ, and the gospel, clearly as the sound of a trumpet, and plainly to every man, so as to be heard in general by the most distant as well as by the nearest, as the sun is seen by every body when it is mid-day; and it caused wonder to all. And as David was preaching on the surface of the flat ground before mentioned, the ground arose as a high mount under his feet, and all the people of that assembly beheld it; and which is yet a high hill visible to every body, and it is flat every where about it; and that miracle, and marvellous act was done by God to David at Llanddewibrefi.

And then they agreed among themselves to praise David, and to acknowledge unanimously that he was a prince over the saints of Britain, saying as follows, "As God has set a governor in the sea over all kinds of fishes, and as God

has given a governor on the earth over the birds, so he has given David to be a governor over men in this world: and in the same manner as God gave Mattheus in Judea, and Luke in Alexandria, and Christ in Jerusalem, and Peter in Rome, and Martyn in France, and Sampson in Brittany, he has given Saint David to be in the island of Britain. And therefore Saint David was made a sovereign, and prince of the saints of the island of Britain, on account of his preaching at the great synod to all the people, in which no one was able to preach besides himself. And on that day all the saints of this island, and all the kings fell on their knees to do homage to David, and they granted to him to be the sovereign of the saints of the island of Britain, and he deserved it. And on that day David granted privileges, and protection to all such persons as had committed a crime, and went to the sanctuary of David. This is the privilege of David to every one, who is in the city of Rubi in the sanctuary of David, and under protection from the world; he has permission to go from Towy to Teivy, safe from the world, and what is still more, he may go secure from every saint, king, and prince of this island. The privilege of David is wherever the land is consecrated to Saint David; and no authority is granted to any king, or prince, or bishop, or saint to have protection before David, because he had the privilege before everybody, and no one has had it before him, because he was appointed by God and men to be sovereign over the whole island; and then was excommunicated from the saints, and from the society of kings, whosoever should break the privilege of Saint David.

And afterwards, as David was, on the last Tuesday in February, hearing his disciples serving God, lo, he heard an angel speaking to him, and saying as follows, "David," said he, "that which thou hast requested some time back of the Lord God, is ready for thee whenever thou wilt have it." And he raising his face upwards rejoiced, and said as follows, "Now, O Lord, take thy servant to thy peace."

And the disciples heard what both said, and were greatly astonished, and fell as dead men, and in their distress they heard a pleasing voice, and the sweetest perfumes filled the city. And David spoke a second time aloud, "Lord Jesus Christ," said he, "take my soul, and cause that I should not live any longer amidst those evils." And after this they heard the angel speaking a second time to David, "Saint David, prepare for the first day of March, as thy Lord Jesus Christ will come with nine orders of angels from heaven with him, and the most beautiful on earth, to meet thee; and he will call to come with thee, such as thou mayest desire of the clergy and laity, of the righteous and the wicked, of the young and the old, of virgins and harlots, of Jews and Saracens, and leave them with thee." And the brethren, all of them together, when they heard it, with weeping, lamenting, wailing, and sighing, raised their voice and said, "Lord Saint David," said they, "who will aid us in our sorrow?" And David said to them to comfort and cheer them, "My brethren, be always in the same mind, and whatsoever ye have seen and heard from me, keep it, and leave off what you are doing."

From that day until the eighth, David did not go out of the church to preach and pray; there is a report that he went one day with the angel throughout this island, and Ireland. As the angel had said, "Know ye that in the next week, which is coming, your master Saint David will go from this world to the Lord," there were seen going together the saints of this island, and those of Ireland from all parts to visit Saint David. O, who could endure the lamentation of the saints, and the wailing of hermits; and the instructors with their disciples, saying, "Who will teach us?" the complaint of the clergy saying, "Who will assist us?" the despair of kings, saying, "Who will ordain us? Who will be a father to us as merciful as was David? Who will pray for us to the Lord?" The poor complaining, and the diseased lamenting, and the monks, and the youths, and the married, and the performers of penance,

the young men and maidens, and the sons and daughters, and the newly born on the breast, shedding tears. What shall I say, but that there was the same lamentation by every body, kings lamenting for their brother, the aged lamenting for their son, and the sons lamenting for their father. On Sunday, David sang mass, and preached to the people; and the like to him they never heard before, and after him they never will hear. No one ever saw so many in one place as were there. And when the sermon and mass were concluded David pronounced his blessing on all in general who were there. And after he had given his blessing to all, he spoke as follows, "Lords, brethren, and sisters, be joyful, and keep your faith and belief, and perform the small things which you have heard and seen with me, and I will go the road which our fathers have travelled. Be courageous whilst you are on the earth, for you will not any more see me in this world." Then you might see the multitude in general rising with lamentation, and wailing and weeping, and saying, "Alas! the earth will not swallow us! Alas! fire will not come to consume us; Alas! the sea will not come over the land: Alas! the mountains will not fall to cover us:" And all who were there, were going to die. From the Sunday to the Wednesday after the death of David, they tasted neither meat nor drink, but prayed through sorrow. And on Tuesday night, about the time of cock-crowing, lo, a host of angels filled the city, it was full of all kinds of songs and mirth; and in the morning, lo, the Lord Jesus came, and with him nine orders of angels, as he had left his majesty, and the sun was shining on all the hosts.

And on that Tuesday, the first day of March, Jesus Christ took the soul of Saint David, with great victory, and joy, and honour; after hunger and thirst, and cold and labour, and fasting and granting charitable relief, and affliction and trouble, and temptations, and anxiety for the world. The angels took his soul to the place where there is light without end, and rest without labour, and joy without sorrow,

and plenty of all good things, and victory, and brightness, and beauty. The place where there is praise to the champions of Christ, and where wealthy wicked persons are neglected, the place where there is health without pain, and youth without old age, and peace without disagreement, and music without affliction, and rewards without end; the place where Abel is with the martyrs; where Enoch is with the living; where Noah is with the sailors; where Abraham is with the patriarchs; where Melchisedec is with the priests; where Job is with the patient; where Moses is with the princes; where Aaron is with the bishops; where David is with the kings; where Isaiah is with the prophets; where Mary is with the virgins; where Peter is with the Apostles; where Paul is with the Greeks; where Thomas is with the Indians; where John is with the men of Asia; where Matthew is with the men of Judea; where Luke is with the men of Achaia; where Mark is with the men of Alexandria; where Andrew is with the men of Scythia; where the angels and archangels, and the cherubim, and seraphim, and the King of kings are for ever and ever. Amen.

And as we have commemorated David in his life and works here on earth, so may he be our assistant, and effectually strengthen us before our true Creator, to obtain mercy hereafter. Amen.

VI.

Life of Saint David, ij.¹

HERE BEGINS THE LIFE OF SAINT DAVID, WHO IS ALSO CALLED DEWI,
BISHOP AND CONFESSOR, WHO DIED ON THE CALEND OF
MARCH IN THE YEAR BY RICEMARCH.

Although our Lord loved and foreknew all his people before the creation of the world, yet he foretold some by many clear revelations; thus the holy man, who in baptism was named David, but by the common people was called Dewi, was foretold not only by the true predictions of angels, to his father first, and then to Saint Patrick, thirty years before he was born, but it was intimated that he should be enriched with mysterious gifts. For on a certain time, his father by his merits and name called Sandde, having enjoyed the kingly government of the Ceredig nation, and laid it aside to acquire a heavenly kingdom, was admonished by the voice of an angel in his sleep, which he heard, saying, "Having awaked, thou wilt to-morrow go a hunting, and having killed a stag near the river, thou wilt there find three gifts near to the river Teivy, namely the stag which thou didst pursue, a fish, and a swarm of bees in a tree at a place called Linhenlan; of these three things, thou shalt reserve the honey-comb, and transmit a part of the fish and stag to the

¹ From the Cott. MSS. British Museum, VESPASIAN, A. XIV. collated with Nero, E. I.

monastery of Maucannus, to be kept for the son who is to be born to thee, which to the present time is called The Monastery of the Deposit; which gifts foretel his life; for the honey-comb proclaims his wisdom, for as the honey is in the wax, so he will hold a spiritual sense in an historical instrument. And the fish denotes his abstemious life, for as a fish lives in water, so he will refuse wine, and strong drink, and every thing that intoxicates, and will lead a life devoted to God on bread and water only; therefore David will be surnamed as of Aquatic Life. The stag signifies power over the ancient Serpent; for as a stag deprived of his pasture by serpents, and desiring a fountain of water, having received strength, is renewed as in youth; so he placed on high, as with the legs of stags, will deprive the ancient Serpent of mankind of his power of hurting against himself, and obtain the fountain of life by his constant shedding of tears; and daily renewed by the frugality of moderate food, will in the name of the Holy Trinity obtain a salutary knowledge, and begin to have power to govern demons.”

Then Patrick having been instructed in Roman learning, with many accompanying virtues, was made a superior priest, and wished to go to the nation from whence he had become an exile,¹ in which refitting by indefatigable labour the candle of profitable employment by a double portion of the oil of charity, and desirous to place it, not under a bushel, but on a candlestick, he might by glorifying the Father of all improve all persons. He went to the region of Ceredigion, where having remained a short time, he proceeded to the district of Dyved, which having examined he at length came to a place called Glyn Rosyn. And finding the place pleasant, he made a vow that he would serve God there; but while in meditating, he revolved this in his mind, an angel of the Lord appeared to him, “God,” said

¹ This in some measure confirms the accounts of Saint Patrick's Welsh origin, by mentioning his being an exile from Wales.

he, "has not appointed this place for thee, but for a child who is not yet born, nor will be born until thirty years are past." And Saint Patrick hearing this, was surprised, and sorrowful; and being angry said, "Why has the Lord despised his servant, who from his infancy has been serving him in fear and love, and has chosen another, who has not seen the light, and not to be born for thirty years?" And he prepared to flee, and forsake his Lord Jesus Christ, saying, "Since my labour in sight of the Lord is considered in vain, and one who is not yet born is preferred before me, I will go away, and not submit to such usage." But the Lord greatly loved Patrick, and sent to him his angel to appease him with friendly expressions; to whom he said, "Patrick, rejoice, for the Lord has sent me to thee, to show thee all the island of Ireland from the seat that is in Glyn Rosyn, which at present is called Patrick's Seat;" and the angel further said, "Exult, Patrick, for thou wilt be the apostle of all the island which thou seest, and thou wilt suffer therein many things in the name of the Lord thy God, but the Lord will be with thee in all things which thou doest; for it has not yet received the word of God; there thou oughtest to be serviceable, there the Lord will prepare to thee a seat, and there thou wilt shine in signs, and miracles, and thou wilt render the whole island subject to God. May this be a sign to thee. I will show thee the whole island, the mountains will bow down, the sea will be humbled, the eye raised at the place, and looking over all, will behold what is promised." These words being said, he raised his eyes from the place where he stood, which at present is called Patrick's Seat, and saw the whole island. Then the mind of Patrick being pacified, he willingly gave up the holy place to Saint David; and while preparing a ship in the great harbour, he raised from the dead a person of the name of Cruchier, who had been buried near the shore for twelve years. And Patrick sailed to Ireland, having with him the person whom he had raised from the dead, who afterwards was made a bishop.

The aforesaid thirty years having expired, the divine power sent Sandde the king of Ceredigion to the common people of the nation of Dyved, and he there met with a nun, a holy virgin named Non, who was very fair and handsome; whom lusting after, he violated her person, and she conceived a son, holy David; and neither before, nor afterwards had she knowledge of man, but continuing in chastity of mind and body, led a most faithful life. For from the time of her conception, she lived on bread and water only, and in the place where she was violated, and had conceived, was a moderate sized field, pleasing to the sight, and well supplied with dew; in which field, at the time of her conception two great stones appeared, one at her head, and the other at her feet, which had not been seen before; for the earth rejoicing at her conception opened its mouth, that it might preserve the modesty of the damsel, and foretel the importance of her offspring.

The mother as her womb was increasing, went according to the usual custom of offering alms and oblations for her delivery in childbirth, to a certain church to hear the preaching of the gospel, where preached Saint Gildas the son of Caw, in the time of king Tryshun and his sons. When the mother entered, Gildas became suddenly dumb, and was as if his throat had been closed. And being asked by the people, why his preaching was interrupted, and he was silent, he answered, "I am able to speak to you in common discourse, but I cannot preach, but go you out so that I may remain alone, and may know if I can then preach." The common people having therefore gone out, the mother remained, hid in a corner, not because she would not obey the order, but thirsting with a great desire of hearing the precepts of life, she remained to show the privilege of so noble an offspring. Then he attempted a second time with all his might, but being restrained by heaven, he was unable; being therefore affrighted, he called with a loud voice, "I adjure thee," said he, "if any one lies hid, that thou shew thyself openly." Then she answering said, "I am

here," said she, "hid between the wall and the partition." And he trusting to divine Providence, said, "Go thou out of doors, and let the people return to the church." And every one came to his seat, where he had been before, and Gildas preached clearly as with a trumpet; and the common people asked Gildas, and said, "Why couldst thou not preach to us the gospel of Christ the first time, and we were desirous to hear?" And Gildas answered and said, "Call that nun here who is gone out of the church." And the mother being asked, she confessed that she was pregnant; and the holy nun said, "Here I am;" and he said, "The son that is in the womb of that nun has greater grace, and power, and order than I have, because God has given to him the privilege, and monarchy, and government of all the saints of Britain for ever, before and after judgment. Farewell brothers and sisters, I cannot dwell here any longer, on account of the son of this nun; because to him is delivered the monarchy over all the men of this island; it is necessary for me to go to some other island, and leave all Britain to this child. One thing is clearly manifest to all, that she will bring forth to the world one who in the privilege of honour, brightness of wisdom, and eloquence of discourse, will excel all the doctors of Britain.

In the mean time there was a certain man in the district, accounted a tyrant, who from the prophecy of the magicians had heard that a child was about to be born in his borders, whose power should seize the whole country; and being solely intent on earthly things, and placing his chief good in them, he was tormented with malice and envy. Therefore the place was marked from the oracles of the magicians, wherein the child should afterwards be born. "I alone," said he, "will sit in that place for so many days, and whomsoever I shall find resting there any space of time, shall fall, being killed with my sword." The appointed nine months having passed, whereby the time for child birth was at hand, the mother on a certain day, went out on the way to where was the place for child-bearing, which the tyrant

from the foretelling of the magicians had kept. The time for bringing forth being pressing, the mother sought the predicted place; but on that very day, there was so great a tempest in the sky that no one could go out of doors, there were great flashes of lightning and dreadful peals of thunder; and great storms of hail and rain caused a flood. But the place where the mother brought forth had as much light, as if the sun was present, and God had taken away the dew from the clouds. The mother when bringing forth had a certain stone near her, against which, when in pain, she pressed her hands; whereby the mark as an impression on wax was to be seen by those who looked thereon, which, dividing in the middle, condoled with the sorrowing mother; one part thereof leaped above the head of the nun as far as her feet, when she was bringing forth; in which place is a church built, in the foundation of whose altar, this stone lies covered.

Afterwards when he was baptized by Beluc, bishop of the Menevensians, a very clear fountain springing up suddenly appeared in the place, for performing the office of baptism, which was never seen before, and it cured the eyes of a blind monk, who held him while he was baptized. For that blind holy man, who is said to have been born, and from his mother's womb without a nostril, and without eyes, understanding that the infant whom he held was full of the grace of the Holy Spirit, took the water, in which the body of the holy infant had been immersed, and sprinkled his face therewith three times, and sooner than spoken he gladly received the sight of his eyes, and the complete perfection of his face, and on that day, all who were present glorified the Lord and holy David. And the place where David was instructed was called The Old Bush, and he grew up full of grace, and lovely to be looked at. And he learned there the rudiments, the psalms, the lessons of the whole year, and the services of the mass, and eucharist; and there his fellow disciples saw a pigeon with a golden beak playing about his lips, and teaching him, and singing

the hymns of God; and at a subsequent time, when the merits of his virtues had increased, and he had purely preserved himself from the embraces of a wife, he was raised to the sacerdotal dignity.

From thence he went to the scribe Paulinus, a disciple of Saint Germanus, a bishop, and in a certain island led a life agreeable to God, who taught him in three parts of reading, until he was a scribe. And Saint David remained there many years in reading, and practising what he read. And it happened that whilst holy David was with his master Paulinus, that he lost the sight of his eyes through their very great pain; and he called all his disciples in order, that they might inspect and bless his eyes; and they did as he had ordered them, but from neither of them did he receive any benefit. At last he invited holy David to him, and said, "Holy David, look at my eyes, for they pain me very much." Holy David answered and said, "My father, do not order me to look at thy countenance, for there are ten years, during which I have given up myself to instruction in the Scriptures with thee, and I have not yet looked on thy face." And Paulinus admiring his very great modesty, said, "Since it is so, it will be sufficient if touching thou wilt bless my eyes, for I shall be then cured." And immediately as he touched them, they were cured in the twinkling of an eye; and the blindness of his eyes being removed, the master received the light that had been taken away. Then thanks were paid to God, and Paulinus blessed holy David with all the blessings that are written in the Old and in the New Testament.

Before a long time after, an angel appeared to Paulinus; it was at a time, in which as holy David having doubled his talents by merchandize, he did not intrust the talent of wisdom committed to him to the earth, digging with the sluggish slothfulness of idleness, but that he might increase the money received from his master with better gain, and enlarge the companies of souls constituting the joy of the Lord, to assemble in the heavenly regions of eternal blessed-

ness. For in proportion as the seed wheat is inserted in the ground by the force of exhortation, the fruit of a good crop is obtained, some persons getting an hundred, some sixty, and some thirty fold. In an ox and an ass of a farm yoked together there is no value, as they do not plough equally, so he gave to some the substantial bread of life, to others the milk of exhortation, some he confined within the bounds of a monastic cloister, and others who led a wider life he admonished with divers kinds of instruction, weaning them from the deceitful desires of secular pleasures; and so he was all things to all men. For he founded twelve monasteries to the praise of God; coming first to Glastonbury, he erected there a church; then he came to Bath, and there by blessing a deadly water, he rendered it salutary for the washing of bodies, and communicated to it perpetual heat; then he came to Croulan, and Repetun, and afterwards to Colquan, and Glascum, and had with him a doubtful altar. Then he founded the monastery of Leominster, afterwards he built a church in the region of Gwent, at a place called Raglan; and founded a monastery in the district of Gower, at a place called Llangevelach, in which he afterwards placed the altar sent by Pepiau, with which he had cured the blind king of Erging, by restoring sight to his eyes. Also Boducat and Martin, two saints in the province of Kidwelly, gave him their hands. Those places having been founded according to custom, and utensils of canonical order placed in them, and a rule for the monastic habit having been ordained, he went to the place from whence he had before departed, and returned to the Old Bush. And bishop Guistlianus,¹ who was his cousin, then resided there, and when they comforted each other with discoursing on divine subjects, Saint David said, "An angel of the Lord spoke to me saying, 'From the place where you propose to serve, scarcely one in a hundred will go to the kingdom of God,' and he shewed me a place from

¹ In the Welsh version *Gweslan*, he is also by other authorities called Gistlianus; he was the son of Gynyr Caergawch, and therefore maternal uncle to St. David.

which, but a few would go to hell ; for every one who should be buried in the cemetery in sound faith would obtain mercy."

On a certain day, David, and three of his most faithful disciples, namely Aidan, Eliud, and Ishmael, and a large accompanying multitude of disciples assembled together, and went by unanimous choice to the place that had been before mentioned to him, that is Glyn Rosyn, which the Britons commonly call Hodnant: in which when fire was first alighted in the name of the Lord, the smoke arising high, and going about, appeared as if it filled the whole island and also Ireland. And a certain governor lived in the neighbourhood, who was a magician, and named Boya, a Scotsman, the brightness of whose sun shone in the world, and who resided within the walls of his castle, on seeing this sign, he became stupified, and trembled, and so far excited by anger that he forgot his dinner, and passed the whole of the day in sorrow. To whom his wife coming, asked him, "Why had he, contrary to custom, forgotten his dinner, what is so sorrowful and stupid," said she, "do you alone grieve?" To which he said, "With grief I have seen the smoke rising in Glyn Rosyn, which went about the whole country, for I am certain that the lighter of the fire will exceed all in power and glory, in whatsoever part the smoke will this day surround, to the end of the world, for I in a manner foretel that the smoke predicts his fame." To whom, his wife, overcome with fury, said, "Arise and take thy force of servants, and pursue the man and his attendants, who dared to commit such a crime as to light fire on thy lands, without thy consent, and with drawn swords slay them all." And Boya and his attendants went to slay David and his disciples, but as they proceeded on their way, a fever seized them and they could not kill David or his young men; but blasphemed the Lord and holy David, and uttered bad language. Nor was a wish to injure wanting, although the power of acting prohibited by the eternal deity rendered it of no effect. Then

returning, he found the wife coming to meet him, who said, "Our cattle, and horses, and sheep, and all our animals are dead." And Boya and his wife and family greatly lamented, and they all alike wailed, and said, "That holy man and his disciples, whom we have blasphemed, have killed our cattle, therefore let us return, and asking pardon with bended knees beseech the servant of God that he would freely have pity on us and our cattle." Therefore returning, they approached the servant of God with tears and prayers, requesting his mercy, and said, "The land on which thou art, shall be thine for ever." And Boya, on that day, gave to holy David the whole of Glyn Rosyn, for a perpetual possession. And David, the servant of God, answering, said with a friendly mind, "Your cattle will be restored to life." And Boya returning home found his cattle alive and well."

On another day, his wife being excited with the affection of envy, called her female servants, and said, "Go to the river, which is called Alun, and play in a state of nudity in the sight of the saints, and utter obscene language." The girls obey, they behave impudently and perform immodest acts, they incite the minds of some of the saints to gratify lust, those of others they disturb; and all his disciples not able to endure the intolerable injury, said to holy David, "Let us flee from this place, because we cannot any longer dwell here, on account of the molestation of these naughty women.¹" And the holy father David, firm with the long suffering of patience, whose mind was neither dissolved by the softness of prosperity, nor fatigued and worn out by adversity, said, "Know ye, that the world hates you, but be it also known to you that the people of Israel accompanied by the ark of the covenant, entered the land of promise, and although they had passed by many dangers of battles were not overcome, but they nearly destroyed the urgent and uncircumcised people, which contest is a manifest sign of

¹ This circumstance is somewhat differently related in the Life of Saint Teilo, where it is stated, that the women whilst counterfeiting madness, became really mad, as a punishment for their immodest deportment.—Liber Landavensis, page 336.

our victory. For whoever seeks to obtain the promise of the upward country, it is necessary that he should be attacked by adversity but not overcome; and with Christ accompanying him he will at length overcome the filthy stain of vices; we ought therefore not to be overcome by evil, but overcome evil with good; because, if Christ is with us, who can be against us; be therefore valiant in a war in which you may overcome, lest our enemy may rejoice at our defeat. We ought to remain, and Boya to depart." With these sayings he strengthened the hearts of his disciples. And David and his disciples fasted that night until the morning.

On that day, the wife of Boya said to her daughter-in-law, who was also a servant, "Let us go to the valley of Alun to procure its cucumbers, and we shall find nuts in them." And she humbly answered her mother-in-law, "Lo, I am now ready." They went therefore together to the lowest part of the valley; and when they came there, the mother-in-law, sitting delicately, said to her daughter-in-law, Dunawd was her name, "Place thy head in my bosom and I will gently examine thy hair." And she, innocent girl, who from her infancy had lived piously, and chastely amongst most wicked women, placed her innocent head in the bosom of her mother-in-law. And the barbarous woman quickly took out a razor from its sheath, and cut off the head of the most happy virgin; and her blood flowed to the ground, and a clear fountain arose in the place, which abundantly cured many diseases of mankind, which place the common people call the Martyrdom of Dunawd, to this very day. And her mother-in-law fled from Boya, and no one whatever knew by what death she ended her life; therefore the governor Boya wept bitterly, but David and his young men sang praise to the eternal God; so Boya designed to kill David, but his enemy Paucant, son of Lisci, cut off his head in his castle; for when its gate was open early in the morning, the enemy came unexpectedly from a ship; and soon after fire came from heaven, and

quickly consumed the whole building. No one doubts but that the Lord, on account of his servant David, struck Boya and his wife; for it was just that slaughter should follow him; who threatened the death of the man of God by slaughter, and that he who was unmerciful to the servants of God, should be punished without mercy.

The malice of enemies being therefore got rid of by the assistance of God, the monastic class erected an eminent monastery in the place, which the angel had before mentioned; and all things being completed, the holy father zealously decreed such rigour of monastic employment that every monk should perform daily labour with his hands, and pass his life in common; for saith the Apostle, "He who doth not labour should not eat." For knowing that secure rest was an incentive, and the mother of vices, he subjected the shoulders of the monks to divine labours; for those who in the rest of idleness submit their minds and temples to the uncertain spirit of accident, have incitements to lust without rest. Therefore with a view to their benefit, they labour with their hands, and put the yoke to their shoulders, they fix stakes with unwearied arms in the earth, and in their holy hands carry hatchets and saws for cutting. They obtain all the necessaries of life for their congregation by means of their own labour, they refuse possessions, they reject the gifts of unjust men, they detest riches, they make no use of oxen for ploughing. Every one is rich to himself, and to the brethren, and every one is an ox to himself; when the work is completed, no murmuring is heard; no discourse is had but what is necessary; and every one either prayed, or rightly performed his appointed work.

And the rural work being performed, returning to the monastery, they pass the whole day either in reading, or writing, or praying; and when evening comes, and the sound of the bell is heard, every one leaves his study; and if the sound is heard by any one whilst writing a letter, he rises quickly when a part or half of such letter is written; and so with silence, without idle discourse they go to the church.

Having completed the singing of psalms, they continue the service, with accordant intention of heart and voice, and kneeling until the appearance of the stars on the sky, close the finished day; and the father alone, when all were gone out, uttered a separate prayer to God for the state of the church. At length they meet at the table, where every one taking supper, relieved his weary limbs with refreshment, but not to excess; for too great a quantity although of bread produces luxury: but then they all take their supper according to the unequal state of their bodies or ages; and they place nor dishes of various tastes, not the most dainty provisions, but bread and herbs seasoned with salt; and they quench their thirst arising from eating, with a moderate kind of drink. Then they procure for the sick, and those advanced in age, or who may be fatigued from a long journey, more palatable food, but not to be given to every one in equal measure. The giving of thanks being performed, they go to the church at the canonical ringing of the bell, and there remain three hours in watchings, prayers, and genuflections; and while they pray in the church, no one dared to gape, or sneeze, or throw out his spittle. These things being done, they compose their members to sleep, but awaking at cock crowing, they give themselves up to prayer and genuflection, then remain all day without sleep until night comes on, and so they serve during other nights.

From the eve of the sabbath, until the light shines in the first hour, after the break of day on the sabbath, they employ themselves in watchings, prayers, and genuflections, except one hour after morning service on the sabbath; they make known their thoughts to the father, and obtain his leave with respect to what was asked. All things were in common, there was no claim of mine and thine. For whoever would say, my book, or anything else, he would be immediately subjected to hard penance. They were dressed in cheap clothing, principally made of skins; being unwearied in obedience to the government of the father, too much perseverance in performing actions was prohibited

to all. And those who desired the conversation of the holy master were to request to enter the society of the brethren before the doors of the monastery for ten days before he was rejected, and also remain to be tried with reproachful language. And if he continued duly exercising his patience to the tenth day, he was first accepted under the senior who by chance presided, and being appointed, served him, and there labouring hard for a long time, and having his mind broken with vexatious circumstances, he was at last deemed worthy to enter the society of the brethren. Nothing was accounted superfluous, voluntary poverty was beloved; for whosoever desired their conversation, the holy father would receive nothing of his substance, which renouncing he had given up to the world, except one penny, as I may say, for the use of the monastery; but he was received as if he had escaped naked from a shipwreck; neither was he by extolling himself, to be exalted among the brethren; or supported by his substance, not to undergo equal labour with the brethren; nor wearing a religious habit might he take by force what he had left to the monastery, and excite one of great patience to become angry.

And the father shedding daily abundance of tears, and perfuming the mats with the sacrifice of prayer, and sweet with a double warmth of love, and fragrance, he consecrated the appointed oblation of our Lord's body with clean hands, and so after morning prayers went alone to hear angelic discourse. Also he sought cold water at some distance, where by remaining long therein, and becoming frozen, he might subdue the heat of the flesh. Then he passed the whole day unmoveable and unwearied in teaching, praying, kneeling, and taking care of the brethren, and of the orphans, and widows, and the needy, and the feeble, and infirm, and strangers, and in feeding the multitude. So he began, so he performed, and so he finished. And the rest of his rigorous discipline, although proper to be imitated, the proposed shortness of this account prevents us from mentioning, but he imitated the Egyptian monks, and led a life like to them.

The fame of the sweet reputation of holy David having been heard, kings, princes, and laymen left their kingdoms, and came to his monastery; therefore it happened that Constantine¹ king of the Cornishmen left his kingdom, and submitted his neck untamed before his elevation, to the obedience of humility in a cell of this father. And there he remained a long time performing faithful service; at length he built a monastery in a distant country; but as we have said what is sufficient respecting his manner of living, we shall now return again to his miracles.

On a certain day, the brethren having met together, complained to the Abbot, saying, "This place has water in winter, but in summer the river scarcely flows as a small rivulet." Having heard this, the holy father went to the nearest place, where the angel spoke to him, and there praying diligently, and for a length of time, with uplifted eyes towards heaven, he requested the necessary water; and as he prayed, a fountain of most clear water flowed. And because the country was not fruitful in vines for administering the sacrament of the body and blood of the Lord, the water was turned into wine; so that in his time he never wanted wine, a most worthy gift to such a person from our Lord God; and we also know of other sweet waters having been given to his disciples in imitation of the father, for the benefit of mankind, and the procuring of health.

Also on a certain day, a countryman, named Ferdi, with much entreaty, requested the office of love, saying, "Our land is void of water, and consequently our way to procure water is laborious because the river is far distant." The holy father had compassion on the necessity of his neighbours, and proceeded humbly believing that through the suppliant request of the petitioner, and his very humble compassion he might find water. Therefore he went out, and with the point of his stick opened a small portion of

¹ Cystennyn Gornou, otherwise called Cystennyn Fendigaid, or Constantine the Blessed.

the surface of the ground, and a very clear fountain flowed, which by constantly bubbling, produced the coldest water in hot seasons. At another time when his disciple Saint Aidan happened to be reading out of doors, to confirm the learning he had received, the governor of the monastery ordered him to go and take two oxen with him to bring wood from the valley, for the grove was situated at some distance. And the disciple Aidan obeyed, as soon as it was said, and not taking care to shut the book, went to the grove; and having prepared the wood, and placed it on the animals, he returned homeward; and the road in which he had to travel was so abruptly steep, that the oxen and carriage fell into the sea; but while they were falling he put the sign of the cross upon them; and so being done, he received the oxen with the carriage safe and well from the waves; and joyfully proceeded on the road; but while he travelled, there arose such a storm of rain, that the ditches flowed with rivulets. Having finished his journey, and loosed the oxen from their labour, he went to the place where he had left the book, and he found it open, and not injured by the rain, as he had left it. And the brethren hearing these things, commended equally the grace of the father, and the humility of the disciple, for the grace of the father indicated that the book was preserved uninjured by the rain to an obedient disciple, and the humility of the disciple preserved the oxen safe to the father. And Saint Aidan having been fully instructed, and excelling in virtue, and become free from vices, went to Ireland; and he there built a monastery, which in the Irish language is called Guernin, and he led a most holy life.

And on the Paschal eve, when prayer was more earnestly made, an angel appeared to him, saying, "Knowest thou that to-morrow, poison will be placed by some of the brethren on the dinner for Saint David, that is, thy father." And Saint Aidan answering, said, "I do not know." To whom the angel said, "Send some one of thy servants to mention the same to the father." And Saint Aidan answering said,

“There is no ship ready, and the wind is not favourable for sailing.” To whom the angel said, “Let thy fellow disciple Scutinus go to the sea, and I will take him across.” And the obedient disciple went to the sea shore, and into the sea to his knees, and a monster taking him brought him to the borders of the city; the solemnities of the Paschal festivity having been performed, the holy father David went to the refectory to dine with the brethren. And he was met by his former disciple Scutinus, who told him all things that had been done respecting him, and what concerning him the angel had commanded; they then went together to the refectory, and being glad, gave thanks to God. Grace having been said, the deacon who had been accustomed to wait on the father arose, and placed on the table the bread made with poison, with which the cook and the steward were acquainted. And Scutinus, who had also another name, Scolanus, rising, said, “To day no one of the brethren shall wait upon the father, I will perform the office; and the deacon being conscious of what he had done, departed confused, and was stupified with fear. And holy David took that poisoned bread, and dividing it into three parts, he gave one of them to a little dog which stood just without the door, and immediately as it tasted the mouthful, it ended its life with a miserable death, for all its hair fell off in the twinkling of an eye, and its bowels burst out its skin being in all parts broken, and all the brethren beholding it, were astonished. And holy David sent the second part to a crow which was in its nest on an ash tree, that was between the refectory and the river, on the south side, and as soon as it touched it with its beak, it fell down dead from the tree. And the third part David held in his hand, and blessed it, and eat it with giving of thanks; and all the brethren looked upon him with wonder and amazement for about three hours; and he, no sign of deadly poison appearing, confidently preserved his life in safety. And holy David informed the brethren of all the things, which the aforesaid three men had done. And all the brethren arose and lamented, and

cursed those deceitful persons, the steward, cook, and deacon, and with one mouth condemned them and their successors, saying that they should not inhabit a part of the kingdom of heaven for ever.

Also, at another time, when he had a very great desire to visit the relics of the apostles, Saint Peter and Saint Paul, among others the most faithful abbot among the Irish, who was named Barri, travelled the holy road with unwearied steps; and having performed his salutary vow, he returned to the cloisters of the monastery, and visited the holy man Saint David, and there remained according to his wishes for a short space of time in divine conversation; and the want of wind for the ship which he had prepared for visiting his own country caused him to be retarded with longer delay. But fearing lest without the abbot, contentions, disputes, and quarrels, the bonds of love being dissolved, should arise among the brethren, as bees, when the king is killed, overturn and destroy the honey combs which they had constructed with tenacious cement; and while considering the matter with a solicitous mind, he found a wonderful way. For on a certain day he asked for the horse, on which the holy father David was accustomed to ride in performing his ecclesiastical duties, and being granted to him was accepted. Having received the benediction of the father, he went to the harbour, and into the sea, and confiding on the benediction of the father, and the support of the horse, he made use of the horse for a ship; for the swelling waves were prepared as a level field; and when he had proceeded a good way, Saint Brendanus appeared to him on a marine animal, where he led a wonderful life. And Saint Brendanus seeing a man riding on the sea, was astonished, and said, "The Lord is wonderful in his saints." And the man on horseback got near where he was, that they might salute each other. Having saluted, Brendanus enquired who he was, and from whom he had come, and how he rode on the sea; to whom Barri after relating the cause of his journey said, "Because the sailing of a ship prepared

for me by the brethren was suspended, the holy father David, that I might accomplish what was necessary, gave me the horse, on which he was accustomed to ride; and so protected by his benediction, I have travelled in this way." To whom Brendanus said, "Go in peace, I will come and see him." And Barri with uninterrupted pace got to his country, and related to the brethren what had been done respecting him; and they kept the horse in a stall of the monastery until its death. And after its death, a picture of the horse was painted in memory of the miracle, and protected with gold is still to be had in the island of Ireland, which also shines with plenty of miracles.

Also at another time, another of his disciples named Modomnoc, with the brethren, made a road on the steep near the confines of the city, whereby easier access was made for travellers to convey necessaries. And he said to one of the workmen, "Why dost thou work so slothfully, and lazily?" And he being excited to anger by the word of the speaker, lifted up the tool which he had in his hand, that is, an axe, and endeavoured to strike him on the head; but Saint David seeing this afar off, made the sign of the cross, and lifted up his hand towards them; and so the hand of the man who was striking became stiff.

And nearly the third or fourth part of Ireland served David in the north, where was Maidoc, and Aidan from his infancy; to whom David gave a little bell, which was called Cruedin. But when he sailed to Ireland, he forgot his little bell, and sent Maidoc a messenger to holy David that he might send him the pleasing little bell. And Saint David said, "Go, boy, to thy master." And whilst the messenger returned, it was so done that the little bell was the next day near to the eminent Aidan; the angel carrying it across the sea before his messenger could come.

And after the aforesaid Saint Modomnoc had during a long series of years been devoted to obedience and humility, the merits of his virtues increasing, he went to the island of Ireland, and entering into a ship, a large swarm of

bees followed him, and settled with him in the prow of the ship where he sat. And the same swarm of bees served him in stations, and with other work of the fraternity in hives for feeding young swarms, assisted him, whereby he could procure articles of sweeter food for those who wanted it.

And he not desiring to enjoy their company by fraud, again visited the presence of his holy father, and returned accompanied by the swarm of bees, which fled to its usual place; and David blessed him for his humility. Then taking leave of, and saluting the father and brethren, he departed; but again the bees followed him, and it was so that whenever he went out, they followed him. Again he sailed a third time, and as before the bees followed him, and he returned to David three times; and the third time holy David dismissed Modomnoc with the bees and blessed them, saying, "The land to which ye are going abounds in seed; good seed will never be deficient therein; and our city will be always deserted by you, never will your young increase therein. We learn by experience with respect to what is preserved until now, for we find that swarms brought to the city of the same father, remaining there a short time, by decreasing become wanting. And Ireland, in which until that time bees never could live, is enriched with plenty of honey; therefore by the benediction of the holy father, they have increased in the island of Ireland, since it is manifest that they could not live there before, for if you throw Irish earth, or stone into the midst of the bees, dispersed and flying away, they will shun it.

As his merits increased, his dignities and honour also increased; for on a certain night, an angel came to him, and said, "To-morrow gird thyself, and put on thy shoes, to go to Jerusalem, and travel the wished-for way; and I will call two others to be thy companions on the way, namely Eliud, who now is commonly called Teilo, and was formerly a monk of this monastery, and also Padarn, whose life and miracles are contained in his history. And the holy father

wondering at the command, said, "How can this be done, for those whom you promise to be my companions are distant a space of three days and more from us, and from each other; therefore we cannot by any means meet to-morrow." The angel said to him, "I will go this night to each of them, and they will come to the place appointed, which I now show." And Saint David made no delay, but placing in order the useful things of his cell, and receiving the benediction of the brethren, he began his journey early in the morning, and coming to the appointed place, he there found his promised brethren. They commence the journey together, their provisions are equal, no one is in his mind before the other, each one is a servant of the others, each one is master, constant in prayers they water the road with tears; the further their feet took them, the greater was their gain, they had one mind, one joy, and one sorrow.

When they had sailed over the British sea, and arrived in France, they heard strange languages of divers nations, and father David was endowed with grace as the apostolic company, that when living in foreign nations they might not want an interpreter, and that by their words they should confirm the faith of others. At length they came to the confines of the wished-for city of Jerusalem, and on the night of their coming, an angel appeared to the Patriarch in a dream, saying, "Three catholic men are come from the borders of the West, whom receive with joy, and the grace of hospitality, and thou shalt consecrate them for me into the episcopal order." And the Patriarch prepared three very elegant chairs; and on the Saints coming into the city, he greatly rejoiced, and kindly placed them in the prepared chairs, and trusting to divine discourse they return thanks to God. Then supported by divine election he promoted holy David to be an Archbishop; this being accomplished, the Patriarch spoke to them, saying, "Obey my voice, and attend to what I shall order; the power of the Jews, said he, prevails against the Christians, they excite us, they oppose the faith, therefore be prepared, and

preach every day, so that by their knowing that the Christian faith is published in the borders of the West, and proclaimed in the farthest parts of the earth, their violence may be confuted, and set to rest." They obey the order, each of them preaches every day, their preaching is acceptable, they convert many to the faith, and strengthen others: and all things having been accomplished, they design to return to their country.

Then the Patriarch enriched father David with four gifts, namely a consecrated altar, in which the body of our Lord had lain, powerful in performing innumerable miracles, and not seen by any person after the death of its priest, but lay hid covered with skins; and also a remarkable bell, which shone with miracles, and a staff, and a coat woven with gold, which staff abounded in glorious miracles, and was celebrated throughout the country. "But," said the Patriarch, "because it will be laborious for you on your journey, to carry them to your country, when you return in peace, I will send them after you." They take leave of the father, and return to their country. And every one of them looking for what was promised by the Patriarch, received the gifts sent to them by angels; David indeed in the monastery which was named Llangyvelach, and Padarn, and Eliud, each of them in his own monastery. Therefore the common people called them heavenly productions.

After Saint Germanus had a second time afforded his assistance, the Pelegian heresy revived, and inserted in the inmost parts of the country its obstinate vigour, like the poison of the venomous serpent, and an universal synod of all the bishops of Britain was assembled. There were present one hundred and eighteen bishops, and an innumerable multitude of presbyters, abbots, and other orders, kings, princes, laymen, and women, so that the very large army covered all the surrounding places. And the bishops muttered among themselves, saying, "There is a very large company present, so that not only a voice, but the sound of a trumpet cannot reach the ears of them all; therefore almost all

the people, untouched by the preaching, when they return home, will carry with them the heretical blemish. It was resolved that the people should be preached to under such condition, that a heap of clothes should be raised on high ground, and that one standing thereon should preach. And that whoever should be endowed with such power of speech that his discourse would sound in the ears of those who were far distant, should with the consent of all, be made Metropolitan Archbishop. Then at an appointed place called Brevi, they endeavoured to preach from a raised heap of clothes, but as if from an obstructed throat, the discourse scarcely proceeded to the nearest; the people expected to hear, but the greater part of them could not. One after another attempted to preach, but could not. There was a great difficulty, and it was feared that the people would return without hearing the heresy refuted. "We preach," said they, "and have no gain, therefore our labour is rendered useless." And one of the bishops, who was named Paulinus, with whom the pontiff David had formerly read, arose and said, "One who was made a bishop by the Patriarch is not as yet present at our synod, a man who is eloquent, full of grace, and approved in religion, to whom an angel is kind, an amiable man, beautiful in countenance, elegant in form, and in height four cubits, invite him therefore by my advice."

Messengers were immediately sent, who came to the holy bishop, and informed him of the purpose, for which they had come; but the holy bishop refused, saying, "Let no one tempt me, such as I am, to do what they are unable. I acknowledge my humility, go in peace." Messengers were sent a second and a third time, but he would not comply. At length the most holy and faithful brethren Daniel and Dubricius were sent, and David foreseeing it by the spirit of prophecy, said to the brethren, "To-day most holy brethren, some men will come to us; receive them with a joyful mind, and procure fish with bread and water for their dinner. The brethren arrived; they saluted each other, and held

spiritual discourse ; dinner was laid, but they declared that they would not dine in his monastery unless he would come back with them to the synod. To which David said, "I cannot refuse you, dine, and we will visit the synod together ; but then I cannot preach, but in prayer will afford you my assistance, small as it is."

Proceeding, they came to the place next to the synod, and lo, they heard near them a lamentable mourning. And the holy man said to his companions, "I will go to the place where there is this great lamentation." His companions answered and said, "We will go to the congregation, lest waiting for us, our delay may trouble them." The man of God, went, and proceeded to the place of lamentation, which was near the river Teivy ; and lo, a bereaved mother watched the body of her deceased son, who was called Magnus. And Saint David consoling her with salutary advice, raised her up ; but she having heard of his fame, threw herself at his feet, and prayed earnestly with a loud voice that he would have pity on her. The man of God having compassion on human infirmity, went to the dead body, watered its face with tears ; and falling upon the corpse of the deceased, prayed to the Lord, and said, "O Lord my God, who didst descend to this world from the bosom of the Father for us sinners, that thou mightest redeem us from the jaws of the old enemy, have pity on this widow, and give life to her only son, and inspire in him the spark of life, that thy name may be magnified in all the earth." At length his limbs became warm, and the body trembled as the soul returned, and taking hold of the hand of the boy, he restored him alive and well to his mother. And the mother turned her sorrowful weeping into tears of joy, and said, "My son was dead, but through means of thee and God, he henceforth lives." And the holy man took the boy, and placed on his shoulders the Book of the Gospel, which he always carried in his bosom ; and he made him go with him to the synod, and afterwards as a companion he led a prosperous life for many years. And all persons who saw the miracle praised the Lord and holy David.

Then he went to the synod, and the multitude of bishops rejoiced, the people were glad, and all the company exulted; he was requested to preach, and he did not refuse to comply with the wishes of the council. They order him to ascend the mount made of clothes, but he refused, therefore he ordered the boy lately risen from the dead to place a handkerchief under his feet. He standing thereon explained the Gospel and the Law as from a trumpet, and before them all, a white dove sent from heaven sat on his shoulders, which remained so long as he preached. And while he preached, which was with so clear a voice that he was heard by all, and equally by those who were nearest, and those who were farthest off, the earth under him swelling was raised to a hill, and placed on its top, he was seen by all as standing on a high mountain, and exalting his voice as a trumpet; on the top of which hill a church is placed. The heresy was expelled, the faith was confirmed in sound minds, and they all agreed that thanks should be paid to God, and Saint David. Then blessed and sanctified by the mouth of all, he was by the consent of all bishops, kings, princes, nobles, and all ranks of persons of all the British nation, constituted Archbishop; and also his city was consecrated the metropolis of all the country, so that whoever should govern it, should be accounted Archbishop.

The heresy being expelled, the decrees of catholic and ecclesiastical rule were confirmed, which by the frequent, and cruel irruptions of enemies had become void, and nearly consigned to oblivion. From which, as persons awakened from a deep sleep, the battles of the Lord were fought, as may be found in very ancient writings of the father partly written with his own holy hand. Afterwards in a succeeding series of years, another synod was assembled, named Victorie, in which assembled a large company of bishops, priests, and abbots, who confirmed what was settled in the former; and likewise adding some useful particulars, they renewed them with firm rigour. Therefore from these two synods, all the churches of the country received their method and rule by

the Roman authority, the decrees of which confirmed with his mouth, he, the bishop alone, committed to writing with his own holy hand.

Therefore throughout all the places of the whole country the brethren erected monasteries; every where remarkable miracles were heard and every where the sounds of prayers were raised to the stars, every where good deeds were on unwearied shoulders carried to the bosom of the church, and every where the gifts of charity were with a powerful hand distributed to the poor. And Saint David, from whom all received the rule and method of living in the right way, was made bishop, the chief observer and the supreme protector. He was order to all, he was dedication, was benediction, was absolution, and was correction; to the readers he was learning, to the poor he was life, to the orphans nourishment, to the widow support, to the country a head, to the monks a rule, to the secular a way, to all men he was all things. How many companies of monks he planted, with what usefulness did he profit all, with how much glory of miracles did he shine! And the bishops all gave to Saint David, power, and monarchy, and supreme authority; and all agreed that it should be lawful for him to grant his refuge to every ravisher, and murderer, and sinner, and to every wicked person fleeing from place to place, before every saint, and kings, and men in every kingdom, in all the island of Britain, and in every country where was a field consecrated to Saint David. And no kings, nor nobles, nor governors, and neither bishops, princes, nor saints dared to grant privilege before Saint David; for his privilege precedes that of every man, and no one is before him; because he is head, and governor, and prince over all the Britons. And all the saints ordained that every one should be excommunicated and cursed, who observed not that decree, namely the refuge of Saint David. And so he lived to a great age, the head of all the British nation, and the honour of the country, it being related that his old age completed the bounds of one hundred and forty seven years.

When the day for distributing holy rewards to the meritorious approached, on the eighth of the calends of March, as the brethren were celebrating the morning hours, an angel spoke to him, saying with a clear voice, "The day that has long been desired, is now accounted very near." The holy bishop knowing the friendly voice, said to him with a joyful mind, "Now, Lord, dismiss thy servant in peace." And the brethren receiving only the sounds into their ears, had not heard, nor understood the meaning of the words; for on their being spoken, they were terrified and fell to the earth. Then the whole city was filled with the music of angels, and sweet smelling fragrance. And the saint himself speaking in a loud voice, and with a mind upward in heaven, said, "Lord Jesus, receive my spirit." Again the angel said with an audible voice, the brethren understanding him, "Prepare thyself, and get ready on the calends of March, for our Lord Jesus Christ, accompanied by a great host of angels will come to meet thee." These words being heard, the brethren with deep sobbing made great lamentation; much sorrow arose; the city abounded in weeping and said, "Saint David our Bishop, take away our sorrow." And he pacifying them with kind consolations, and comforting them, said, "Brethren, be constant, the yoke you have unanimously taken, bear until the end, and whatsoever you have seen and heard, keep and fulfil. And from that hour to the day of his death, he remained in the church preaching to all. AMEN.

Therefore the information was carried most swiftly, in one day throughout all Britain and Ireland, by an angel saying, "Know ye that next week, the greatly respected Saint David will remove from this world to the Lord." Then came a concourse of saints from on all sides, like bees on the approach of a storm, and hastened to visit quickly the holy father. The city abounded with tears, the bewailing resounded to the stars; young men lamented him as their father, and old men as their son; and on the intervening Sunday, a great multitude heard him preach a most

excellent sermon: he consecrated the Lord's body with undefiled hands, and having partaken of the body and blood of the Lord, he was seized with sickness, and became unwell. Having finished the office and blessed the people, he addressed them all, saying, "My brethren, persevere in those things, which ye have learned of me, and have seen with me; on Tuesday, the calends of March, I shall enter the way of the fathers; fare ye well in the Lord, and I shall go away; we shall not see each other any more in this world."

Then the voice of all the faithful was uttered in mourning, and lamentation, saying, "O we wish that the earth would swallow us, that the fire would consume us, that the sea would hide us. O we wish that by some sudden irruption death would seize us; we wish that the mountains would rush violently upon us," and they almost all gave themselves up to death. From the Sunday night to the Wednesday after his decease, all who came, remained weeping, fasting, and watching. When the Tuesday arrived, the city was filled at the time of cock-crowing with angelic choirs singing heavenly songs, and full of the sweetest fragrance. In the morning the clergy having sung psalms and hymns, the Lord Jesus condescended to bestow his presence for the consolation of the father, as he had promised by the angel. When he saw him, he fully rejoiced in spirit, and said, "Take me with thee." On these words, Christ being present, he gave up his life to God; and the angelic host accompanying, he went to the heavenly country.

O who could then endure the weeping of the saints, the deep sighing of the hermits, the wailing of the priests, and the moaning of the disciples, saying, "By whom shall we be taught, the lamentation of strangers, saying, By whom shall we be assisted, the despairing of kings, saying, By whom shall we be ordained, corrected, appointed; who is so very mild a father as was David, who will intercede for us to the Lord?" The lamentation of the people, the wailing of the poor, the crying of the sick, the clamour of the monks, the

tears of the virgins, of married people, of penitents, of young men, of young women, of boys, of girls, and of infants sucking the breast. Why should I delay? the voice of the mourners was but one, for kings mourned him as a judge, the older people mourned him as a brother, the younger honoured him as a father, indeed all revered him as God. His body carried in the arms of the holy brethren, attended by a numerous company, was honourably committed to the earth, and buried in his own city. But his soul without any mark of decaying age, is crowned for ever and ever. May he whose solemnity we devoutly celebrate on the earth, by his holy intercessions join us to the angelic citizens, through the means of God, and our Lord Jesus Christ, to whom be honour and glory throughout infinite ages. AMEN.

These and many other things Saint David effected while his soul occupied its corruptible and troublesome habitation, but of many, we have related only a few in feeble language to quench the thirst of the ardent. As no one can in a narrow space exhaust to dryness a river flowing from a perpetual fountain, so no one can commit to writing all his miracles, his most devout performance of the virtues, and his observance of the commandments, although he should be furnished with an iron pen. But these few out of many, as we have said, we have collected for the example of all, and the glory of the father, that have been found scattered in the most ancient writings of the country, and principally of his own city,; which although corroded by the constant devouring of moths, and a long series of years, have escaped; and what still remains written with the old style of the ancients, I have gathered together that they should not be lost, sucking most subtilly as with the mouth of a bee, from a flowery garden of thick herbs, for the glory of the father, and the benefit of others. For respecting the burdens of the flesh, which at intervals of time are put aside, and the contemplating of the Deity face to face, he only acts and works the more truly, as by the report of many persons, he

adheres the more closely to God, and may acknowledge it if he would. And with respect to myself, who am named Rice-marchus, who having, although rash, furnished my limited capacity with these things; may they whoever shall read them with a devout mind, afford assistance by their prayers, that as the clemency of the father, like that of the spring, has granted a little flower of intelligence in the summer heat of the flesh, they may at length bring me, the vapours of concupiscence being dried up before the end of my course, by good works, to have the benefit of a good harvest. So that when the reapers having separated the tares of the enemy, shall fill the barns of the heavenly country with the most valuable sheaves, they may place me as a little sheaf of the latest harvest in the hall of the heavenly gate, to behold God for ever, who is over all God blessed for ever and ever.

OF THE GENEALOGY OF SAINT DAVID.

Here beginneth the Genealogy of Saint David, by the grace of God, and predestination Archbishop of all Britain. David was the son of Sandde, Sandde was the son of Ceredig, Ceredig was the son of Cunedda, Cunedda was the son of Edern, Edern was the son of Padarn, Padarn was the son Peisrudd, Peisrudd the son of Docil, Docil the son of Gwrddil, Gwrddil the son of Dwfn, Dwfn the son of Gworddwfn, Gworddwfn the son of Amguoil, Amguoil the son of Emwerydd, Emwerydd the son of Omid, Omid the son of Perum, Perum the son of Dwfn, Dwfn the son of Owain, Owain the son of Afallach, Afallach the son of Euguen, Euguen the son of Erddolen, Erddolen the son of Euguen, Euguen the son of the sister of Mary. **HERE ENDETH THE LIFE OF SAINT DAVID, BISHOP AND CONFESSOR.**

THE MASS RESPECTING THE SAME PERSON.

O God, who didst foretel thy blessed confessor and pontiff David, by an angel to Patrick, and prophesying of

him thirty years before he was born, whose memory we celebrate, we pray that by his intercession we may arrive at eternal joys for ever and ever.

O almighty God, being appeased, accept the sacrifice of praise, and the prayers of devotion which we offer to thee in honour of thy blessed confessor and pontiff, that what our merit will not obtain, thy clemency and his frequent intercession for us, may effect.

AFTER THE COMMUNION.

O Lord, being filled with the partaking of the sacrament, we pray that by the merits of thy confessor and pontiff Saint David, whose glorious festival we celebrate, we may be sensible of the patronage of thy ineffable mercy.

VII.

Life of Saint Gwynllyw.¹

HERE BEGINNETH THE LIFE OF SAINT GWYNLLYW, KING AND
CONFESSOR, IIII. CALEND OF APRIL.

1. OF THE DIVISION OF THE INHERITANCE.

Glywys,² a most noble king of the Southern Britons, be-
gat his son and successor, the eminent Gwynllyw,
from which word, the country was for some time named

¹ Called Gwynllyw Filwr. He was the son of Glywys ap Tegid ap Cadell, and chief-
tain of Gwynllwg or Wentlwg, in Monmouthshire. He married Gwladys, a grand-daugh-
ter of Brychan, prince of Brecknock, and was the father of a very large family of child-
ren, many of whom resigned their temporal possessions and embraced a life of religion.
He was originally a governor, but in course of time he surrendered his dominions to his
son Cattwg, and built a church where he passed the remainder of his life in great abstin-
ence and devotion. The church alluded to, is supposed to be that of Newport, Mon-
mouthshire, situated in the hundred of Gwentlwg, and dedicated to him under the
name of St. Woolos. He lived in the latter portion of the sixth century, and his festival
is held on the twenty ninth day of March. Rees's Welsh Saints, p. 170.

² Glywys, the father of Gwynllyw, was the chieftain of a district called from him Gle-
wissig, which in this legend seems to be identified with Glamorgan, which in its most
extensive sense, included Gwent. Mr. Price in the Hanes Cymru, gives it as his opinion
that Glewissig was the ancient name of Morganwg. I am inclined to think it comprised
parts of both the present counties of Glamorgan and Monmouth, but not the whole of
either, otherwise where are we to find place for the Brenhinoedd of Gwent-is-coed,
Gwent-uwch-coed, and many others who were contemporary with Gwynllyw, but not of
his family. (See the Iolo MSS. quoted in the notes of the life of St. Cadoc.) Of What-
ever the district consisted, it is stated here and in the life of St. Cadoc, to have been di-
vided between the sons of Glywys at his death. This and the prior instance of the division
of their father's territory among the sons of Cunedda, shows that when Rodri Mawr parti-
tioned his dominions between his sons, he only followed an established usage, and did
not originate the custom of Gavel kind as has been supposed. The names of the brothers
of Gwynllyw as given in the life of St. Cadoc, are open to the suspicion of having been in-
vented by the writer, to account for certain local names, and the only one of whom
I have found any mention elsewhere, Meirchiawn, is altogether omitted. This regulus is
mentioned in the Liber Landavensis, p. 320, and it would appear that he was the chief-
tain of Gower, in Glamorganshire, and I suppose was the Meirchiawn Gŵl, who patron-
ized Saint Illtyd, which will fix the era of that personage, which like most others has
hitherto been very uncertain, and apparently considerably ante-dated by Welsh authors.
—W.

Gwynllywawc. This son, when a boy, flourished as a blossom, and when a youth, as a large flower in a flower garden; the flowers flourished, the laws increased as fruits from flowers; his youthful years were spent in regal warfare. He was eminently descended in both lines, for that of his celebrated mother was very noble, for such as was the family race of his father, was that of his mother, nor was it strange that he should shine more brilliantly than golden metal, when such was his descent on both sides. After the decease of his very eminent father, each of the sons endeavoured to bear rule; the inheritance was divided among the brethren in seven portions, constituting districts; he, an appropriate divider in the company of his brethren, had no share, but was a partaker by hereditary right. Being the eldest, he might take to the whole, but he would not oppress his brethren; not an oppressor but a nourisher he elevated those descended from the same stock. All his brothers obeyed his government, and he the prince and governor was worthy to bear rule. He reigned over the seven districts of Glamorgan on account of himself and his brothers; all the inhabitants were obedient to the laws, no one then dared to injure another. If any one committed an injury, he would suffer judgment; for bribery, he would justly lose his patrimony. Peace being confirmed, there were no contentions in his time, he was a pacific king, and a liberal governor in his court; the royal court is situated in the highest place, surrounded with woods, and adorned with a promontory, and is a difficult place on an elevated situation, but he was higher who sat on the throne of its Hall. He was a very celebrated triumpher in war, but after triumph was pacific; he a victor was never conquered; his countrymen gloried in such a lord, they frequently returned bounteously enriched on the annual anniversaries. His family was so numerous as not to be fixed at a certain number, and could not be lodged in the halls and houses, but tents were usually fixed in the fields for placing them.

2. OF THE BETROTHING OF HIS WIFE.¹

When by the common advice of the inhabitants he was desirous to get married, he sent ambassadors to Brychan, king of Brycheiniog; for he had heard of the gentleness, and beauty of his daughter Gwladys. She being requested as a bride and promised, was given that he might enjoy legal nuptials. After marriage, the bride conceived, and after conception she happily brought forth a son, Cadoc. The stages of the good disposition of the person born, greatly improved; such as was the first, such was the last, and the best was not unlike. The sanctity of the very holy man was brilliant, he was supereminent in miracles above all his contemporaries. He endeavoured to admonish his parents, that they should set aside transitory things; and being admonished by the words of their son, they proposed to despise all perishable matters. He frequently told them, "Such things as ye possess will not endure, seek those which will continue for ever; that their kingdom would pass away as blasts of wind, and would not return to remain, but would depart with sorrow. Rejoice, glorying in heavenly glory; if ye will endeavour to deserve it, your crimes shall be washed away. The delights of this world disturb you, but as they increase, they vanish daily. Remember with terror that the last day is coming; the whole world being on fire, will burn, and be consumed. Who will not dread the heat of purgatory; what is dreadful, and terrible to mankind approaches. Yea avoid, and shun burnings; those dangers are to be shunned, and avoided." After such exhortations from their son, they were divinely inspired, and were more desirous to serve God, than to govern after the manner of men.

¹ This account of his marriage is very different from that given in the life of his son. Here he obtains his wife in an every-day common place sort of way, there, much more characteristically, he is said to have carried her off by force like a brave fellow.—W.

3. OF AN ANGELIC VISION.

On a certain night, while they slept in a chamber, an angelic voice addressed them sleeping, "The heavenly king, and governor of earthly things, has sent me here that I might convert you, worldly persons, to heavenly service; he invokes, and invites you as a father doth a son, he has chosen you, and has redeemed you by suffering on the cross, he wills not that those persons who are redeemed by the passion of our Lord, should be damned, but have the joys which he promised. Now proceeding follow his steps; may you trace, may you hold the things that are found. This finding out raises the finders to arduous undertakings; he does not promise but that they should ascend, and leave devious things. This way is not the true way to pass over, but an oblique one, this deludes, this thrusts to hell: I will shew you the right path, in which you may proceed, concerning which you have found an inheritance: the inheritance lost by our first parent will be restored, it may be filled by a lost person. Henceforward there will be no perdition; already redemption has assisted, and raised you; and being raised, lift up your minds that ye be not condemned for perishable things. They love the oppressing of souls, who were cast down with Lucifer; let the most cruel invaders be expelled, whose will ye can never satisfy; being victors, avoid those persons with triumph, and therefore be triumphant when ye rise on the morrow. So I command; leave the secular things which ye possess."

4. OF THE SITUATION OF THE MANSION POINTED OUT TO GWYNLLYW BY THE ANGEL.

"About the banks of the river is a certain mountain, where a white ox is seen; one black spot on its high forehead beneath its horns is a good mark, whereby it may be distinguished by those who meet it. The land which thou wilt possess is now uncultivated, it will be tilled by oxen

it will be called thy territory for the reasons that have been adduced." Awaking in the morning, he recalled the dream to his memory, and related minutely to his attendants what he had seen; these particulars having been heard, and all mournfully grieving, he departed from the royal palace, and having resigned the government, he committed to his son Cadoc the charge of governing. Going from thence, he travelled until he came to the mount predicted by the angel, where it was appointed for him to reside. A white ox, with a black spot high on its forehead, as predicted by the angel, met him coming to the place; he therefore gave the name Dutelich to the territory, from the blackness of the forehead of the ox which met him. As the name was thus given by him, so it was continued by his successors, and the place is still called by the same word.¹ The holy Gwynllyw having seen the ox, rejoiced, and was confirmed that the heavenly messenger had predicted true things; his mind was strengthened, he loved God, whom he ought to love; he held cheap this transitory world, which more injures than profits. Therefore he said:—

5. OF THE TOKEN OF THE OX.

"This agricultural ox designates that the country is to be cultivated, performing agriculture it gives signs to those who cultivate the lands. Sea coasts with fields, and a wood with high groves are seen far and wide; there is no prospect in the world such as is in the space where I am now to dwell; a fruitful place, and inhabiting it, I shall therefore be the more happy." Having said these words, by the divine appointment and the concession of Dubricius, bishop of Llandaff, he there remained, and built an habitation, and consequently marked out a burying place, in the middle whereof he built a church with boards and rods, which he diligently visited with frequent prayers.

¹ The locality here indicated is certainly St. Wollos.—W.

6. OF THE PENANCE of St. GWYNLLYW, AND GWGLADYS HIS WIFE.

Gwladys his most noble wife, and a most chaste woman, being in the same manner devoted to the catholic religion, would remain near the habitation of the holy Gwynllyw, not farther off than one furlong. And departing to the Lord, and proceeding she came to the bank of the river Ebod;¹ where she dwelt, and erected buildings which most were necessary for both God and man. They both lived religiously, and abstemiously, and fasted on all the times appointed for the purpose. The following penance was enjoined on them, first, that they should wear a hair-cloth, and partake of barley bread, and ashes with water mixed therewith a third part in quantity, every ninth hour, and the fountain sedge was to be for sweet pot herbs, but they were most sweet because they led to rewards. The countenance of both of them became pale, as if they suffered from illness; it was not weakness, for health strengthened them inwardly; they were accustomed to restrain the desires of the body by washing themselves in the coldest water; and they did not more seldom wash themselves in the frosty season

¹ The habitation of Gwladys it is not easy to identify: in the Life of Saint Cadoc she is said to have erected her church at Pencarn, which is about three miles from St Wollos, and a mile and a half from the nearest point on the river Ebbw, and the nearest approach of the river to St. Wollos, is upwards of a mile. The distance mentioned must be incorrect. The nearest church on the Ebbw is at Bassaleg, rather more than two miles from St. Wollos. It is possible that the lady may have been the founder of two churches, one here and another at Pencarn. The parentage of this devout lady, as here given, is attended with some difficulty, as her father is said to have died in 450. Mr. Rees suggests that she was probably a grand-daughter, but even this would scarcely bring her low down enough, she must have been at least third in descent from Brychan, if descended from him at all. The idea that one individual was the father of some fifty children, unless in a country where polygamy was allowed, is so superlatively absurd that it does seem extraordinary that the possibility of there having been more persons than that one bearing the same name never seems to have occurred to the collectors of Achau Saint. Three Brychans are distinctly recognizable, and there may have been more. The first in date was the Breconshire prince, said to have died about 450. A second seems to have been a Gwen-tian chieftain, and appears to have flourished about Anno Domini 500, and a third in the same country lived about a century and a half later; dividing the family among the three we arrive at something like a rational number of children for each; which however may be still further reduced by the very probable supposition, that grand-children have been mistaken for children, and some of them having been reckoned twice over under different names. For we see in the legend of Cadoc, that he was baptized Cathmail, and therefore had two names, which, as no remark is made upon it, was we may suppose not uncommon.—W.

of winter than in the heat of summer; they rose from their beds in the middle of the night, and after a bath returned to the coldest apartment, put on their clothes, and visited the church, praying and kneeling before the altars until it was day. Thus they led an heremital life, enjoying the fruits of their own labour, and taking nothing which belonged to another.

7. OF THE ADMONITION OF ST. GWYNLLYW.

Holy Cadoc, abbot of Nancarban, holding both the government and the abbacy of the Nancarban valley, frequently visited his parents, whom he comforted and admonished with divine sayings, that they might not be discouraged in their undertakings, often uttering in their hearing the gospel precept, "The crown is promised not to those who begin good things, but to them who persevere in what is good." Also he said very often, "Persevere as ye have begun, that ye may be crowned when ye are about to have a crown; be therefore crowned; do not ye see that the day of this world is passing away, and that the powerful men are discouraged as if they never had been comforted. What is secular power with regard to future blessedness but the greatest delusion; they are deluded who love such things; they live to-day, not being about to live on the morrow. What unhappiness, and how great their misery if they lose heavenly things in darkness. Future inhabitants of heaven, ye will not lose the joys of the heavenly country, and being just ye will be on the right side. Ye may recollect mention of the saying of the Supreme Judge, who will deliver the sentence on those who are judged, 'Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world, &c.'"

8. OF THE RENEWAL OF THE BLESSED GWYNLLYW, AND GWLADYS HIS WIFE.

Mentioning these and such like things, he would not that they should be such near neighbours to each other,

lest carnal concupiscence should, through the persuasion of the unseen enemy, pervert their minds from inviolable chastity. Therefore he exhorted his mother to leave the first place of her residence, and admonished by the advice of her son, she departed, leaving there to serve God, seven nuns, consisting of virgins and chaste persons. Then he went to a mountainous desert, distant about seven furlongs from the first place, where he chose a place for his habitation; and having marked out a burial place, built a church in honour of the holy Mary. There he saw none besides his attendants, and the brute animals; he fasted, he prayed, because no adversity opposed. The things that were necessary were sent to him. Mention of this evangelical precept was not wanting to him from his son, who had a holy mind, which thus appears, "Honour thy father, and thy mother, that thy days may be long on the earth." He took greater care of his parents at all times than of himself, he rejoiced on the increase of religion in both, and was more pleased than with his own works. Their principal works shone beyond the bounds of Brittany, and were every where spoken of; and when liberated from the burden of the flesh they deserved to be placed in heavenly glory.

9. OF THE BREAKING OUT OF A SPRING OF WATER AT THE PRAYER
OF SAINT GWYNLLYW.

The venerable Saint Gwynllyw complained on a certain day of the dryness of the mountain land, where he inhabited; namely because it wanted spring water; and the most high auditor heard his complaints, and prayers. In the mean time, while he sat in a field on a certain day, he was very thirsty, and desirous to quench his thirst, he pierced the dry ground with the point of his staff. After this was done, he saw a most clear fountain flowing in the place, which now remains, and will remain without intermission. From whence it had a name, and was called Gwynllyw's Well, which God granted on the prayer of the holy man.

10. HOW SAINT DUBRICIUS, BISHOP, AND CADOC VISITED GWYNLLYW
IN HIS LAST ILLNESS. AND OF HIS DECEASE.

When the most holy Gwynllyw began to be sick, and the end of his life approached, he sent for his son Cadoc, and for Dubricius, bishop of Llandaff. And they came to the sick person, and gave him penance, exhorting and comforting him with salutary doctrine. After this was given, the bishop pronounced absolution and apostolical benediction. These things having been done reverentially, according to order, the soul of the blessed Gwynllyw departed from the corporeal chamber where it remained, shining with angelic brightness, on the fourth of the Calends of April, and was accompanied through the skies, that he might remain in eternal rest. Afterwards his body was buried in the pavement of the church, where angelic visitation is frequently seen, and persons sick of divers disorders are cured of every complaint.

11. OF A CERTAIN COMPOSER OF VERSES ON THE DEEDS OF ST. GWYNLLYW.

A certain British poet versifying in the British language, composed verses respecting his nation; and writing laudable things, in the British tongue, respecting the life of the most holy Gwynllyw, and the miracles which God, from his love to him, enabled him to perform, the verses were not as yet completed by the composer, for the fourth part of the composition was wanting; and he sought matter for proceeding therewith, but had not the power of genius to compose readily. In the mean time a very great overflowing of the sea with raging violence covered the plains, and overwhelmed all the inhabitants and the buildings; horses with oxen, and oxen with horses were swimming, in the water; mothers held their children in their hands, the waves seized them, and they could not proceed further. How great was the distress, and misery; those who were then living became dead carcases; no living person came to the wood.

between the church of the holy Gwynllyw, and the Severn, but the aforesaid composer, through the favour of the most holy Gwynllyw; for when he saw the very great flood approaching, he remained between the sea coasts and the Severn, and dreading to be overwhelmed, began to compose the fourth part of his verses. When he commenced, the country was covered with waves; afterwards he got on a higher beam, and the swelling wave again followed him the third time on the roof of the house, but he ceased not to describe his laudable acts. These things having taken place, the British poet escaped, and propping the house, he secured it, but the other houses were overwhelmed and demolished by the waves.

12. OF THE REVENGE ON THE PIRATES WHO ROBBED THE CHURCH OF SAINT GWYNLLYW.

Griffith, king of North Wales, being driven by war from all the borders of Britain, and greatly dreading the plots which his enemies would lay against him, and William the old king of the English having conquered and subdued them then reigning, hastily sailed to the Orcades islands, to avoid his cruel victorious enemies, being desirous to be safe and enjoy protection. There remaining he would rather commit robbery, than erect buildings; and preparing to inflict revenge for his banishment, he excited many of the islanders to commit piracy to procure deadly gain, and effect invasion. Being craftily gathered together, and incited, and twenty-four large ships being filled from the collected invaders, they sailed under the command of Griffith on the Irish sea, and after a long and dangerous voyage came to the Severn sea, which washes the banks of Glamorgan; then sailing along the sea, they very greedily went for plunder to the mouth of the river Usk, and cast anchor. The fleet being secured, they take their hatchets, and armed with lances hostilely invade the fields and woods. From these invasions they collect much prey; the inhabi-

tants who were cautious escaped through watching, but the incautious were taken to the fleet by their impious hands. The very wicked pirates observing that the church of Saint Gwynllyw was locked, and thinking that valuable articles were therein for safety and protection, broke the lock, and after breaking it entered. And whatsoever was found valuable and useful they took away, and after the sacrilegious robbery left the plundered church.

Then they returned burdened to the ships, heavier with crimes than with great burdens. The weight of the wickedness appeared very great gain to those who carried away the plunder, and sweet and agreeable to the gainers, but was about to be bitter, yea most bitter to the transgressors. Having loosed the anchors, and hoisted up the sails, they rejoicing, went to the Island of Barry. There neither joys nor comforts were received, but the most grievous sorrow after the robbery. When they began to raise the sails, and return to the Orcades islands and Ireland, they saw a terrible man riding by day and night and pursuing them in every part; that terrible horseman was the holy Gwynllyw, who was sent from heaven to oppose the sacrilegious persons. The ships had their sails raised, but those sails could not resist the raging violence of the winds, as much as by rowing they would gain of the course, so much would the current force them contrariwise, and the naval instruments were shattered. The trembling sailors said, "Wickedness here appears, we oppose things that are adverse, and the contention of the unjust does not prevail." Some of the ships were broken on the rocks, and every one which was saved therefrom by human exertions rushed against each other. Before they came to the wished-for shore, the whole fleet, except two ships, was overwhelmed, their circumstances deserving it. Those two escaped, and were able to avoid the danger; because king Griffith owned them, and was present, and would not destroy, nor yet be a partaker of the robbery; neither did he enter the church, but with his companions waited on the shore the

coming of the pirates. After some time he made peace with William king of England, and related the miracles which he had manifestly seen performed for the sanctity of the most holy Gwynllyw.

13. OF THE ANCHOR PLACED IN THE CHURCH AND NOT SEEN, AND OF BLOODY CHEESES.

In the time of Griffith, the valiant king of all Wales, Edward being king of England, merchants frequently came from England, and exchanged merchandize in the harbour at the mouth of the river Usk. After the business was accomplished, they paid toll; for if they did not pay the accustomed tribute, they were not to have any more leave to come, and traffic in the harbour. It happened that at one turn they would not pay; this having been heard, Rigit son of Imor, and grandson of king Griffith, went to the harbour in a rage, and full of indignation ordered the debt to be paid, but they, although commanded, would not pay it. Afterwards for the disgrace of the Englishmen, and in derision of their kingdom, he cut the rope of the anchor, and caused the loose anchor to be carried to the church of Saint Gwynllyw. The sailors returning to the merchants related to Earl Harold the disgrace and derision wherewith they were treated. The malevolent Earl being moved with great anger, and desirous to revenge, collected an army; which being gathered together, he rushed upon Glamorgan, being hostilely disposed to burn and lay waste all the country; this commotion having been heard, the inhabitants brought their goods to the refuge of the saints. These being taken, they fled and hid themselves in the woods; afterwards an army came, and burnt and ravaged, sparing no one, but taking away whatsoever it found. In the mean time, the lock being broken, some of the robbers entered the church of the venerable Gwynllyw, which was full of garments, provisions, and many valuable things; these being seen, like most greedy wolves, they stole every thing they saw in the church. The anchor aforesaid, which was

the cause of the robbery and plundering, was however not seen by any one, but was notwithstanding in an inner corner of the church. The cheeses were divided by the robbers : when cut, they appeared bloody in the inside, the whole army was amazed, and with ready hands restored every thing that they had stolen. Besides, Earl Harold being pricked among the first, with painful compunction, offered on the altar in behalf of his soldiers; then he returned, and dreading greater punishment, promised that he would never violate the refuge of the venerable temple ; soon after, in the following month, for that wickedness and other crimes, he was conquered in the battle of Hastings by king William, and slain.

14. OF THE SUPPLICATION TO THOSE WHO WERE ABOUT TO VIOLATE THE CHURCH OF SAINT GWYNLLYW AND THE TAKING AWAY OF THE SACRED VESTMENTS.

Ednowein from North Wales, a very intimate friend of Caradoc king of Glamorgan, being excited by the persuasion of the devil, one night broke the lock, and got into the church of holy Gwynllyw, and after his wicked entrance, to his loss, not to his gain, stole the cup and the ecclesiastical vestments. From thence he returned with his dishonest burden, and travelled back his very wicked journey ; and in the way he saw the sea flowing towards him, and higher than his head, so much that at length he turned from beholding what was taking place with respect to the sea, until he came to the threshold of the violated church. Being silly, he went in, and before the altar dressed himself in the sacred vestments, and the robes fastened round him as iron chains. In the morning when the priest entered the church with a lighted candle, he saw an unseemly form dressed in a manner that ought not to be ; seeing this, he trembled very much, and signing himself with the mark of the cross, he comforted his trembling breast ; being affected with fear, he went back to the door, and from thence with a loud voice, called the clergy. When the clergy came, and were

surprized at such loud calling, he was questioned, and he related the following circumstance, saying, "There is a certain unknown person in the church, not dressed in lay clothing, but with a sacred vestment, I know not how it happens, and whether he is there with a benevolent mind, or remains for some bad purpose." Having heard these things, a clergyman went in, and saw the same silly person, and he forthwith laid hold on him when seen, and took him, confessing his fault, to be judged in the court of king Caradoc. Some there adjudged him to be deprived of his eyes, others recommended both his hands to be cut off; but Herwald bishop of Llandaff, who was there assisting, would not allow such a thing to be done, for God the true judge had done rightly, that he should have just judgment; and heavenly judgment was given to the sacrilegious person, for the transgressor was rendered dull, without common sense. This having been said, the malefactor, agreeable to the judgment of the bishop, was released from the royal prison, and ended his miserable life in idiocy, because he had violated the privileges of the church and of the saint.

15. OF THE ANGER OF KING WILLIAM TOWARDS CARADOC
THE SUBREGULUS.

The legitimate knights born in Normandy, were reported to have formed a plot against William the old king of England, after he had gained a victory over the English in the first contest; this having been discovered, the king would take and imprison them, and being taken they should either confess the execrable crime, or altogether deny it. These things being resolved on by the king, they recalled to remembrance their very great crime, and unwilling to wait to be taken, fled to Caradoc king of Glamorgan; he received them honourably, and promised that he would never by the command of the king injure them, although he should lose all which he held of the king. The king hearing that these plotters had for the crime laid to their charge, fled, and gone to Caradoc the regulus, and that he

had unjustly made such an engagement as aforesaid against his lord, sent ambassadors, commanding Caradoc either to return the prisoners or expel them from his dominion, for so would he govern in his inheritance. But Caradoc being a benevolent man, more dreading and avoiding infamy than the king his lord, would neither take nor expel them from his dominion, but keep and honour them as his own son. These things being related by the ambassadors to king William, who being enraged, and angry, and excited with indignation, sent his son William Rufus, a brave young man and warlike, with immense force, and armed soldiers to Glamorgan, which was laid waste, and burnt, and deprived of money. The army being therefore fatigued on their return, rested a certain night in fixed tents, about the church of the most blessed Gwynllyw, the town being empty of men, who had fled to the woods for safety from their enemies. The houses were full of divers kinds of corn, whence they fared abundantly; but the reverse was in the horse pastures; for there was not there any pasture, but odious famine, no horse would taste the oats; and almighty God would not open the closed houses. Holy Gwynllyw prayed, whom the Deity heard. This miracle having been seen, William Consul among the first, offered valuable gifts to God and the church, asking mercy and pardon for demolishing the houses. The whole army subsequently kneeled before the altar, offering with penitence and fear, and promising that they would not any more violate the land of Saint Gwynllyw, and that such things as they had before done, they would never do again. Then with reverential fear, they returned to England, and related in magnificent terms the noble intercession of Saint Gwynllyw.

16. HOW BY THE ASSISTANCE OF SAINT GWYNLLYW, A DEAN, WITHOUT HIS KNOWLEDGE, PASSED THROUGH AN UNPASSABLE RIVER.

A certain layman, having laid a claim unjustly to a portion of land which a clergyman of the most blessed Gwynllyw held of right, and for which, claims very often made,

they appointed a day for pleading respecting the claimed land, that through means of judgment, discord might be done away. In the mean time the Dean of the church visited the court of Lisacors in lower Gwent, to partake of a royal banquet, such being the custom at that time throughout the country. On the last day of the feast, before the said day of pleading towards night he brought the pleas of the following day to his mind, and he grieved much, fearing that he should lose the claimed land through his delay, and which would surely be lost if he did not come on the appointed day. Therefore he kept on his way by riding in a dark night, opposed by rain and storms, and invoking the sanctity of Saint Gwynllyw whilst he passed through the dangerous river, which was unpassable for human beings and horses' feet, except with swimming, without knowing that he had by divine assistance passed it, until he came to the brink. Then wondering, he praised the divine power, for he knew a very great stone which was near to the public road and immoveable. Early in the morning, after the celebration of divine service, the Dean attended on the appointed day, and by the judicial sentence, obtained the claimed land from the layman, which afterwards belonged, and of right ought to belong to the church of Saint Gwynllyw.

VIII.

Life of St. Illtyd.¹

HERE BEGINS THE LIFE OF ST. ILLTYD.

1. OF THE MARRIAGE OF HIS PARENTS AND THE NATIVITY OF THE CHILD.²

Petabia, a rich and victorious province, powerful in arms, than which no one was more eminent in warlike reputation, derived its origin from its British mother. Being instructed by the mother, the daughter was always victorious; the British princes were full of vigour, and their leaders were noble, but the most noble inheritors of the land were formerly disinherited, and they lost their property, as if they were foreigners. Of these, Bicanus, a very celebrated soldier, and illustrious in race, and military

¹ From the Cott. MSS. in the British Museum, VESPASIAN, A. XIV.

² Saint Illtyd was by birth an Armorican, being the son of Bicanys, by a sister of Emyr Llydaw, whom John of Teignmouth called Riengulida, and was therefore the great nephew of Saint Germanus. The statement that Saint Illtyd was a soldier in the train of king Arthur, and was persuaded by Saint Cadoc to renounce the world, and devote himself to religion, would bring down the appointment to the college at Llanilltyd Fawr, or Lantwit Major, to the year A.D. 520. The name of Saint Illtyd is connected with several churches besides that of Llanilltyd Fawr or Lantwit; he may be considered the founder of Pembre, in Carmarthenshire, Illston and Newcastle in Glamorganshire, and also of Llantrisaint, in the latter county, in conjunction with Saint Tyfodog, and Saint Gwyno. Ecton records Illtyd as the patron saint of Llanhary and Llantryddid, in Glamorganshire; and Llanhilih, Monmouthshire; and Llantwood or Llantwyd in Pembrokeshire. The following chapels are dedicated to him,—Llanilltyd Faerdre under Llantrisaint, and Llantwit subject to Neath, Glamorganshire; Capel Illtyd subject to Dyfynog, Brecknockshire; and Llanilltyd under Llanfachraith, Merionethshire. According to Cressy the commemoration of Saint Illtyd was held February 7, but the year in which he died is uncertain.—Rees's Essay on the Welsh Saints, page 178, 181.

affairs, was eminent. All his kindred proceeded from the chief princes, no one of his predecessors was inferior to him, such as were the first, so was the last. Therefore being eminently descended and exalted from such persons, he ought to rejoice who proceeded from such very noble parents. He distinguished himself, and commanded in regal warfare, and was beloved by the king and queen, for universal fame spoke handsomely of him. A man of such eminent nobility, was desirous to get married, and to be inherited by sons, and he was anxious to fulfil his wishes by marrying Rieinguled, daughter of Anblaud, king of Britain; who was so called by a British word, which in English signifies a Modest Queen. This dignified name was given to her who deserved it, for as yet she was not bound in any respect by legal nuptials. Despising play, she was steady in her mother's chamber, and obeyed her commands. Whatever she said was fit for conversation, because she acted altogether by advice. Being a very good maiden, without reproach, when old enough for marriage, she deserved a husband. The inhabitants did not know any one more worthy of marriage, therefore messengers passed over the Gallic sea, and brought back the maiden; as a precious pearl excelling in beauty, and most gentle, they recommended her to the aforesaid prince to obtain nuptial honour. The ceremony having been lawfully performed, the lawful wife conceived, and after conception, happily brought forth a son. So a fruitful tree produced a most excellent flower. In the catechism of the boy, and after his baptism, the infant was named Illtyd, that is, one safe from every crime; he was blameless in the five stages of life, and was laudable and beloved by all persons. His parents were desirous that he should become learned, and agreeable to their wishes they sent him to be instructed in the seven sciences. After receiving instruction, and obtaining a knowledge of elementary science, he postponed his proceeding in literature and went to war, but without forgetting by any negligence anything that he knew. He had so good a memory

that on once hearing a saying of his master, he perfectly retained it ever after. To him were fully given the five keys, whereby he might wisely communicate knowledge with respect to things unknown. No one was more eloquent throughout Gaul than Illtyd the soldier, in reciting philosophical eloquence.

2. OF HIS VISIT AT THE COURT OF KING ARTHUR AND PAULINUS.

The soldier in the mean time hearing of the magnificence of his cousin, king Arthur, and being desirous to visit the court of so great a conqueror, left what we call the Farther Britain, and by sailing, came to where he saw a very large collection of soldiers. Being honourably and munificently received according to his military wishes, and his desire for receiving rewards being satisfied, he departed, much pleased from the royal court, and undertaking his journey, his very honourable wife Trynihid accompanying he him, came to Paulinus king of Glamorgan. The king seeing him a courtly soldier, and an honourable man, retained him with great delight, loving him more than any of his attendants, and munificently treating him. Therefore he remained there very reverently until he was chosen to preside over the royal household; which he governed without any quarrels, being a pacific governor, and next to his master; the precepts of the gospel were in the breast of the soldier, and he endeavoured to recite them to those who would retain them; and they who heard them recited, were directed to the perfect performance of their actions, and they discharged their duties, perfectly performing them to receive a heavenly reward. Outwardly he was a soldier who wore a military dress, but inwardly he was one of the most intelligent of the natives of Britain. Therefore he was appointed by king Paulinus to be chief over the soldiers, on account of his exquisite eloquence, and incomparable intelligence; no contemporary could be compared with him for mental ability, which was proved, and confirmed by the testimony of learned men.

3. OF THE HOUSEHOLD OF KING PAULINUS, WHOM THE EARTH SWALLOWED, AND OF THE PROMISE CONFIRMED OF TAKING THE CLERICAL HABIT AFTER WARFARE BY THE ADVICE OF SAINT CADOC.¹

It happened on a certain day, when he took his royal household to hunt over the territory of Saint Cadoc, that it rested, and sent a message to the celebrated abbot, with harsh words, requiring that he should send dinner to them, or they would take it by force. The holy Cadoc, although the message appeared to him improper, on account of the harshness of the language, and as if of right to require tribute, yet sent by the household what was sufficient for their dinner. This having been transmitted, the household sat down to dine, but ability for eating was wanting; for on account of their unlawful petition and sacrilegious offence, the earth swallowed up the unjust multitude, which altogether vanished away on account of such great wickedness. But the soldier Illtyd, the military chief, escaped because he would neither consent to the unjust petition, nor was he in the place, where the household were present waiting for the food, but was afar off with a hawk, which he sometimes loosed, and directed after birds. Illtyd beholding this miracle, feared, and after the sight was affected with compunction for his past faults, and he hastened his steps to holy Cadoc, enquiring, and on his knees asking advice of him for correcting his misdeeds. But he, a salutary counsellor, first of all advised him to set aside his secular dress, and afterwards to procure what he proposed, the clerical habit, and to serve the supreme Creator during the whole space of his life, for obtaining eternal retribution. He humbly obeyed the advice that had been given, and promised that he would firmly attend to it in future; then returning to king Paulinus, and having permission, he withdrew himself from secular service: and the king and queen, and all his acquaint-

¹ See Life of Saint Cadoc, page 337.

ance grieving on account of his secession, he at length came to the brink of the river Nadawan,¹ accompanied by his wife and attendants; and being summer time, he constructed a covering of reeds, that it might not rain upon their beds; and while the horses depastured in the meadow, they at night slept, their eyes being heavy.

4. OF THE FIRST COMING OF AN ANGEL TO ADMONISH SAINT ILLTYD.

Before the intelligent man suddenly stood an angel, who advised him with the following admonitions. "Thou wast formerly a celebrated soldier, munificently treated by many kings; but now I command thee that thou serve the King of kings, and that thou dost not any more love transitory things; remember that thy parents recommended clerical study to thee, and that thou didst study, being devoted to divine intercourse, afterwards that thou didst despise what was not despicable and became engaged with the spear and the sword. These arms were not given to thee from an armoury, but the five keys were granted thee under a master; therefore seek again what thou hast left, that thou mightest not be taken, or caught in the snares of the unseen enemy. For the plotter is present, who endeavours to deceive thee, and desires with all his might to condemn thee; he sees thee although thou dost not see him with thy bodily eye. Thou dost not take care to be protected lest he destroy thee; therefore unwary and deceived by the enemy of God and man, thou art in a state of ignorance, for he envies the inhabitants of both heaven and earth, because he has lost his heavenly seat. He more fierce than a lion, and more swift than a bird, the invisible wizard, steals, and takes away what is stolen, and also has regard to what he restores; he punishes the punishable. Drive then away the poison after medicine, after the manner of a physician, that no scar may appear after the healing. Effeminate love also

¹ The river Daw or Dawon, Glamorganshire.

seizes thee, that thou mayest not turn to the Lord. What is carnal love but horror, and the origin of sins; one who loves much gets heated as with the heat of fire; it is a hurtful thing, an odious thing, which draws one to punishment. Let it not burn thee, nor the fierce desire of poison urge thee; thy wife is comely, but chastity is better; who would choose to postpone eternal things for such a thing; for if thou shouldst now see it naked, thou wouldst not love it as heretofore; look at it, and on the sight thereof, esteem it afterwards of less value. What benefit, and what profitable happiness doth arise from such intercourse, he who abstains and forbears from marriage shall be exalted, and placed in the eternal seat. When thou risest on the morrow, quickly betake thyself to a certain woody valley, towards the western side, where thou wilt have a mansion, for such is the will of God; the place is convenient, very fertile, and habitable; for this cause am I come from the supreme Creator on this business, and to mention such things with benevolence; I have related them that this may be performed, and with respect to the performance there should be no delay."

5. OF HIS UNDERTAKING TO PASS A HERMITICAL LIFE IN THE VALLEY OF HODNANT, AND HIS MODE OF LIVING ON THE ANGELIC EXHORTATION.

These words having been said, the angel disappeared; after a short space of time, Illtyd awaking, recalled to his remembrance the discourse of the angel, and also revolved in his mind that precept of our Lord, "He who loves father and mother, brothers and sisters, wife and children, more than me is not worthy of me," &c. Meditating on such things, he ordered his wife to rise, and when rising commanded her to look after the horses, the sun then shining bright, that he might know how they were kept by the guards that night. She departed naked with dishevelled hair, that she might look after them, and fulfil what the angel had ordered to be done; she returned after having seen them, and in her return, the blessed Illtyd saw her

naked body, with her hair spread about her by the blowing of the wind. He grieved when he beheld the female form; he estimated it as of little value, and greatly repented that he had loved such a person; he vowed that he would desert her, and promised that he would fulfil his vow in words as follow. "A woman now of little value, who was formerly beloved, a daughter of sweet luxury, the origin of deadly ruin, she nourishes punishment, therefore should any one love her, the fair form of a woman will now become loathsome."

6. OF HIS FIRST HABITATION IN THE VALE OF HODNANT.

These things having been done, as has been related, the aforesaid woman was desirous to go to bed; Illtyd drove her away so wishing, saying that he would forsake her as the poison of a serpent, and would not live with her again. He reached to her, her clothes, and being given to her, she put them on, and sat down; and although clothed, she said, with a trembling heart, that she was ready to starve, hoping that by that means she might again lie by his side in bed. But he knew that what she said was false; he strengthened his mind with the firmness of virtue; a solitary traveller, whom God accompanied, gained the victory; having relinquished all secular things, he kept on his way until he came to the aforesaid valley, which is called Hodnant, and not without reason, for in English it signifies a Fruitful Valley. About it there were no mountains or steep inequalities, but an open fertile plain; there was a wood, very thick with various trees growing in it, where many wild beasts inhabited; a very pleasing river with its banks flowed therein, and fountains intermixed with a rivulet, were in delightful courses. After he had rested, and looked on all things, the delightful place pleased him, as the angel mentioned above to him in a dream. Here was a grove full of trees, for those who there remained, which was open to the sun; here

was great fertility about the plains; again a course of rivers ran through the middle. I know it to be said that it was the most beautiful of places.

7. OF PENANCE ENJOINED TO HIM, AND THE ACCEPTANCE OF THE CLERICAL HABIT, AND OF HIS MODE OF WATCHING AND FASTING, AND OF THE FIRST BUILDING OF HIS CHURCH.

These things having been seen, and being well-pleasing to him, the servant of God, the most blessed Illtyd, went to Dubricius, the bishop of Llandaff, who had enjoined penance to him for his past misdeeds; he shaved his beard, he cut his hair, he consecrated his crown, and lastly he took the clerical habit, according to the angelic commandment revealed in a dream, and being crowned, he returned to the same place. First of all, he built there an habitation, then the prelate Dubricius fixed the bounds of the burial place, and in the middle thereof, he laid the foundation of an oratory, in honour of the supreme, and undivided Trinity. These things being designed, he erected a church of stone materials and surrounded it with a quadrangular ditch. After these things were done, and accomplished, he watched fasting, he diligently prayed without intermission, and largely bestowed his property among the poor; a most religious hermit, he laboured with his own hands, and trusted not to the labours of others. In the middle of the night, before morning prayers, he washed himself with cold water, thus sustaining, as long as he could, the Lord's command thrice a day. Then he visited the church, and kneeling he sought the omnipotence of the supreme Creator. So great was his religion that he was never seen to be engaged in any business, but in divine service; all his thoughts were in the holy Scriptures, which he fulfilled in his daily works; many scholars and learned persons in the seven arts flocked to him for instruction.

8. OF THE STAG TAMED BY SAINT ILLTYD, AND OF THE MARVELLOUS DINNER OF THE KING ON FISH AND WATER.

When king Meirchion, whose prenomen was Vesanus, on a certain day excited his dogs after a stag, the animal being harassed, fled and ran forwards, and entered the chamber of the holy Illtyd, as if seeking refuge from him, after the manner of men. After entering, it lay tamed at the feet of his admirer, being fatigued and frightened by the dogs. And the barking dogs waited its coming out, but then ceased from barking. The king hearing the last barking, followed, much wondering at the sudden silence of the barking; and when he turned to the wilderness, he saw the tamed dogs and the stag, and that the wild animal had become a tame domestic one; therefore he was very angry with the inhabitant, because he dwelt without his leave in the wilderness, which in his own opinion was fitter for hunting. He began to ask for the stag, but holy Illtyd would not give it up; but granted leave to him to come in if he would accept of it. He was affected with fear, and when he saw the very great piety of the most blessed man, and such great miracles performed for him in his presence, he would not destroy him, with whom he was angry, but rather bestowed upon him his first gift, given from God, which he gratefully accepted. The said stag being tamed by holy Illtyd drew carriages, and timber for building in a carriage. After these things, the aforesaid king whom holy Illtyd had invited to dinner, being hungry, was desirous to dine; being invited, he descended humbly, and instead of being mad as he used to be, he sat down pacified. He sent a servant to a neighbouring pond for the purpose of fishing, who immediately caught with his net, a fat and excellent fish of great weight; which being taken, and cooked, they placed before the king, but he would not taste it, because it appeared to him to be indecently placed before him without bread and salt. But Illtyd not having bread and salt at the time, said, "The

maker of all creatures, and the giver of gifts can effect that if thou tastest what is set before thee, thou wilt have in the untasted fish from me what thou dost wish to have." Those things being asked for, and heard, the king dare not refuse perversely, but eat and had the tastes of divers kinds of meat in that of one sort. Being satisfied, and thirsty, he asked in a jeering manner for wine or mead to be given to him ; but Illtyd wanting them, ordered to be given to him for his drink some water from the fountain ; and offered again those prayers which he had before uttered, that from the watery drink the desire of the person asking might be satisfied. He drank what was brought to him, and was pleased with it, and found in water alone the tastes of the divers liquors of wine and mead.

9. OF THE COMING OF AN ANGEL FOR THE ADMONISHING OF KING MEIRCHION, AND FOR HIS CORRECTION.

After this marvellous drinking, the aforesaid king had a dream, and a heavenly angel came to him when sleeping and admonished him, and rebuking he reproved him saying, "Thou hast been hitherto a mad, and a very wicked, king, and now remainest such ; amend, for so I advise thee, and that thou dost not delay thy amendment ; thou hadst rather that useless wild beasts should dwell here, than worshippers of God who ought to inhabit it. Thou shouldst not forbid, but permit the designed person to remain, and cultivate the place granted to him ; thou shalt be destroyed, and not have a long life, and be without progeny. Grant him therefore leave to remain, for that valley shall be inhabited to the end of time. Who will dare to offend, and expel from his desirable situation the man who is very religious, and lives in a catholic manner ? God has chosen him, and has sent him hither that he may serve him in a hermitical habit ; the Abbot is moreover venerable, magnificent, and exalted, whoever injures him, unless he amends, he will perish for ever. Take care therefore lest thou dost perish, let thy harshness henceforward do no injuries.

Goliath was formerly very strong, yet humble childhood overcame the most valiant, he made use of a spear, and a sword, but David a sling of the smallest value ; the young boy trusting to the highest conqueror, became victorious by confiding to the cast of a sling with his hands. So Illtyd, a most humble servant of God, trusted, that he might convince by humility while he remained here, and that he might have a firm situation ; he did not fight with visible arms, he contended better with invincible virtues. Being a virtuous man, he was not timid in the contest ; armed with justice he drove away his enemies, ; no one in all Britain was more holy than the most blessed present person, because he lived regularly according to the monkish rule. Many persons were called together through his conversation ; it was both a refuge and a support ; as a pillar supporting a standing house. His protection was inviolable with kings, and princes in this kingdom ; kings and princes obeyed his document ; popular subjects adhered to his advice ; peaceful and more gentle than a tame pigeon, he gave light as a most bright candlestick, and as a lamp.”

10. OF THE EXCITING OF THE KING, AND GRANT GIVEN FOR INHABITATION.

These things having been said, and the king corrected by the angel from his wickedness, when he awaked, mentioned such words as the following to those who heard them, “Servant of God, the most blessed Illtyd, I grant to thee that solitude freely, as a high and heavenly retribution ; I have seen a vision useful to us both, an angel’s voice commanding that thou oughtest not by any means to leave this valley. As long as I reign, I shall not offend thee ; thou mayest most freely hold this parish, appoint farmers over all the land, for the soil to be cultivated, and none is more fertile throughout the country ; abundance of corn lands for harvests, and places flowing with honey, and what were fragrant were seen among the flowers ; Italy is fertile, abounding in corn, this is more abundant, and more mode-

rate without its great heat ; too much cold does not destroy the corn, and superfluous heat does not parch the fruits by hastening to ripen them at an unsuitable time, the reapers rejoice being better off than the reapers of Italy. Rejoice ye who live in such land, ye ought to rejoice, so I foretel, for innumerable persons, will rejoice in thy conversation ; a conversation so profitable was not in those parts ; thou wilt preach and direct the wanderers to heavenly doctrines ; magistral care has been granted to thee by the Pontiff ; this I will also grant and confirm to thee by royal concession. This school shall be venerable ; tributaries and all natives shall serve thee ; many will flow from divers places and be instructed in the liberal sciences ; although thou art now unknown, thou wilt become known, and I will make thee known, and thou wilt rejoice." Then the modest holy Illtyd did not more rejoice, but holding himself moderately, he gave thanks to the Almighty God ; and willingly accepting what the king had offered, he besought the divine clemency that it would deign to have mercy to indulgence with respect to the crimes of those who had loved him. After the angel had said those things, and the king was appeased from anger by the angelic correction ; he returned to his court, magnifying and praising the almighty power of the supreme Creator through the miracles which he had seen.

11. OF HIS MODE OF HUSBANDRY, AND THE NUMEROUSNESS
OF HIS FAMILY.

Therefore the venerable abbot Illtyd being disturbed by no one, remained peaceably ; he cultivated, and sowed, he reaped, and lived by his own labour ; he appointed farming workmen for the fields of agriculture ; he multiplied the seeds, they repaid his labours with great profit. He fed the poor ; he clothed the naked, he visited the sick, and those who were in prison. He had a hundred persons in his family, and as many workmen and clergy, and a hun-

dred poor persons daily, his hospitality was most ready, it never being denied to those who needed it. He gave largely whatsoever was put in his hands, not recommending it to be kept by any persons. There was no injurious elevation in his full flowing breast, but rather humility, kindness, and spotless religion. Many scholars flowed to him, of the number of which were these four, namely Samson, Paulinus, Gildas, and David; being learned they studied deeply, and many others like them.

12. OF HIS RECEIVING ECCLESIASTICAL ORDERS, AND ELEVATION TO THE ABBACY.

His property having increased to a suitable competency, and having received the ecclesiastical orders, and also had the monkish order through holiness and favour, the venerable abbot constituted fifty canons, who at suitable times, and on appointed hours should visit the church, having each of them his prebend, namely, his estate, with advantages, which were given by the people for keeping their souls in remembrance. Annual tribute was given to the abbot, and what was granted, he divided by common custom; annual feasts were also prepared for him, and he invited a multitude of the poor to partake of what was provided, amongst whom he constantly ordered it to be distributed, until what had been given was disposed of.

13. OF THE BREAKING OF AN ENBANKMENT, THE RUSHING IN, AND RECEDING OF THE SEA, AND THE RISING OF A FOUNTAIN BY SAINT ILLTYD.

The aforesaid place, consisting of a field surrounded on all sides by plains, with an intermediate grove, pleased the inhabitant, yet the frequent overflowing of the sea, and the approach of the river to his cemetery afflicted him. Therefore being moved by grief and fear, he built, in order to prevent its proceeding farther, and covering the whole valley, a very large embankment of mud mixed with stones, which would keep back the rushing of the waves that used to overflow beyond measure, the river only having room to flow

to the sea. After the work was completed, the force of the waves broke the embankment; he built it a second time, and the waves again broke it; he rebuilt it a third time, but repeating the work did not prevail, and it became ruinous; Saint Illtyd therefore grieved, and said as follows, "I will not live here any longer; I much wished it, but troubled with this marine molestation, it is not in my power; it destroys my buildings, it flows to the oratory, which we built with great labour," He invoked the heavenly protector, and prayed for his assistance, that he might not leave the convenient place which he had chosen.

When he intended to depart on the morrow, on the preceding night, as he slept soundly, an angelic voice spoke to him as follows. "I command thee, and I forbid thee to leave the place which thou art desirous to forsake, for God is not willing that thou shouldst depart from this valley, because thy prayers have been heard by the supreme Auditor, who delivers all who trust in him, and pray to him, and he will deliver thee from this injurious, and troublesome calamity. To-morrow, when thou goest from the oratory, take with thee thy staff, and go quickly to the raging sea, which thou shalt drive back by the divine virtue of thy menacing staff, for it will fly from thee continually, without flowing back to its accustomed places, as a runaway flies from a pursuing enemy." Therefore he went early in the morning to the fluctuating sea, as the angel had commanded him in his sleep; he began to proceed, the sea began to recede, as if it were a sensible animal, and the waves became quiet, and there was a station on the shore. When therefore the shore was dry, he struck it with his staff, and thereupon immediately flowed a very clear fountain, which is also beneficial for curing diseases, and which continues to flow without a falling off; and what is more wonderful, although it is near the sea, the water emitted is pure. These things being done, the very blessed Illtyd, kneeling, prayed to the heavenly Lord, saying, "I request of thee, supreme Creator, and the giver of all good, who dost confirm what

thou givest with increase, that this bank may be the boundary of the sea, and that it may not return to where I have fixed my settled habitation, nor injure, nor disturb; here may it rest, and here may it remain a harbour for ships." It therefore took place, as he had requested, that the marsh became dry land, and was useful for agriculture; and what was not arable, the clergy had plenty of meadow land, and pasture for cattle. Then the chosen servant of God returned and gave thanks to Almighty God; and lived quietly and prosperously, free from disturbance, which through the virtue of God, and the prayer of the most holy Illtyd, was found faultless, and did not any more plague or injure him; and he said the following words respecting the miraculous operation. "Now I can dwell here, I will not go away; I will not, for the sea will not disturb me; the neighbourhood being overcome, it has departed; therefore I was too fearful, at present there is no cause for fear, I will build, as it is a business not to be dreaded."

14. OF THE COMPLAINT OF BIRDS PLUCKING THE CORN WHICH WAS IN THE CARE OF KEEPERS.

In the autumnal season, and the harvest approaching, the birds began to pluck the corn of Saint Illtyd, and to leave the ears almost empty; which being discovered, the Saint grieved for his loss, and ordered his scholars that they should every day, in their turn, watch the corn, by constantly throwing stones with a sling throughout the day. But the disciple Samson, when his turn came, was desirous from good will to observe his master's command, and he kept it as well as he could, but he was not able to keep the corn safe and untouched; he therefore sought divine advice and assistance, whereby he might shut up the multitude of birds, for otherwise he could not defend the corn from those which came from a distance to injure it. He consulted with himself, and inspired with divine counsel, found out what ought to be done, and divine power was given him

to drive the birds from the corn, so as to be without them. They attempted to fly, but with all their endeavours they were not able; the benevolent Samson seeing such things, compelled them to go before him, as tamed animals, of their own accord. Being driven, they came to the door, and the door being opened, they entered the barn, as horses or sheep, those preceding going before those that followed; as sheep or horses they gently proceeded; the birds were well confined, without a net keeping them; and divine power, which holds the stars, tamed them. They sang in lamenting, they fasted by being hungry, they sang mournful songs in the prison which they deserved; there was lamentation in this company for the liberty which was requested; they repented that they had done injury to the corn; Illtyd liberated the flocks that were hurt by being shut up; and they did not injure him any more after the performance of this miracle.¹

15. OF THE ELECTION OF SAMSON TO A BISHOP, AND RISING OF A FOUNTAIN FROM HIS TEARS, AND THE CONVEYANCE OF HIS BODY BY DIVINE DIRECTION.

After this miracle became every where known, messengers came from Brittany to elect Samson, a most noble young man and immaculate in all his life, and when elected to be appointed bishop of Dôl, and also to ask leave from his master Illtyd for him to depart, on account of the confidential clemency which he had towards his countrymen, for the aforesaid church was at that time in want of a bishop. He being asked, and invited would not refuse; and resolved to go with the messengers, but with lamentation and shedding of tears, as he preferred to live subject to the authority of a master, than to enjoy episcopal honour in the height of an ecclesiastical see. Whilst he re-

¹ See Life of Samson. Liber Landavensis, page 291.—Several particulars are here stated which are there omitted.

mained a little while in the upper part of the valley, talking with his instructor about many past things before the separation from his society; and uttering his last words, and having separated, his tears began to flow, until they fell in a stream to the earth; whence a fountain immediately arose, and running, flowed like a river, and was called by the name of the said wonderful Samson. Also on account of the eminent love which he had for his most dear Teacher, he ordered his body to be brought after his death to the monastery of Saint Illtyd, and buried in his common and delightful cemetery. These things being so done, they went to Dubricius, bishop of the church of Llandaff, that he might receive from him the first ecclesiastical orders, and deaconship. And whilst he was ordained, there appeared to Dubricius and the abbot Illtyd, a pigeon whiter than snow, sitting on the head of the young man at his ordination.

Having been ordained, he sailed to Brittany, and was elevated to the episcopal see, according to the catholic mode of appointment. And after the end of his life, his body was placed in a coffin, which moved, and a strong wind raised it, and by divine power carried it in the softest manner to the sea. Then it passed over the waves, as a duck, and arrived like a sailing ship safe and prosperously in the harbour of Illtyd. The Lord performed that which he wished to have done, for he had promised respecting his body, that it should be carried, and buried in that cemetery. Some persons seeing those things, and observing the odorous coffin, informed Saint Illtyd of the wonderful thing they had seen; and he remembering the last words of his beloved Samson respecting his body, wept and prayed, and with sorrow hastened to the harbour of the sea; then the body being received, and honourably conveyed by the clergy, was placed in the middle of quadrangular stones, which were standing upright in the cemetery, a stone cross was fixed thereon, and painted under the episcopal vestment; whose soul rests free from future suffering.

16. OF THE VISIT OF THE WIFE OF SAINT ILLTYD, AND HER LOSS OF SIGHT, AND RECOVERY BY THE SAME SAINT.

Formerly the wife of the blessed Illtyd, named Trinihid, a most chaste woman, passed her life with the chastity of a divorce from her husband, and desired no conjugal intercourse, such was the intention that was endeavoured to be observed, such was the occupation of her mind. She was constant in prayer, moderate in her discourse, and intent on every good work. Christ was her consolation, Christ was her food every day; every day she satisfied her hunger with barley bread and water, she refused dainties, she tasted no delicious food, love of the Holy Trinity was her delight, which she intimately loved. She liked mountain solitude, and chose to dwell there; there she built an habitation, and founded an oratory, where she prayed most faithfully to the Lord her redeemer; she prayed constantly, she was found blameless, and irreprehensible in her conversation, and continued to live devoutly, comforting innumerable widows and poor nuns in their proceedings.

However she wished to visit Saint Illtyd, and undertook a journey for the purpose; and she saw him a laborious digger whose face was dirty from constant working, and which had also become narrow from leanness. She requested to have agreeable discourse from him, but her request was displeasing for him to hear; being asked he returned no answer, he would not see her, nor be seen, nor hear her discourse, nor be heard. She saw his mean dress, saw him clothed with hair cloth and skins, and not as she had seen him before, an elegant soldier; through an improper visit she lost her sight; she grieved much because she lost it deservedly. Saint Illtyd being asked, he implored comfort from the Lord, whereby she might recover her former sight; and his prayers were heard, and she saw clearly; and she afterwards returned, as she had done before, affected with paleness as if she had suffered from a

fever. Therefore she remained in the aforesaid place, and never again visited Saint Illtyd, because she would not displease God, and the most beloved by God.

17. OF THE GOVERNOR CYFLYM, WHO MELTED LIKE WAX BEFORE THE FIRE, BECAUSE HE HAD OFFENDED ILLTYD.

Meirchion, king of Glamorgan, had a malicious superintendent, named Cyflym, which in English signifies Very Acute, who by his conduct really fulfilled the name by which he was called, for he most sharply accused his subjects to king Meirchion that they destroyed his property, and he protected none who ought to be protected; his superintendence was hateful to all, his whole life was abominable. He frequently offended the Abbot Illtyd, and also displeased his clergy; many things which he unjustly took away he stated to have been required by his master, when he was ignorant thereof, and had not given any orders, whereby he incurred the anger of every body; and all persons spoke ill of him, and he was most rigid against those who found fault with his evil deeds. He exalted himself, by governing for another; he even restrained himself to be mischievous, for he loved wickedness; he therefore who is exalted by evil doing is restrained, and kept back; being retained in danger, it would profit him to govern rightly; he did not direct, whilst he himself injured him who in the first place ought to govern and direct. Therefore he deserved to suffer whilst he caused the saint to be afflicted, who although he was injured by the malicious man, behaved peaceably; but God the supreme avenger, caused him to melt like wax softened and rendered liquid by the heat of fire: and so, for not appearing to leave off all further malice, for he wished to render tributary the holy and most free Illtyd, and for him to send his tribute to the royal castle. And the man of the greatest liberty would not of his own accord suffer these things, nor allow so great an injury, nor be angry; but he uttered diligent prayers that

God would grant indulgence to the malicious person ; for he endeavoured to fulfil the evangelical precept which thus says, “ Pray for those who persecute, and speak evil of you,” and again, “ Blessed are they who suffer persecution for righteousness’ sake.”

17. OF THE FLIGHT OF THE MAN OF GOD TO A CAVE, ON ACCOUNT OF THE PERSECUTION OF KING MEIRCHION.

The sacrilegious superintendent having melted away, king Meirchion was moved with great fury, and was desirous to slay the innocent Illtyd, and destroy the place and the clergy, as he greatly repented his having given the desert to be a dwelling place, for he would rather that the beasts should dwell there than the elect servants of God serving in honour of the holy and undivided Trinity. He quickly took arms, and ordered his soldiers to be armed, and they proceeded together to the holy place to take revenge on the chief, and the inhabitants of the place. These things being heard, the very blessed Illtyd avoided both the malicious company, and the clamouring people who were an impediment to his prayers. He wished to go to some distance on the earth, but he dreaded to be enquired after and found ; and being found to be brought back unwillingly to the abbacy. He sought every where for some dry secret place, where he might hide his face ; by enquiring he came at last to the margin of the river Ewenny, where he saw a very secret cave. And having seen it, he entered and dwelt in it for the space of a year, and also three days, and three nights ; he lay every night on a cold stone as he desired, and so fulfilling in himself the enjoined penance ; as if he should say, “ This stone is placed for a bed under my breast ; this is my delight, I will lie with the protection of the supreme Deity, the blessed reward that will come to me blessed, will be delightful ; what remains in heaven will be given to me when I will return.”

19. OF THE HEAVENLY FOOD IN THE CAVE, AND THE COMMON LAMENTATION AFTER ILLTYD, AND OF A BELL SENT TO HIM BY SAINT DAVID, SOUNDING BY DIVINE DIRECTION, AND OF HIS RETURN FROM THE CAVE TO THE MONASTERY.

Therefore the blessed Illyd prayed constantly, and fasted daily; and on every ninth hour, a loaf of barley bread was sent him from heaven, and also a portion of a fish, wherewith he was refreshed. After a moderate meal he visited a neighbouring fountain, procuring the water for himself with the hollow of his hands: So Paul and Antonius the first hermits obtained their draughts; then he returned to the cave, taking care that no one should see him going into it. He was sought for with diligent enquiries in the groves, and in the woods, and in the hiding places in the vallies, and was not found; as long as he thus lay hid, the chief persons grieved, not knowing what was become of him, and the poor and the widows miserably lamented, saying, "Who will be our protection? Who will drive away our need with a liberal breast?" He gave liberally, and denied no one, he affectionately administered assistance to those who asked for it, and was the support of all the needy; he condoled with those who grieved, and rejoiced with those who were joyful; he incessantly made known the apostolical documents by multiplying the seed a hundred times; he afforded great relief to those who were about to be punished, and had been punished, by redeeming them by prayer and fasting, and liberal gifts; if he is alive in this world, he is kept in some subterraneous prison; if he is dead, we wish that he may live in eternal rest." Whilst they said these and many other things, a certain person passed by who was a messenger of Gildas the historian, carrying a brazen bell, which was made by the said Gildas, to be brought to Saint David a bishop, as a present in memory of former acquaintance and friendship; and as he passed by the cave, which was near the public road, the bell sounded without being moved by any human being.

And Illtyd hearing the sweet sound, came to the person who carried the bell, and proved the sweetness of its sound by moving it three times, and enquired of him where he was going, and from whom he carried the beautiful bell, which was more valuable than gold. Who, answering, said, "I am going, and do carry this bell to Saint David, by the order of the celebrated Gildas." Having mentioned this, he departed, and came to the valley of Menevia, and presented the bishop with the gift. When given, he moved the bell, but from the motion given, it returned no sound; and the bishop being surprized at the wonderful circumstance, enquired of the messenger whether it had been moved and proved by any one on the way as he came. He being asked, mentioned what had happened, as above related, and the bishop believing it to be truly told, said, "I know that our master Illtyd wished to possess it, on account of the sweetness of its sound, but he would not ask for it, having heard that it was sent to me as a gift from Gildas; but the Lord is not willing that I should have it, return therefore to the cave without delay, and give to Saint Illtyd the aforesaid article, which he wished to have." The messenger then returned to Illtyd, and executed the bishop's orders, and left there its solitary inhabitant who received the frequent visits of angels.

Afterwards the messenger mentioned in the monastery what he had seen, and what had happened to him. Those things being heard, the inhabitants of the monastery gladly went to the aforesaid place, and there found their most dear abbot; the brethren rejoiced on finding their most religious abbot; and he rejoiced with the knowledge that they could not find him, nor he return, but by divine direction. All the neighbouring inhabitants gave thanks for the return of their master, saying as follows, "We were sorrowful, and not cheerful; being free from all adversity and danger, we fear nothing on account of our master who is to be feared, with this refuge no one will dare to injure us under such a master: kings and princes will obey

the virtuous prince ; that place shall be the principal, and above other places of this township : our joys lay hid in an obscure cave ; they do not pass through the bounds without past sorrow ; that cave is not dark, but full of light : for while Illtyd dwelt therein, it did not fail to shine with angelic splendour.”

20. OF THE VERY WICKED CEFYGD, SUPERINTENDENT OF KING MEIRCHION, WHOM MARSHY LAND SWALLOWED.

In the mean time he peaceably governed the abbacy, admonishing the brethren, and all persons in general with respect to true religion, praying and fasting in times appropriate for the purpose. But a certain superintendent, named Cefygid, began to oppose and offend the saint and clergy, very frequently driving their cattle from the pastures, and confining them within doors. He confined cattle for three days, perversely refusing to take bail from their possessors; and when released, leanness appeared on their sides, nor was it to be wondered at that they had become thin, after being without food for three days. Therefore Illtyd was very often offended by this very injurious superintendent ; yet he would not curse him, but was accustomed rather to bless him for his frequent persecutions and injuries, praying that he might amend, and be converted from this iniquity, lest when very wicked he might end his life in the path of malice. But the supreme heavenly Judge seeing that he would not amend what he was doing wrong, caused that the marshy land should swallow him, and that his wicked spirit should undergo the torments his works deserved. That marsh hitherto remains visible to human sight, as a sign of the punishment of a malefactor for his evil deeds.

21. OF THE EXCITING OF THE ANGER OF THE MAD KING MEIRCHION, WHOM THE EARTH SWALLOWED.

King Meirchion full of madness, hearing that such a misfortune had, to his loss, happened to his confidential

superintendent, grieved, and being angry, was desirous to proceed against Illyd, and either kill him, or expel him altogether from his dominions. He put on his arms as a warlike soldier for the purpose of fighting; he quickly rode from the castle to the gate of the city; and whilst he there remained, ready to commit murder as he had often done before, the earth swallowed up the wicked man, not any more to be seen by his acquaintance; and his spirit in order to be punished, went where the souls of unjust men are tormented without remedy. After some space of time, Saint Illyd being troubled by the multitude of persons coming to him, and disturbed in his prayers, went on that account to the cave of Lingarch; where he remained for the space of three years, watching and praying, and every ninth hour he received heavenly food brought to him by an angel and placed on a rock in the inside, where he saw the venerable miracle.

22. OF THE MIRACLE SEEN IN THE CAVE OF GARTH.

On a certain day as he sat at the mouth of the cave, he saw a small ship proceeding, and approaching the shore, that it might come to the sea side, and he beheld two very respectable persons rowing in the ship, and an altar divinely supported on the front of the ship. And Saint Illyd went to meet it, and with gladness uttered words of salutation; and they after a short conversation gave to Illyd the perfumed body of a certain very holy man, mentioning his name, and after mentioning it, forbad him ever to publish it; and having consigned the body to the blessed Illyd, they returned. These things having taken place, he brought the body, with the altar which was on the face of the very holy man, and honourably buried it in the cave, with the altar placed over the body, as it had been before supported by divine power; through which, many miracles were performed on account of its holiness.

23. OF TWO ROBBERS CHANGED INTO TWO STONES.

On a certain night, two robbers stole several pigs which belonged to Saint Illtyd, and driving them from their pig-sty, went to the woods; and thinking that they took the right path, deviated from it in the night, and wandered until they returned with the pigs to the place where they had left, about break of day. The drove of pigs being weary, rested until the third hour, and the swine-herd wondered at the long sleep of the pigs. After having taken their rest, they went as usual for their food; and on the approach of night they went to their pig-sty; when the same wicked persons, of whom we have spoken, again came, and driving away the pigs from the place, went off with them; then they wandered as before to a distant mountain, losing their way as ignorant persons, and as if they had never been acquainted with the right road for travelling. At length, being wrong, they ignorantly returned to the aforesaid place, for it then happened to them the same as before; but the heavenly King and supreme Corrector seeing that those wicked persons would not refrain from their wickedness, changed their bodies into stones, and permitted their spirits as they deserved, to go to infernal punishment. This memorable miracle is believed by posterity; for hitherto the place of the pig-sty is seen, and has the name of Illtyd; and there are also to be seen two immoveable stones under the name of two robbers, and it is believed that the robbers were changed into those hard stones; they deserved to have witnesses of their wickedness, and so called, they remain; for the drove of pigs the bodies of both were changed, and they are in snow, rain, and hail, without life.

24. OF THE THREE GRANARIES, THE ABUNDANCE OF WHOSE CORN WAS CARRIED FROM BRITAIN TO LETAVIA, OR BRITTANY, WHICH WAS FORMERLY CALLED ARMORICA.

The most blessed Illtyd being desirous to visit the church of Saint Michael, in Monte Tumba, had in his possession

three barns full of corn before his departure, and ordered his superintendants that all the corn should be thrashed, and being thrashed without his knowing it, should be reserved and kept until his return from Brittany. The order of the master was complied with, and his desire for visiting was completed; after visiting, he set out on his return, and in returning, he saw men almost dead with hunger, and unless they were assisted would soon die. Being afflicted on seeing such want, he grieved and prayed to the heavenly Assistant that they might be succoured. His prayers were heard in the heavenly hall, and the aforesaid corn was divinely carried, as in his prayers he wished it to be carried, and was afterwards found on the shore in the harbour of Brittany. He fed all Brittany, and also supplied the agriculturists with seed corn; they magnified him, they gave thanks to their succourer, by whose prayers they were protected from dreadful famine. Then he returned by sailing over the Gallic sea, all persons standing on the shore, and unanimously wishing him a prosperous passage; there was not a happier arrival in Brittany, the citizens wished him not to return, but to remain in that country; yet he would not stay although so much desired, and he chose to dwell in Britain, although an exile from his paternal ancestors.

When the time approached, in which the Lord had decreed to remunerate the labours of his beloved, the blessed Illtyd, with the hundred fold recompence promised to his elect, he again returned, by the divine direction we think, to his native country, namely Letavia, which we call Lesser Britain. And there at the city of Dól, having completed the days fixed for him by his own Creditor, who has appointed to mortals the bounds which they themselves cannot determine, and well performed the virtues, and eminent for his miracles, and celebrated for his signs and wonders, he commended his body to the earth, and his spirit to the Lord on the eighth of the Ides of November;¹ and

¹ There is an inscribed monument eommemorative of Saint Illtyd, at Lantwit Major, Glamorganshire, called Illtyd's Cross, and is situated on the north side of the churchyard.

completing his mournful existence, and born to perpetual and heavenly life, and rejoicing that he should live for ever, he passed over to the Lord, to whom is honour and power, and government throughout all ages. AMEN.

25. OF THE PLUNDER BEING RETURNED, AND THE QUALITY OF THE HORSES.

Edgar, king of the English, being excited with raging fury, marched his army on account of the disobedient men of Glamorgan, and bringing it to the country, violated the territories of the saints, and their very temples, and left no village inviolate throughout the country. Therefore in this invasion, the bell of Saint Illtyd was taken from his church, and carried by a plunderer to England; as the army was returning, it was placed and tied about the neck of one of the horses, which in the Golden Mount, excelled in the regal and knightly herd. It was called The Golden Mount on account of an army being there assembled and stationed, which glittered with golden clothing and armour. At the hour of noon when the king rested in the tent fixed on the plain ground, and the very great plunder was divided, it was seen by the king that some cruel soldier had pierced his breast with a lance, and after the piercing he was seen by no one; with great grief he revealed what he saw, and whilst all denied that they saw anything, he confirmed what was seen by him. Therefore he knew that he was culpable and a plunderer; and being repentant, he commanded the sacrilegious army to restore to God and the most holy Illtyd all the plunder, and he promised future amendment; he also built a church in honour of the same saint, and granted to those who served therein the territory in which he stood.

It consists of a flat stone elaborately carved, and was once the pedestal of a cross. Its height above the ground is six feet three inches, and its breadth two feet six inches at the bottom, and one foot ten inches at the top. On the western side it has inscribed in the several compartments, CRUX IUTUTI SAMSON REDIS. SAMUEL EGISAR, for EXCISOR. Samuel being the name of the sculptor; and on the eastern side is SAMSON POSUIT HANC CRUCEM PRO ANMIA (instead of ANIMA) EJUS.—Lewis's Topographical Dictionary of Wales.

And this amendment was beneficial to his spirit, for he departed from this life on the ninth day, punished for his wickedness. In the mean time, the aforesaid horse carrying the bell, went before all who there remained, and no one driving him he proceeded to the western side, all the equestrian herd following the sweet sound of the bell; it being strange and wonderful to hear and see so great a miracle. And more wonderful than this, that he was able to pass the Severn; and come to this bank without suffering any loss; the great collection of horses followed the sound and liked to hear it, being full of sweetness. Then hastening along the shore, and over the mountains, and through the woods, he came to the road which went towards Glamorgan, all the horses hearing, and following the sweet sound.

Whilst therefore the horses came to the banks of the river Taf, the sound of the bell was heard by a clergyman, whereupon he rejoiced, and came to meet the horse which went before him, and carried the little bell to the gate of the church of Saint Illtyd. And when he brought it, he there punctually placed it, loosed from his neck, and it fell on a stone, from which fall, a part of it was broken, which is to be seen until the present day, in memory of the eminent miracle. Then glorious psalmody was sung in the choir, and there was much exultation for this miracle. Each of the numerous canons had a horse, but there was an unsettled dispute respecting that which was the best, one of them said, "It is mine;" another mentioned, "I will not allow such a choice to be made;" a third affirmed, "saying, "Ye shall not thus fulfil your own wish, of your own accord." This contention continued without being settled until the morrow, and nearly caused the murder of many. On the second day of the arrival of the equestrian herd, a clergyman came forward to distribute the horses equally and peaceably; and when he distributed them, he observed that they were all equal, and that no one was more excellent than the other; then a distribution was made with concord, and the clergy were pleased with the pacific termination of the business. In this

manner, for the love of Illtyd, God restored the stolen bell, and all the plunder to his most holy church.

26. OF THE VICTORY OF THE CLERGY OF SAINT ILLTYD OVER THE OUT-LAWS, AND IN THE CASTLE OF MEIRCHION.

When William, king of England, reigned over Britain, and prince Robert Fitzhammon reigned over Glamorgan, the Northern Britons began fiercely to resist the king, and the Southern afterwards, by common and firm confederacy laid waste and burnt towns and castles. The enemy came from the woods to injure the English and Norman citizens; they laid waste, and returned to their distant mountains and woods with immense plunder. In the mean time an army was raised amongst the Welsh, of about three thousand armed horsemen and foot soldiers, to lay waste and burn Glamorgan. This being heard to be a hostile incursion, the clergymen of Saint Illtyd and his parishioners fortified themselves with a hedge and ditch firmly built on the sea-side; and thus protected, he endeavoured to secure his money by such defence; this being done, the enemy came incautiously before the gate by night, for if they had come by day, they would have gained the victory. A nocturnal fight therefore took place between the armies on both sides, until several fell dead from the casting of stones and the piercing of lances, and many others being wounded, condoled with each other, wailing in the contest.

Whilst these things were taking place, thick sparks frequently appeared in the air between the church of Saint Illtyd, and the castle of king Meirchion, near where was the war, and they shone bright like lightning, and angelic signs appeared to protect the catholic people. As much the more as the armies opposed each other, so much the more ardently did the fiery signs shine in the sky: The refuge of God and of Saint Illtyd was violated, therefore three thousand men were overcome before the castle by a smaller number; unarmed women administered arms to those who

fought, weak boys were busily engaged inside, the shields were broken by stones cast against them ; terrific outcries were uttered by the enemy, and but few escaped having bloody faces ; for divine virtue was there present when few persons on the inside put to flight, and overcame three thousand. The ascent to triumph might have been easy, but brave Illtyd would not grant such an ascent ; had they fought by day-light they would have easily prevailed ; but the supreme Light, the true light would not grant this ; there is neither virtue nor vigour where malice remains ; this was clearly proved when the multitude from the North were put to flight.—THE END.

IX.

Life of Saint Cybi.¹

HERE BEGINS THE LIFE OF SAINT CYBI,² A BISHOP.

Saint Cybi,³ whose festival is celebrated on the eighth day of November, that is on the sixth of the Ides of November, was one of the good servants of the heavenly Father. He was descended from the region of Cornwall, between the two rivers, Tamar and Limar, and his father was Solomon the son of Erbin, who was the son of Geraint the son of Lud. His father was a military chieftain, but he was brought up at school.⁴

¹ From the Cott. MSS. in the British Museum, A, XIV.

² Cybi is pronounced *Kubby*.

³ St. Cybi was the son of Selyf ab Geraint ab Erbin, and his mother was Gwen the daughter of Gynyr of Caer-gawch, and sister of Non, mother of Saint David, so that he was the cousin and contemporary of St. David, though apparently some years younger. St. Cybi is mentioned as having been present at the synod of Brevi, and it may be said that the memory of his presence is preserved in the name of the church of Llangybi, in the immediate neighbourhood of Llanddewibrevi. He was also the founder of Llangybi, near Caerleon, which confirms the probability that he was acquainted with Saint David. But he is more immediately distinguished as the founder of a religious society at Caergybi, or Holyhead in Anglesey, over which he was president. The anachronism which places him in the fourth century, and makes him acquainted with St. Hilary, bishop of Poitiers, may be attributed to the circumstance that one of his contemporary saints in that Island, was Elian, a name given by the Welsh also to St. Hilary; for in the Welsh calendar, Saint Hilary is called Elian Esgob. Besides the churches already mentioned, St. Cybi was the founder of Llangybi in Carnarvonshire.—Professor Rees's Essay on the Welsh Saints, pp. 162, 266.

⁴ The genealogy of this Saint, as here given, differs from all the Achau Saint, according to which, he was the son of Selyf ap Geraint ap Erbin ap Cystennyn Gorneu. From the name of his ancestor, Cystennyn Gorneu, i. e. Constantine of Cornwall, our saint is generally represented as a native of the county now so called; this however is not so certain, the name being equivocal, for there was certainly a district so called in what is now the county of Hereford, over which reigned a prince, or petty king, Constantine the father

The blessed Cybi was seven years old when he began to read; afterwards he was in his own country for twenty years; then he went a journey to Jerusalem to worship the sepulchre of our Lord; afterwards he was with the most blessed Hilary, bishop of Poitiers,¹ and there he was fifty years, where he gave sight to the blind, and cleansed the lepers, and cured the paralytic, and the dumb, the insane and the demoniacs. Afterwards he received the episcopal degree from bishop Hilary; then he was admonished by the angel of the Lord to return to his own country, and there he was a short space of time. And he was asked Whether he would be the king of the Cornishmen, but he would not accept the power of the present world. And he went to his country with his ten disciples, who were Maelog, Libiau, Peulan, Cyngar and others.²

Afterwards Cybi came to the region of Edelygion,³ and

in law of Pebiau king of Erging, as we are told in the *Liber Landavensis*. Pebiau was the father of Eurddyl, the mother of Dubritius, as we learn from the same authority, and Constantine, or Cystennyn Gorneu, of the *Liber*, would appear to have been living in the latter part of the fifth or beginning of the sixth century, corresponding in era with the ancestor of Cybi. There was also a district in Monmouthshire called Cornwall, (*Cernyw*) in which, by the way, is a place called to this day Gelly-weg, a name which occurs in the romance of Arthur, as the residence of a bishop, which may be sought for in vain in the west of England. Likewise there was another Cornwall in Armorica.—W.

What would appear equivocal, in the similarity of the above names, as pointed out by Mr. Wakeman, is however easily explained, by allowing Cystennyn Gorneu and Cystennyn Fendigaid, king Arthur's grandfather, to be one and the same person;—which, from a comparison of ancient Genealogies, Romances, and History, would appear to be the case. The similarity of names in various localities would therefore mark the territorial possessions of that Cornish Dynasty.—Ed.

¹ The mother of Cybi, was Gwen, daughter of Gynyr of Caergaweh; he was therefore first cousin to Saint David, although perhaps some years younger; according to this legend he was contemporary with Maelgwn Gwynedd, all which prove that he flourished in the sixth century, and not in the fourth, which he must have done to have been consecrated by Saint Hilary, Bishop of Poitiers, as stated in this legend, and other accounts of him. This anaehronism, Rowlands and Professor Rees attribute to the circumstance that one of his contemporary saints was called Elian, a name which the Welsh also give to Saint Hilary. This is perhaps the best explanation that can be given of the origin of the mistake as to the name, but it does not appear that Elian was a bishop, and therefore could not have consecrated our saint.—W.

² The names of his disciples afford another proof of his true era. Maelog was a brother of Gildas, Libiau of whose parentage we know nothing, is mentioned in the *Liber Landavensis*, page 446, in the time of bishop Berthgwyn. Peulan was the son of Pawl Hen, the preceptor of Saint David, Teilo, and others: all three must have lived in the sixth century. All three have their churches in Anglesea, which seems to show a connexion with Saint Cybi. Of Cyngar there is an uncertainty, owing to there having been several of the name, but the person here mentioned could not be the same as the cousin of the saint mentioned in a subsequent page.—W.

³ Ethelicheaun, or Edelygion, can be no other than Eddlogan in Gwent, the name being so written, with some little difference, in the spelling in the records. This district was

king Etelic was there living at the time. Saint Cybi went down into his meadows, and spread his tent there. And king Etelic sent a certain man to see who were the men who had got down to his meadow. That man returning said, "They are monks." And immediately Etelic arose with his household to eject the monks from his land; and Etelic forthwith fell from his horse, and his horse immediately died, and Etelic and all his household became blind. Then Etelic prostrated himself on his face, and gave his body and soul to God and Saint Cybi; and immediately by the prayer of Saint Cybi, the attendants of Etelic, and himself, and horse were cured. Then Etelic gave for ever to Saint Cybi two churches, whereof one is Llangybi, and the other Llandaverguir;¹ and there Cybi left a small varicoloured hand-bell. Then Saint Cybi blessing king Etelic departed from thence to Menevia the city of Saint David, and there remained three days and three nights.²

From thence he sailed to Ireland, to the island of Arum, in which he resided four years, and there he built a church

one of the Commots of the Cantrev of Wentlwg, and was formerly of much greater extent than the manor to which the name is at present confined. The etymology of this name is obscure; if there is any dependance to be placed on this legend, it would seem to be derived from some petty prince of the name of Etelic, but no such person is noticed in the genealogies of the Gwentian reguli. In Sir John Price's description of Wales, prefixed to Wynne's history, it is called Eithaf-dy-lygion, of which the modern name Eddlogan may be the contraction.—W.

¹ The church of Llangybi is well known, but the situation of Llandaverguir we can only conjecture. No such name is now known, nor am I satisfied of its import, which is probably descriptive. Of the existing churches in the neighbourhood, that of Panteg, the patron saint of which is unknown, may have been the one meant, but several churches or chapels in the district have been destroyed. Panteg is however the adjoining parish to Llangybi.—W.

² His visit to Saint David shows that he was contemporary with that saint, whether related to him or not. Whitaker in his "Cathedral of Cornwall," abandons the relationship of Saint Cybi to Saint David, and in his usual positive manner asserts that he was the son of Selyf, a king of the Cornish Britons, and brother of Saint Melgan; and that he was born in 325, went to Gaul, and was there ordained, returned in 369, visited Ireland in 370, and settled in Anglesey in 370, all which appears to have no better foundation than the imagination of the learned author, to make him contemporary with Saint Hilary of Poitiers, and the assumed era of Melgan, which seems antedated by more than two centuries; for the mother of Melgan was Haurilla the daughter of Ruval, or Howel, prince, not as the writer supposes of Devonshire in England, but of the Armorican district of the same name, who was killed in 524. This brings us back to the same period for the era of Cybi as before, and does not at all disprove the relationship between our saint and David, as it is probable enough that Selyf had two wives, one the mother of Cybi and the other of Melgan.—W.

in honour of Almighty God. And his cousin Cyngar¹ being an old man, Saint Cybi bought for him a cow with its calf, because, on account of his old age, he could not take any other food besides milk; and there his disciples bravely cultivated the land. It therefore happened that on a certain day, one of the disciples of Saint Cybi, named Maelog, went to the door of the residence of Crubthir Fintam to dig the ground. And Crubthir Fintam being angry, came to forbid him, and said, "Do not dig the ground at the door of my residence." Then Saint Cybi and Fintam went out together to the abbot of the island of Arum, who was called Enna, and he made peace between them; and it happened on a certain day that the calf of Cyngar's cow came to the corn-field of Crubthir Fintam, and the disciples of Crubthir Fintam came and took the calf, and tied it to a great tree. And Saint Cybi sent one of his disciples to Crubthir Fintam requesting that he might loosen the calf, and he would not loose it, for as yet Crubthir Fintam persevered in his anger. And Saint Cybi prayed to the Lord that the calf might come to its mother, for the old man Cyngar was almost dead for want of milk, for without the calf the cow would not give any milk. And the Lord heard the prayer of Saint Cybi, and sent the calf to its mother in a wonderful manner, with the tree to which it had been tied, and its roots. Then Crubthir Fintam prayed to the Lord that he might drive away, or destroy Saint Cybi from the island of Arum; but the Lord loved him, and an angel of the Lord came to Saint Cybi in his sleep, and said to him, "Go from this island to the eastern side." To which Saint Cybi answered saying, "May God destroy Crubthir Fintam from this island." And the angel said, "So shall it be."

Then Saint Cybi came to the southern side of the region of Mida, and there remained forty days and forty nights,

¹ The person here meant appears to be Cyngar ap Arthog ap Ceredig, although if the pedigrees be correct, he was not strictly speaking in the degree of relationship indicated, however he was first cousin by the father to Saint David, and of course his contemporary but older.—W.

and he built there a church, which unto this day is called the great church of Mochop. And Crubthir Fintam hearing that Saint Cybi dwelt there, came and said to him, "Go to another place, for that land is as yet mine." Then Saint Cybi fasted three days that God might show to him what he should therefore do. And an angel said to Saint Cybi, "Go to the East." And Saint Cybi did so, and came to the plain of Bregh, and remained there seven days. And Crubthir Fintam, still his enemy, came to him and said, "Go to another place." Then Saint Cybi said, "I pray to Almighty God that he may show to me what I shall do." To whom said the angel, "Go to the right side." And he did so, and came to the region of Vobyun, and there remained twelve days. Crubthir Fintam still followed him, and said to him, "Cybi, go beyond the sea." Then Saint Cybi being angry, said to him, "All thy churches are so much deserted that there are not three to be found in the island of Ireland where there is singing at thy altar.

Then Saint Cybi sent his disciples to the wood, that they might cut down materials for a boat, which they immediately did, and they built it; and the boat having been made, Crubthir Fintam came and said to them, "Enter into that boat without a skin-covering, if ye are servants of God." To whom Saint Cybi replied with a prophetic answer, saying, "God is wonderful in his saints, the God of Israel himself, the blessed God, will give virtue and fortitude to his people." And Saint Cybi said to his disciples, "Place the boat upon the sea," and they placed it, and Saint Cybi, and his disciples entered the boat without a skin-covering, and immediately a raging tempest came on the sea, and his disciples were much afraid, and Saint Cybi confidently prayed to God, at whose request God divided the rock into two, and the boat leaped up between the two rocks, and at length they landed in the island of Anglesey. There Saint Cybi struck the rock with his stick, and water immediately flowed.

From thence Saint Cybi came to the place which is called

Cyndaf, and there remained some time, and he said to one of his disciples, namely Caffo, "Go and bring us some fire." And Caffo went to the house of a certain smith, named Magwrn; and Magwrn asked the disciple, "From whence didst thou come?" The disciple answered, "I came from my master Cybi," and Magwrn asked him, "What would he have." To which the disciple answered, "I wish to have fire." and Magwrn said, "I will not give fire to thee, unless thou wilt carry it in thy bosom." And Caffo said, "Place the fire in my bosom." And Magwrn placed it, and immediately Caffo returned to his master Cybi, carrying the fire placed in his bosom without even the hem of his shirt being burnt.

At that time king Maelgwn¹ reigned over the provinces of North Wales; and it happened that on a certain day he went out to the mountains for the purpose of hunting, when he saw a she goat, and he excited his hound to catch it; then the goat ran swiftly to the cottage of Saint Cybi for the sake of shelter; and Saint Cybi said to his disciple Caffo, "Depart from me, we cannot be together," And he came to a town, which at present is called Merthyr Caffo, and there the shepherds of Rosiwr killed Caffo; and therefore the blessed Cybi cursed the shepherds of Rosiwr, with their mistress. And the she-goat found shelter, and king Maelgwn followed it unto the cottage of Cybi, and the king said to him, "Let the goat go away," and Cybi said, "I will not let it go, unless thou wilt save its life." And the king being angry said, "If thou wilt not let it go away, I will remove thee from that land." And the blessed Cybi said, "It is not in thy power to remove me from the land, but it is in the power of God, yet I will let loose the goat to thee, if thou wilt sacrifice it to Almighty God, and give to

¹ Maelgwn Gwynedd, who is said to have died in 460, but probably a few years later. The story is consistent all through, as it proves the era of Cybi to have been the latter part of the sixth century, from his several contemporaries mentioned. Excepting his consecration by Saint Hilary of Poitiers, which must be a mistake, and abating the miraculous parts of the relation, it probably gives a correct outline of the life and labours of the Saint.—W.

me the land which thy hound has gone about." And the king said, "I will willingly sacrifice it." And Saint Cybi let loose the goat, and the hound followed it through all the promontory, and it returned again to the cottage of Saint Cybi. And afterwards there arose a contest between king Maelgwn and Saint Cybi; but he could not resist the servant of God. And therefore he granted his castle to Almighty God, and holy Cybi, as an offering of perpetual alms, who there slept with Christ in great honour, on the sixth of the Ides of November.

And a multitude of angels came, and took his most holy soul to heaven, to be in the company of the patriarchs and prophets, in the unity of the apostles and evangelists, in the unity of the martyrs and confessors, in the unity of the virgins and all the righteous saints, and in the unity of the heavenly church; where there is day without night, tranquillity without fear, and joy without end, where there are seven eternal things, life without death, youth without old age, joy without sorrow, peace without discord, light without darkness, health without sickness, and a kingdom without change. They are blessed who dwell with Abel and Enoch and Noah, with Abraham and Isaac and Jacob, with Moses and Aaron, and Joshua the son of Nun, and with the twelve prophets and the twelve apostles, and with all the saints, from the beginning to the end of the world, with twenty orders of angels, with the Father, and the Son, and the Holy Ghost, in peace and joy, and in purity and health, without hunger and without nakedness, with abundance for the whole body, and without any evil about a youthful liberal fair and eternal king. Let us request of Almighty God that we may deserve to possess that blessedness, through the intercession of the blessed Cybi, for ever and ever. AMEN.

X.

Life of St. Padarn.¹

HERE BEGINNETH THE LIFE OF ST. PADARN,² A BISHOP.

Christ, the son of the living God, the third person of the divine Trinity, co-eternal and consubstantial with the Father and the Holy Spirit, gave this precept to his church that he might the more effectually excite the minds of men to religion by promising them a double reward, that is a hundred fold here, and eternal life in the world to come. And Luke the evangelist, the disciple of Saint Paul the apostle, physician of the body and of the soul, wrote this precept for the common salvation of Christians; and this is the meaning of that precept, "Whoever will mortify all his affections, and trample on the riches and luxury of the world for obtaining the kingdom of God, will receive much

¹ From Cott. MSS. in the British Museum, A. XIV.

² Padarn was the son of Pedrwn, or Pedredin ap Emyr Llydaw, and visited Britain from Armorica, according to Usher, in the year 517; and it may be presumed at the same time as when Cadvan and his companions arrived in this country. According to the Achau y Saint, Padarn became a member of the college of Illtyd. He afterwards established a religious society of one hundred and twenty members, at a place in Cardiganshire, since called Llanbadarn-fawr, where he founded an episcopal see, and became the first bishop. He was the founder of the churches of Llanbadarn Trefeglwys or Llanbadarn Fach, and Llanbadarn Odin, Cardiganshire, and of Llanbadarn Fawr, Radnorshire. The chapels of Llanbadarn Fynydd, under Llanbister, and Llanbadarn y Garreg, under Cregruna, both in Radnorshire, are named after him, and the situations of some of those places may serve to point out the extent of his diocese to the southward along the limits which have been assigned to the diocese of Saint David. To the north its extent is uncertain, but it probably included a considerable portion of Montgomeryshire. How long Llanbadarn continued to be a bishopric cannot be ascertained, as very little is known of its history, and the last notice of it under that character in the Welsh Chronicles, is in the year 720, when it is recorded that many of the churches of Llandaff, Mynyw, and Llanbadarn, meaning the three dioceses of South Wales, were ravaged by the Saxons. It is reported however to have lost its privileges through the turbulent conduct of its inhabitants, who killed their bishop, and the diocese was in consequence annexed to that of Menevia.—Professor Rees's Essay on the Welsh Saints, pp. 215, 216.

more at present than from his brothers and companions, who are united to him in spiritual friendship, and will obtain much more agreeable love even in this life; for it is clear that the love which is between parents and children, and relatives and wives and neighbours, whether caused by the bond of society, or the tie of relationship, is sufficiently short and perishable; whoever therefore on account of the kingdom of God will despise temporal things, will through faith taste, even in this life, the certain joys of heaven, and in expectation of the heavenly ones the most excellent of all, will also enjoy the most exquisite love of the elect."

Of whom was Saint Padarn,¹ a bishop, who abandoning his earthly inheritance, and seeking for aid of the highest importance, desired to become an heir and citizen of the heavenly kingdom; he was an Armorican by nation, and descended from noble parents, namely, his father Pedredin and his mother Gwgan, who availing themselves of an opportunity begot Saint Padarn. And afterwards they dedicated themselves to the constant service of God; for Pedredin immediately left Armorica, and went to Ireland. Therefore the nativity of Saint Padarn was gracious, through which his father was made a saint, and his mother a servant of Christ, and they led a religious life for ever; therefore it was foreseen by God in convenient order; as Christ was descended from the supreme Father, God of God, and Light

¹ There were at least two if not more saints of this name, and as usual in such cases their acts have been confounded. First we have a Saint Padarn, bishop of Vannes, another we are told was bishop of Avranches about the same time, and another is commemorated on the 10th of April as a simple monk. Our Saint Padarn is generally considered as identical with the first who was living, and attended the council of Paris in 557. Some however consider him to have been a different person altogether from either of the above mentioned bishops. He is however allowed to have been a native of Armorica and one of the companions of Cadvan, to whom, according to the Achaun Saint, he was first cousin. Upon what authority Usher dates their arrival in this country in 517, is unknown. It was more probably either in 510 or 524, in the first of those years both of them must have been, if their genealogy be correct, much too young to have been the leaders of the numerous saintly personages who are said to have accompanied them. It appears more likely that it was in the latter year, when their Uncle, Howel, the reigning prince of Armorica, was murdered in one of those civil broils, which were unfortunately as common in that country as in Wales. And even then they must have been young men. According to this account Maelgwn Gwynedd was then, or a little after, sovereign of North Wales, who must have been himself a young man, if the statement that he died in 567 can be depended upon.—W.

of Light, so was Saint Padarn born of holy parents. For immediately as soon as he was born, he chose to follow Christ. And as soon as he was able to understand anything rational in the world, he asked his mother, with whom he had been left, Who was his father, whether he was living in the world, and if he were living, where was he, and why did he reside abroad, and not rather remain in his own inheritance? Whom his mother answered with tears, "Thy father indeed is living, and more to God than to the world; and he is gone from hence to Ireland, where he fasts, prays, watches, meditates and commiserates, he sleeps on a mat, and he prays kneeling to the supreme Lord, both by day and by night." Then the youth being inspired by the Holy Spirit from above, was comforted and said, "How can a son live better than by imitating a good father, for if he be a king, a son desires to imitate his father in government; therefore I shall die if I do not follow my father in the paths which he has chosen."

At that time, Corus, a monk, left Armorica, and intended to land on the coasts of Britain; for as a winter beehive, when the pleasant spring excites the minds of the bees, and they prudently require their company to be increased, sends out the principal swarm that it might collect honey elsewhere; so Armorica, the serenity of religion increasing, sent out multitudes of saints to the country from which they originally came, under the leaders, Hitenlau, Cadvan,¹ and Tydecho.² The holy youth Padarn being excited by this account, girded himself to go abroad with the others, and not more slowly than his seniors, but as much younger as he was, so much the more fervently did he labour, and he greatly exceeded his age in performing religious services. Therefore all the companies came together, and were unanimously desirous to sail over to Britain; Padarn

¹ St. Cadvan, son of Eneas Ledewig of Armorica, whose mother was Gwen Teirbron, the daughter of Emyr Llydaw.—Achau y Saint.

² Tydecho, the son of Amwn Ddu, the son of Emyr Llydaw, and the cousin of Cadvan.—Ibid.

was soon made the fourth leader of a company; not at his own request, but his cousins seeing him prepare for the height of perfection, appointed him, saying, "Since God has caused thee to excel in manners, it is proper that thou shouldst be set over people, for an example of life." Therefore all the clergy, with a prosperous voyage landed in Britain. Eight hundred and forty-seven monks followed Padarn, and with his saints he took a place in the church called Mauricana,¹ where Saint Padarn afterwards distinguished himself by performing a remarkable miracle.

Therefore he soon built there a monastery; and afterwards he built a church, and monastery under a steward, and appointed a governor and dean; and he remembering his father, blessed the brethren, obtained leave, and sailed to Ireland, where they mutually saluted each other, gave thanks to the supreme God, Christ, and at length sat down together. At that time the kings of two provinces in Ireland disagreed, and the country was laid waste on both sides, plunder was carried off, the houses burnt, wars arose, brethren were killed, and the land was depopulated, and rendered a desert. At length the merciful Governor of the world, pitying with his accustomed providence the cause of hopeless peace, sent his angel to the bishop of each city of the church, who said, "Unless each army shall see the face of the Saint, who has lately come from Britain, the spiteful kings will never make peace with each other." Messengers were immediately sent who respectfully invited Padarn; the armies were called together, they placed Padarn in the middle between them; and by the grace of his countenance devils were driven away, perpetual peace was made between the two provinces, and eternal unity was effected by God; and as a sign of the unity of the men, the woods of one province fall when those of the other do.

Then all magnify the Lord in his servant Padarn, and all blessed him, said, "Mayest thou always have the sign of

¹ At present LLANBADARN FAWR, near Aberystwyth, in the county of Cardigan, where St. Padarn is considered to have had his episcopal residence.

peace, whereby thy name may become famous upon earth whilst thou dost live, and after death mayest be filled with the reward of Cerrigwen. For such was the utility of that staff, that if two persons disagreed, they were through its means made to agree. And of Christ it is said, "That a good shepherd knows his sheep;" according to which precept, Saint Padarn brought to his remembrance his brethren, whom he left in Britain. He took leave of his father, who blessed him, and he went to Britain where he found his brethren safe in mind and body. Amongst whom he found Nimanauc who had lately arrived; for not being able to live in Armorica after the departure of Padarn, he came to the sea side, where he found a certain stone, on which he stood, and he said, "If those things are pleasing to God which I intend, and if Padarn whom I wish to follow, is truly a Saint, the stone will rise, and swim on the sea, the waves will become solid, the sea be rendered hard, so that the stone will not sink into it, and I shall be carried safe to my master, the leader Saint Padarn." Sooner than said, by a wonderful voyage he arrived at a maritime church on the coast of Britain, where he was saluted by the brethren, to whom he related his history, and all with one voice magnified the Lord God in his saints, who fulfilled the humble wish of Nimanauc, and manifested the virtue of his eminent Saint, namely Padarn. Then Padarn built monasteries and churches throughout the region of Ceredigion, in which he placed governors, namely Samson, Guinnus, Guipper, and Nimanauc. Therefore Saint Padarn became a lamp in doctrine and practice throughout Britain.

In the mean time Maelgwn, king of the Northern Britons, visited the Southern, for the purpose of making war on them, and rendering them subject to him, and he came with a powerful army as far as the river Clarach. And when he, the great tempter of the saints, was present, he ordered two heralds to go before him, that they might try Saint Padarn in some malicious manner, and they were called Graban and Terillan. They with a wicked intention

came to the hill of Clarach, and filled their bags with moss and gravel, which they feigned to be royal treasures; and they brought them to the Saint, and requested him to keep them until the king should return prosperously. The Saint consented, ordered them to be laid down, and affirmed that they would be found as they had left them. The king passed on, the heralds followed, and the king returned peaceably, the Britons having been reduced to obedience. And he sent the wicked heralds that they might try the Saint; who went quickly to his residence, and took up the bags, and emptying them laid down the moss and gravel, and saucily exclaimed that the royal treasures had been stolen, and gravel and moss had been put in their place; the Saint on the other hand declared that they were found in the same state as they had been delivered. But they threatened ruin to the whole building, if the treasures were not restored; and some time before, the king had issued an edict throughout all Britain, that every liar should be found out by means of very hot water. Then in the warmth of the spirit, Padarn orders the water to be made hot in a brazen vessel until it boiled; this was soon done, and Padarn immediately put his hand into the water, when it was in its greatest heat, which when taken out appeared white and cold as snow. Soon after, the heralds were required to place their hands in the water, and their scalded hands showed the malice of their minds; and being forthwith all burnt, they and their lives, and their souls fled in the form of ravens over the channel, which unto this day is called by the name of one of them, that is Graban.

Then the king Maelgwn himself became blind at his station, and sick at heart, and staggered with weak knees, and confessed that he was about to die on account of the intended mischief against Saint Padarn. The king went immediately to Padarn, and on his knees asked for pardon, which was granted by Saint Padarn; and the king remunerated him with a quantity of land, that is, from the mouth of the river Rheidiol upwards, until at its head it touches the

boundary of the river Clarach, and its boundary goes the whole length of the river to the sea. In that hour the the king's eyes were cured, his heart was strengthened, and his knees rendered firm. Saint Padarn and the king departed from each other in peace, and there was also peace with God towards Padarn, and with Padarn towards God through this miracle.

Whilst these things were doing, a heavenly messenger came to Saint David serving Christ God in Glyn Rosyn, and said to him, "Arise and go to Jerusalem, and there thou shalt be ordained, and add to thyself two worthy companions, who likewise will be ordained, that is, Padarn and Teilo." David sent presently to them, and they came without delay; they passed together over barbarous nations, and received the grace of languages; for although they were men of one language, yet they spoke to every man in his own language, that of the country wherein he was born. They came at length to Jerusalem, and there preached in the noblest manner after the Apostles; and afterwards were ordained by the imposition of the hands of the chief archbishop. The three Saints were enriched by presents, and Padarn had a two-fold present, namely a staff and a coat wove throughout. They returned happily, and divided Britain into their three dioceses, unless the malice of tyrants should afterwards disturb them.

And when Padarn was in the church, resting himself after so much labour on sea, a certain tyrant whose name was Arthur, traversed the countries on each side, and came on a certain day to the cell of Saint Padarn the bishop; and while he spoke to Padarn, he looked at his coat, and being seized with the affection of avarice, asked if he should have it; and the Saint answering, said, "This coat is not suitable for the wearing of any malicious person, but for a clerical habit." He went out of the Monastery in a rage, and again returned in a state of anger that he might take away the coat against the wishes of the attendant saints. One of the disciples of Padarn seeing him returning in a rage,

ran to Saint Padarn, and said, "The tyrant who was here before is returning in an insulting manner, and treading the ground levels it with his feet." Padarn answered, "Yes, may the earth swallow him." With the word, the earth opened its bosom to some depth, and swallowed Arthur as far as his chin, who immediately acknowledged himself guilty, and he began to praise both God and Padarn; until by asking pardon, the earth delivered him up. And in that place with bended knees, he begged the favour of the saint, and obtained it; and he accepted Padarn for his perpetual patron, and so departed.¹

In those days, Caradoc, surnamed Vraichvras, enlarged his kingdom beyond the bounds of Britain, and came to Armorica, and took it to his government. And the Armoricans came to him, saying, "Unless thou wilt call our countryman Padarn to us from Britain, thou wilt not be able to find us peaceable." And Caradoc traversing the circuit of his kingdom, at length came as far as the city, where at that time Saint Padarn resided. And that land, before Padarn came there, was called the Plain of Heli, but now it is called the metropolis of Saint Padarn; for during twenty one years he kept those three churches in strict penance, that is, seven in what was maritime, seven in the middle kind called Agam's Cross, where he overcame Graban and Terillan, and seven, being the last of his episcopacy, living in theory to God alone. Caradoc remained in that great church, and with earnest entreaty requested that he would at length go for an example to Armorica. And Padarn not being desirous, according to the apostolical precept, to resist his power, consented to go, and informed the king that he would make laws respecting those churches which should remain for ever; and this saying of the king immediately

¹ The adventure with Arthur is consistent with the era generally assigned to that hero, who however does not appear in a very creditable light in the affair. His real character may however be much more truly shadowed forth in this fable than in those of Geoffrey of Monmouth, and his followers.—W.

There are remains of an ancient entrenchment in the parish of Llanbadarnfawr, in the county of Cardigan, called Llys Arthur.

followed, "During my time the churches shall be thine, as an island of the great sea, and I who sit in the chief seat of the kingdom of the Britons, do say, that if any king, or the son of a king, or any military leader shall make this law void, either his days will be shortened, or his pedigree will not be mentioned on earth, or hell will be his eternal possession." And all the people and the army of the king, and all the disciples of Saint Padarn answered, AMEN.¹

Saint Padarn therefore took leave of his brethren, whom he left to govern his churches, and he comforted them that they might not be discouraged in their tribulations, saying that in all things they should always pray to God through him; and he came to Armorica, where he suffered much from false brethren; for as soon as he arrived, his fame spread throughout the country. And Samson, whom at that time all the Armoricans magnified as the most excellent in sanctity, surveyed his parishes, that all the churches of the Armorican saints might be made subject to episcopal tribute, to be then, and subsequently paid for ever. And it happened that he came to places in the neighbourhood of the city of Guenet,² near which Saint Padarn, a bishop, had built a monastery. And one of the monks

¹ The account of Caradoc Vraichvras and his expedition to Armorica, is very curious if there be any truth in it. Mr. Turner in his *Hist. Angl. Sax.* quotes this passage; if founded on fact, it must be received with some allowance. Assuming the date of Padarn's arrival in this country, to have been in 524, and as stated he had been here 21 years, this would give the date of this transaction about 545. If as Usher states, he came over in 517, the date would be 538. At both these periods Armorica was governed by Howel Vychan, or as he is sometimes called Ruval 2nd, as tributary to Childebert king of the Franks, who was not likely to permit the British adventurer to take possession of the government without interfering. Nothing of the kind is however mentioned in the *Chronicles of the Franks or Armoricans*, and on the other hand we might suppose Caradoc had quite enough to do to protect himself from the Saxons at home, without attempting foreign conquests. Howel Vychan was murdered by his brother Canao in 546, and the country for several years was torn to pieces by the contending factions, and it is certainly not beyond the limits of possibility that the restlessness of Caradoc may have prompted him to cross the sea, in the hope of profiting by the confusion. And it would seem that it was about the time of these civil wars between the Armorican princes, that Padarn was made bishop of Vannes, as we find in the next paragraph that Samson was the bishop of Dole, which he does not appear to have been before 546, and it may have been two or three years after, that the interview between the saints took place, so that whether Caradoc had anything to do with the matter or not, we can approximate to the date with tolerable accuracy within a few years. Both Samson and Padarn were present at the council of Paris, in 557.—W.

² Vannes, capital of the department of Morbihan, France.

maliciously beholding Samson, said to him, "Send to the Saint who is lately come from Britain, and prove his humility, and command him by means of a messenger that in whatever state he shall be when the messenger arrives, he shall therein hasten to come to you." Samson innocently received the advice, and not suspecting any trick to be therein, sent a messenger, who, without delay, came to Saint Padarn, and found him with a boot and stocking on one leg, and the other naked. The servant delivered the message as directed. And Padarn foreseeing what would take place, made no delay, but went to the council, and the malicious monk, the author of the mischief, derided Padarn with his legs half clothed, but was immediately seized by a demon, and fell to the earth. And soon after Samson understood the cause, and that he was the author of the wicked temptation against Saint Padarn; and then he peaceably saluted him, asked pardon, which Padarn gave; and he cured his afflicted servant, and cast out the devil, and the Lord was honoured in Saint Padarn.

Then Saint Samson ordained that although all the dioceses throughout Armorica were to pay tribute to him, yet the diocese of Saint Padarn should be free from every claim. And whoever should make this law void in the churches of Saint Padarn, and in their possessions in Armorica and Britain, he should perish by those cursings wherewith king Caradoc had condemned him, and all the company of the clergy answered, AMEN. AMEN.

And the city of Guenet was the episcopal see of Saint Padarn, in which the apostle Peter had one church; for Caradoc ordered by a command, that with the exception of one hall, the honour and name and reputation of that city should be always dedicated to Saint Padarn. After these things, the saints appointed seven dioceses throughout Armorica, and that they should meet on one mountain, and confirm their unity to remain for ever. In which synod, Padarn suffered much from envious and false brethren, and he confirmed his union with the six principal saints, he

being the seventh, according to the number extant of the sevenfold grace; and fearing lest from their intolerance they might be angry with him from some slight cause, he left Armorica, and went to the Franks; where he slept in the Lord on the eighteenth of the calends of the month of May.¹ And the Armoricans celebrate those three solemnities, that is, that day of the calends of November when he formed perpetual union with the principal saints of Armorica, and the day of his decease, and the day on which he received the episcopal order, namely, the twelfth of the calends of the month of June.

And after the decease of Saint Padarn, a famine seized Armorica; for during the space of three years after his death, neither dew nor rain fell throughout the country; And all enquired the cause of so great poverty and heat; and they discovered at length that Saint Padarn, having been afflicted by false and injurious brethren, had forsaken Armorica, and entering into counsel, they all went to the place of his burial among the Franks. It was determined that they should honourably carry back his remains with them, which however they were not able to do; for the whole army was not able to carry one of his bones. They were therefore disturbed, and did not know what they should do; at length a certain nobleman of the city of Guenet came forwards and said, "Whilst Saint Padarn was living, he always asked me for my field, that he might therein lay the foundation of his church; therefore, although I did not comply with his request whilst he was living, yet I will give it after his death; therefore he may arise, enjoy the honour, and accept what he requested." With the word, they raise the chest with the remains from the earth, and one or two carry it with ease; they came to Armorica, and with hymns and spiritual songs honourably buried the remains in the field of the aforesaid nobleman.

¹ The year of Padarn's death is not here mentioned, but he must have been considerably advanced in life at the time of the council of Paris, and probably only survived it a few years.—W.

It was so done, that as the temple of Solomon was honourably built in the barn floor of the Jebusite, so the Armorians determined to build a temple of Christ in the floor of that nobleman about the remains of Saint Padarn. And another city was built among the Franks, where he was first buried; therefore in the city of Guenet his remains will happily await the day of judgment, and his soul will rejoice in heaven, in the unity of the nine degrees of the heavenly host, in the unity of Saints, Bishops, Confessors, and Apostles, and in the unity which excels every union, in the unity of the Trinity, the Father, Son, and Holy Ghost. Let us therefore beseech Saint Padarn, that as he lives happily in heaven, we may also through his intercession dwell in the heavenly kingdoms for ever and ever. AMEN.

HERE BEGINS THE POSSESSION OF LANDS OF SAINT PADARN,
THE BISHOP.

Whilst the patriarch was present at Jerusalem, the three southern kingdoms of the Britons succeeded under three episcopacies of three Saints; the kingdom of Seisill with the consecration of churches, received the granting of episcopal degrees, and the confirmation of episcopal baptism, and the chrismal oil, and all episcopal appointments from the episcopacy of Saint Padarn. And the kingdom of Rhun received the aforesaid rights from the episcopacy of Saint David. And Morgan received his kingdom and episcopal appointments from Saint Eliud. Therefore the third episcopal place among the southern Britons is the city of Saint Padarn, bishop. How the territory of Saint Padarn became his own, is already mentioned in the miracle, which Saint Padarn performed against Maelgwn.

On a certain time, whilst Saint Padarn, bishop, resided in his cell, it happened that one of his servants, who necessarily visited the woods of the monastery, fell among thieves, and was slain; and as he did not return, the ecclesiastical men doubted why he caused delay to the saints; but the cause of the delay was at length made known even to

the ears of the prelate Padarn. Which hearing, he went to the wood, and called his servant by his proper name, saying, "Rees, answer thy master." Then the head cut off from the body, answered, "Here I am, Sir." On which being said, the bishop came to the place of the answer, where he saw the head of his servant separated from the body; and raising his eyes towards heaven, he blessed the whole body, and at the blessing of the holy man, the head and body were joined, and the servant arose alive. Both gave thanks to Christ for the miracle, and the report of the resurrection came to the ears of the governor, named Eithir, who being moved by the virtue of the miracle, addressed the bishop saying, "The murderers of thy servant were my malicious men, and lest divine vengeance, through the irritation of thy mind, should anticipate me, I ask pardon; and that I may cause thy mind to be pacified towards me, I will grant to thee a portion of very beautiful country without the payment of tribute to any man; that is, from the ditch of Linum between two rivers, that is Rheidiol and Paith,¹ to the sea-coast. To whom Saint Padarn gave pardon, and foretold, "Before thou wilt end thy life, thou wilt please the Lord, and thou, who art commonly called Eithir the son of Arthet, shalt be honourably buried in the cemetery of this place, where thy solemnity will be for ever celebrated by this company.

¹ Rivers in the northern portion of Cardiganshire, in the neighbourhood of Aberystwyth.

XI.

Life of St. Winefred.¹

HERE BEGINNETH THE LIFE OF SAINT WINEFRED,² VIRGIN AND
MARTYR.

As salutary as it is to keep unrevealed the secret of a king, it is painful not to make known the great works of God; therefore we shall undertake to relate, as is fit, whatsoever has, by the favour of God, been mentioned by the tradition of the ancients respecting the blessed Winefred, for the glory of God himself, and the declaring of the merits of the virgin. Therefore in the days, wherein Cadvan reigned over the provinces of North Wales, a certain valiant soldier, the possessor of three villages, named Teuyth the son of Eylud, lived in Tegengle; of which villages the first was called Abelityc, the second Mayngwen, and

¹ By the British Monk, Elerius, in the year 660, or Robert of Salop, in the year 1190. From the Cott. MSS. in the British Museum, Claudius, A. V. The character in which it was written, is considered to be that of the middle part of the 11th century.

² Called by the Welsh GWENFREWI. Saint Winefred owes her celebrity more to the Well that is called after her name, than to anything that is said of her in the Welsh pedigrees of the Saints, for even her parentage is not mentioned therein; and the time in which she lived is ascertained only from the names of her contemporaries, which occur in her legendary life.—Professor Rees's Essay on the Welsh Saints, page 294.

the third Gwenthennan. This Teuyth had no family except one only daughter, named Winefred, who from her youth began to love a heavenly spouse, and refusing transitory men, dedicated her virginity to him alone. Which her father discovering, he was partly sorry, and partly rejoicing was to be congratulated. For he had sorrow because he had no children excepting her alone, and which affected him the more grievously, as she refused to marry any one, whereby his patrimony would be preserved to his posterity; on the contrary, he had true congratulation from his offspring subjecting herself to the power of God, on account of which he purposed to have her instructed in the liberal arts. And whilst he had such intention, the blessed Beino, deprived of his residence Selym, on account of a superfluity of sons, came to his house, whom observing to be learned and religious, he consulted respecting his daughter, and mentioned his wish relating to her. The saying of the soldier having been considered, Beino said, "If thou wilt give up thy farm to my management, I will dwell with thee, and instruct thy daughter in the divine law." To which Teuyth said, "If it were in my power, no one would more readily do such a thing; but now, servant of God, I desire thee to stay here, unless it shall appear to thee to be too long, until I shall receive an answer from the king respecting these things." And he said, "Most beloved son, God will go with thee wherever thou wilt have business." Teuyth therefore went from his house to that of the king, and sought the palace of his master, and earnestly intreated him that he would grant to him what he desired of his patrimony. He answered, "O venerable man, it will not by any means be proper either for me or thee to separate thy land from the communion of the province, lest it be useless to thee, and I should want it, but I will freely give to thee one of these three villages for divine service, if it please thee, and have the others to myself.

The excellent answer of the king having been heard, he returned home, and related to Beino what had been told

him by the king, and he mentioned, "Therefore if thou desirest to remain with me, said he, for the service of God, choose out of my patrimony the place which may appear to thee to be the most convenient." The blessed Beino said, "I choose that my residence may be in the solitude of Belaye." Which was so done. Beino therefore with Teuyth fixed his cottage on his estate, in a valley, which in the language of the Britons was called Sychnant; he there built a small church, in which he celebrated mass, and daily instructed the virgin Winefred, in divine literature. Also Teuyth, and his household went daily to the service of the mass, where Beino performed the celebration.

It happened on a certain Sunday that Teuyth had gone with his wife to hear mass, and Winefred remained in the house of her father, for the purpose of bringing with her what things were necessary for the mass, namely, fire and water with salt. In the mean time Caradoc, the son of Alauc, descended from a royal stock, being fatigued with hunting wild beasts, came to the house, and asked for drink, as he was thirsty; and on his arrival enquired who was the possessor of the cottage, as he had some secret which he desired to communicate to him. The maiden therefore being the only one in the house, quickly met him, and being first asked, she elegantly greeted him, and said that her parents had gone to mass, to hear the preaching of Beino. Caradoc therefore beholding the face of the nymph composed of candour and firmness, and admiring the beauty of her whole form, and countenance, his heart began to be inflamed with concupiscent towards her. And catching her alone at home, without the presence of any witness, through the greatness of his love, he forgot his thirst, and said to her, "O most dear virgin, agree to my proposals, by acting with the familiarity of sweethearts, for I vehemently desire to enjoy thee." To which, said the virgin; "My Lord, what a saying is this, of one so noble as thou art to a maiden so mean as I am; also, Sir, I cannot do this, as I am betrothed to another man, whom at present I ought to marry." Cara-

doc hearing this was filled with fury, and said, "Leave off this foolish, frivolous, and trifling mode of speaking, and consent to have sexual intercourse with me ; marry me and I will take thee to be my wife." The maiden therefore observing his mind to be much excited with passion, had recourse to a stratagem that she might not be oppressed by his violence, and said, "Grant me, Sir, that I may go to my dressing room, that being decently adorned with clothing, I may be the more fit to have intercourse with thee, and I will leave off the business enjoined to me, as I must, and shall be at thy pleasure."

Caradoc answered the maiden, "If thou wilt make no delay thou mayest ; for thy being out of sight for a short time will not seem too much for me." The girl having therefore received leave, went through the chamber to the valley with quick steps, desiring to be out of the sight of the man as soon as she could. And Caradoc seeing that he was deluded by the cunning of the maiden, was filled with rage, and briskly spurred his horse, desiring to overtake her. But she went before him, until she came to the door of the monastery, being desirous to obtain the protection of peace from God and Beino. And when she was about to place her foot within the threshold, the man anticipated her with a blow, and cut off her head. Which her parents seeing, they were for some time detained in astonishment, and coming to themselves they became wet with sorrowing tears. Beino also seeing this destruction, was affected with the greatest sorrow ; and leaving the altar came quickly to the door, desiring to know who had committed such a murder. Raising his eyes, he saw bloody Caradoc as yet standing with the stained sword in his hand ; and understanding that it had been done by him, he cursed him in the place, and he immediately melted in his sight, as wax before a fire. Then Beino returned to the corpse, and fitted the head which had been projected inside by the stroke of the sword, to the body which lay outside, and earnestly besought God to revive the body, lest the

enemy should rejoice over it. And on the prayer, the body with its powers resumed the soul, without any scar appearing except a small line on the neck; but the floor infected with her blood cracked, and a fountain sprang up in a torrent at the place, and the stones appear bloody at present as they did at first, and the moss smells as frankincense, and it cures divers diseases.

Beino observing that God had performed the miracle on her account, said to her in the hearing of her parents, "My sister, God has designed this place for thee, it behoves me to go elsewhere where God will provide for me through Bendmare; and about this time every year, this do for me, direct to me a cloak of thine own work. "My lord," said she, "to do this for thee will not be giving me any trouble, but the greatest difficulty appears to me, how it shall come to thee, for I do not know where thou dost dwell." To whom said the saint, "With respect to this, take no care; there is a stone in the middle of the stream of the river, on which I have been accustomed to meditate my prayers, place thereon the cloak at the appointed time, and if it will come to me, it will come." And so after mutual benediction, they separated. And the blessed Winefred passed her life for many days in the aforesaid desert, as Beino had advised her. Also, on the vigil of John the Baptist in each year, she sent a cloak to Beino in the following manner; she placed it on the stone, and the stone gliding over the waves of the fountain, carried it dry internally and externally as far as the sea, and then over the sea to the harbour of Sachlen, to Beino. Thus Beino received the gift of the virgin every year. The virtue in this cloak, on account of the merit of the virgin, was such, that where-soever Beino might be clothed therewith, it neither got wet with rain, nor was its nap moved by the wind. From the event of such thing, Beino called the cloak *Siccus*.

At that time, as it is related, he went to Rome for the sake of visiting the places of the saints, that there in the presence of their relicks, he might offer himself devoutly

to God. Which having been performed, he returned to his former desert. In those days the saints of all Britain were summoned to the synod of Winefred, to which Saint Winefred herself went with other saints, and there all things were appointed according to synodal custom; namely that saints who had before lived separately, having no rule but their own will, should afterwards meet in companies, in places proper for the purpose, and should amend their lives under priors set over them. Whence it happened that blessed Winefred was elected to be over eleven virgins, that they might receive from her an example of life and holy conversation. With what eloquence of knowledge this virgin shone, it is not in our power to say, for the words of her discourse were accounted by the ears of the hearers sweeter than honey, and more agreeable than milk; wherefore she was by all persons called the Candid Winefred, for she spoke with candour of wisdom, and lived comfortably. And the place where she lived with the virgins was called Gurtherin, where, after the close of life with her fellow virgins, buried on the eighth of the calends of July, she rests in Christ, to whom is honour and glory for ever and ever. Amen. HERE ENDS THE LIFE OF SAINT WINEFRED, VIRGIN AND MARTYR.

HERE BEGIN THE MIRACLES OF THE SAME.

We determine to mention some that are known to the inhabitants, or seem worthy to be related, from the day on which the fountain began to flow, where the blood of the martyr was shed. A miracle not heard of in the world, wonderful to be related, and stupendous to be heard, was seen in the middle of the ebullition of the fountain, namely three very bright stones ascended and descended with the springing of the fountain, and went up and down by turns, after the manner of stones projected by a shooter. And so remained for many years, but in the time, when the Dacians were subject to the Britons in Tegengle, a certain unlucky

woman went down to the fountain, and seeing the stones, she was seized with a desire to play with them herself, and took hold of one, and immediately the other two vanished away; then she returned home, and was immediately seized with illness, and in a few days died. Before her decease she confessed, and restored the stone, but what was done before, she altogether concealed. Neither is it strange, brethren, that the stones by their testimony declared the power of the martyr; for we read that the holy fathers have carried stones for a testimony to them.

Also it happened on a certain time that a man was rebuked for theft at the fountain, and he perpetuated it by perjury in the chapel of the church of the martyr, but the blessed virgin seasonably made known to the presumptuous person what he had unlawfully affirmed. For the goat which he had just eaten, uttered an audible bleating from the belly of the thief, and so made it known that he was guilty. A matter sufficiently horrid that what is denied by a rational animal with an oath, is disclosed by a brute, and what is more unusual by one that had just been eaten. It is not to be doubted but that the Lord does wonderful things on account of his saints, for he himself amongst his saints is altogether wonderful. Moreover in the days of the Franks, a worthy revenge was made in that land by the same martyr. For a certain matron being excited by envy against her maidservant, beat her with hard stripes, and furiously continued beating her, when flying to the church of the virgin for the sake of protection. Miscella, when she came to the church, attempted to go in, but she found the door firmly fastened, and having before hoped to have protection within the church, was then ignorant what she should do, yet she kept firmly to the door, but its material did not by any means save her from being beaten. The martyr of the Lord observed the violence inflicted on her, and condoled with her modesty, and having compassion on her misery, immediately obtained revenge from the Lord. The prisoner having been a long time beaten, and prostrate under foot at length, as God

would have it, arose and pushed her head against the cheek of her mistress who was lying on her; by which pushing her cheek bone was loosed from its joint, and her throat was brought back to her ear, and so she remained deformed to her death. For it was fit that she, who would not cease from scourging before suffocation, even the separation of the body and soul, should not herself be given over in being corrected. May it be so that they who do not reverence the tabernacles of God and of the saints, shall have their faces filled with ignominy.

Also in another interval of time, when the right was every where violated throughout the country, and the Franks and the Welsh were opposing each other; and innumerable robbers from North Wales were plundering the whole of Tegengle, they directed eight sacrilegious persons to rob the habitation and village of the virgin Winefred; who hastening took away with them the animals, which were tied to the wall of the church, but they were not long to be congratulated, for in a very short space of time, they suffered a horrible death. And also the principals of iniquity, who put the matter forwards, before a year had rolled round, died wretchedly. What shall I say to you, "Scarce one of so great a multitude escaped, who of their retinue had remained; for when the zeal of the house of the Lord eateth him, they are cast down whilst they are exalted."

Again, in those days, a certain deacon of the same church, with the sacred signals hanging about his neck for protection, carried home on horseback the tithe from a certain town of his parish, and came as far as within the boundaries of the farm of the martyr, when by chance he fell among thieves, who paying no respect either to the martyr, or her sacred things, robbed him, and compelled him with the spoils to go with them, whilst he implored that for the sake of God and his martyr, they would have mercy on him; but when he was taken a good way off, it occurred to his mind by the direction of God and his martyr, that he

should betake to flight; which having commenced, he was closely followed by the leader himself of the thieves, and lastly as he was seeking to apprehend him, he was prevented by destruction, for being pierced in his leg by his own lance, he lost the strength of his thigh, as he would not give up the pursuit. And from one being chastised in the body, all the others were punished in their minds; and the deacon for his deliverance gave thanks to God and the martyr, and returned home safe with his articles. And the Lord sent his angel amongst those who feared him, that he might rescue them; and on those who had not the fear of the Lord and of the saints before their eyes, their iniquity will descend to their hatred and on their heads.

Also at that time a certain French soldier, the proprietor of his farm, built a mill on the river of the fountain, and the water began to stagnate. And the soldier observing the water to flow against the stone of Beino, which happened to be near in a pool in the middle of the river, he ordered it to be placed in the pool, but were a hundred yoke of oxen employed to remove it, they could not raise it, for it was so immoveably fixed, as if it had roots, and could not be removed; lastly, the soldier thinking that his workmen acted feignedly, urged them again and again; and supposing that he alone could with his foot move the stone, being excited with anger, he kicked the stone with his foot. But immediately the sinews bent towards his knees, and became hardened, and he continued lame all his life. In the same course of time the wife of the said soldier, with rash daring entered the mouth of the fountain, which was for the deceased, and there unlawfully bathed, but that was not done without her being punished, for she continued childless to the end of her life, and therefore she much grieved. For it was right that those who came to the inheritance of the martyr, and unlawfully polluted her sanctuary, should above all others in their district, be mocked and derided with disgrace in healing. With such, and infinite more wonderful miracles than these against wicked

persons, did the virgin of the Lord shine; which if all were literally committed to memory, time would sooner be wanting to speak than plenty of matter for speaking. But these for the punishment of wicked persons, that they may not delight to do any mischief against the rights of the virgin, shall be sufficient, because we are desirous to plough other furrows, and proceed differently, and to relate the benefits of the virgin towards the diseased.

Also in the time of the Franks, there lived in the same district a certain diseased rich man, who had much money but not for himself, and hearing of the fame of the virgin, went to her, conveyed in a chariot as soon as he could. When he came to the memorial of the blessed virgin, he gave all his property to the church, and to the destitute, and rendered himself poor, but trusted in the Lord. Afterwards, when he washed himself thrice in the water of the fountain, and finished the third watch of the night in the church with prayers, you might hear that he who had a great hole in his feet and legs and arms, and whose bones were hideously crooked and contracted to his buttocks from his birth, now stretched them to their right placing in the joints. You might think that you then saw a joyful company of persons standing and thanking God and the virgin. You might also see what a just recompence it was for him, who deprived himself of the peculiar substance of his body, should receive the complete substance of his strength and feeling; what he had loved he distributed, and what he had also desired to have he found. And so he who had not the use of his feet and came in a chariot, returned using his feet safe and well.

A certain man, who had done penance for his crimes, having been confined with iron chains for many years, and his arms being miserably corroded with the rust of the iron, went to the said sanctuary; and having remained there all night in watching and praying, came to the fountain at the break of day; and having washed his hands, and stretched forth his arms into the fountain, he saw his two hands become

delicate, and the bonds loosened from his arms; Who then can doubt but that the virgin was there; a man going from the church to the fountain bound, and returning therefrom to the church free, and thanking God and his martyr. For a sign he hung there the said chains, which were seen there hanging for many series of years. Consider therefore men, consider also women, how venerably and respectably this virgin of the Lord and martyr, who so openly came to the assistance of these who prayed to her, is to be revered by all. Nor is it to be omitted what she did to a dropsical person coming to her, and scarcely touched with her hands, for the watchings and ablutions having been performed in the waters of the fountain, she so relieved him from the superfluous moisture, that nothing remained but what was proper for the temperament of human nature. Also an epileptic person had sensible perception of the hand of the virgin, for being brought according to custom to the church, he there passed the night in watching and praying; and the disorder affected him in a wonderful manner; for it twice seized him, and in each time did not prevail; for at break of day he perceived the epilepsy present with him, and he ran hastily to the church, and the name of the Lord and of the martyr being called over him by the presbyters, the disorder which had begun left him. On another day, when the disorder seized him at day break, he was thrown into the fountain, and afterwards it never returned. Likewise, two boys who were brothers, being seized with the same infirmity, were placed in the fountain, and were altogether cured. And also many others and innumerable persons; for they assert that the virgin by her merits cured this illness although of very serious kind, and washed away others. For no disorder is more afflictive than that which destroys the senses; it corrodes the heart, it nearly casts out the soul, it shakes the brain, it consumes the tongue, it foams, it roars, it distorts the limbs, and tears the whole frame, and because it is so, it is principally designed to cure it.

Also a certain woman, who had a son dumb from his birth, brought him with her to the memorial of the blessed martyr, who having rightly performed the solemnities of watching, placed him by force in the fountain, and applied the water to him, and she heard him pronouncing words correctly and asking for his clothes, which being seen, the standers by wondering glorified God, and congratulated the mother. Likewise at another time, certain young men, who were companions, met together, and descended into the fountain, but to one only was health given, because he firmly believed; and this person having gone down, and stretching out his limbs, a great noise was uttered by him, and the ears of the hearers who were far and near tingled. For the virtue of the Lord, when it went out of him by the prayers of the saints, could not lie hid. Besides a certain boy, whose limbs were cut off because they were useless, had them immediately restored of their proper size on account of the deceased virgin, for by prayers she granted to him the natural state of all his limbs. Also a certain man who was born blind, having performed divine service in the tabernacle of the martyr, went to the fountain, and washed, and received his sight, and gave thanks. Also two boys afflicted with the stone, on praying to the virgin, obtained natural deliverance; one of whom having being cured of his complaint, was constantly endowed with the gift of prophecy.

Many of those who were gnawed by worms to their very marrow, acknowledged the assistance of the virgin, for the worms having been destroyed, they returned home in health. Some who had been deprived of their intellects, being troubled by unclean spirits, tearing with their teeth, and speaking vain things, and with difficulty brought to the place in chains, returned from thence homewards fully governing themselves with reason. Likewise persons afflicted with fevers keeping watch for her gratuitous goodness, by an application of the water of the sacred fountain were cured of fevers of every kind. And this virgin very often relieved

the dropsical, restored the paralytic, recruited the gouty, and cured the melancholy. Nor did she less remove the hip gout, eradicate cancers, and extirpate the piles; also she removed obstinate coughs, repelled gripings and fluxions of the belly, dissolved obstructions causing barrenness, and stopped immoderate or superfluous blood. Why, by enumerating a few, I am tempted to mention all; so many, and so great were the benefits of the virgin, that their infinity forbids their being counted by numbers. But that I might briefly glance upon all, she piously and kindly, and far removing all delay, immediately relieved the languid, the diseased, the sick with whatever disorder they might be afflicted, who with pure faith towards God requested her assistance, and fully supplied them with both senses and strength belonging to man.

Nor is it to be hidden in the silence of Lethean oblivion, that after the expulsion of the Franks from all North Wales, the following fact took place with respect to the fountain of this virgin. The fountain was seen to flow with a milky liquor for the space of three days; and in the first morning of those days it had the real colour and taste of milk. For a priest going at break of day from duly performing divine service in the church of the said martyr, near the pavement of the fountain, found such a thing, and ran quickly, carrying with him a bottle that he might fill it and keep it carefully and diligently. Again he hastened with a sponge that he might also fill it, but the liquor had somewhat diminished its good quality. And so for three days suffering by degrees the loss of the real colour and taste of milk, it obtained its former state.* And lest any one might think that this happened from storms of wind or rain, he should know that for a considerable time before and after, and at that time, there was not any commotion of the elements. And there should not any doubt or hesitation arise respecting it, for it was heard by the inhabitants to have taken place. And the liquor which the presbyter had obtained, was carried about and drunk in all

directions, and by healing them, afforded them that aid which the virgin was accustomed to grant. And the fountain appropriately appeared with a milky and sweet taste, in which the aforesaid candid Winefred exhibited herself kind, gentle, meek, lovely, pious, courteous, pleasing, delightful, and merciful, to those who applied to her.

And it is by no means to be lightly esteemed what was heretofore done by this virgin respecting a little girl. On a certain day, as it was drawing towards evening, a man brought the body of a dead girl with him, to the bower of the martyr to be buried. And the priest seeing the night coming on, deferred the funeral until the morning, and left the stiff body enveloped in the coldness of death, covered with cloths, within the church, and firmly locked the doors. And the priest entering the church very early in the morning to celebrate the service of watching as usual, found the young girl almost loosed from her burial clothes, and napkin, sitting with her hands from weakness still on the ground, and she quickly became free from every sign of death, and asked for food, and hospitality, and she gratefully returned thanks to God and the martyr. What wonder is it, if by her prayer she recalled the dead to life, and that she, who was dead, was again living. It is to be recalled to memory what was done for the correction of wicked persons which we omitted above.

Two clergymen committed sacrilege at different times within the cottages of the virgin; one of whom took away a manual book, and was immediately caught with the theft, and as a labourer is worthy of his hire, he was punished with stripes. And the other stole a missal book, which he offered to all persons, and every where, for a price, but he found no one who would buy it of him. Then he returned by the direction of God; and not being able to hide his sacrilege any longer, he was hanged, because he deserved it. God who alone performed these miracles, on account of his virgin, and martyr Winefred, will not cease to work for the

benefit of the indulgent, and for the chastisement of wicked persons, who in the perfect Trinity, lives and reigns as one, for ever and ever. Amen. HERE ENDETH THE ACCOUNT OF THE SUFFERING OF SAINT WINEFRED, VIRGIN AND MARTYR, VIII. OF THE CALEND OF JULY.¹

¹ Besides the Life of Saint Winefred from the Cott. MSS. in the British Museum, which has been attributed to Clericus, there is another among the MSS. of the Bodleian Library, Oxford, (Laud 94) considered to be the one written by Robert, Prior of Shrewsbury. Of this latter, an English translation was published by Dr. Fleetwood, bishop of St. Asaph, in 1713, with the following title, "The Life and Miracles of St. Winefred, together with her Litanies, and some Historical observations made thereon." The same Work also contains an Account of the Life and Miracles of Saint Beino; of which another translation is given in this Volume.

APPENDIX.

I.

¹Life of St. Catharine.²

My Lords, attend, and understand that which I shall tell unto you respecting the blessed virgin, who was called Saint Catharine. She was daughter of the king of Constantinople, who in English was called Alexander. She never told an untruth, and was only eighteen years of age when she devoted herself to divine service, and gave her maidenhood to God.

There was in Alexandria a king who greatly hated God and the saints, whose name was Maxen, and he had obtained the curse of God, and of the Christians. And he made a great feast, and commanded the people of his country to come and sacrifice to his gods, and ordered that

¹ From the Cott. MSS. in the British Museum. Titus D. XXII.

² It is thought that all the particulars which we have relating to this Saint, on which we can depend, is what we meet with in Eusebins, though that historian mentions not her name. He says, "There was a certain woman, and a Christian, and the richest and most noble of all the ladies of Alexandria, who, when the rest suffered themselves to be deflowered by the tyrant (Maximin,) resisted and vanquished his unbounded and worse than beastly lust. The lady was most illustrious for her high birth and great worth, and likewise for her singular learning; but she preferred her virtue and her chastity, to all worldly advantages. The tyrant having in vain made several assaults upon her virtue, would not behead her, seeing her ready to die, but stripped her of all her estates, and goods, and sent her into banishment."—Butler's Lives of the Saints, (St. Catharine.)

The churches in Wales dedicated to Saint Catharine, are Grandstone, Pembrokeshire; Llangantau, Breconshire; and Llanfaes, Anglesey.

such as would not come should be put in prison. The rich came there, and brought great presents with them, and the poor gave according to their ability. In that country was a maiden virgin called Catharine, who would not come to serve him, nor offer sacrifice to his gods. And he without much delay commanded the maiden to be brought to him, and they brought her, and the wicked man began to say to her, "Ha Fair Maiden," said he, "in whom dost thou believe? and I command thee to believe in my god, and if thou wilt not believe as I do in the faith which I owe to Apollo, and the exalted Thervagawnt, I shall soon cause thee to be executed, and hanged as a thief, or put in a strong prison, where thou wilt not see either thy feet or hands, if in Jesus thou believest."

"I believe," said Catharine, "in the son of Mary, who gave me a soul, and life, and understanding, and power, and strength; in him I believe, and him I will honour, and in him is my hope; my body thou mayest destroy, but I believe from my heart in the Lord, who is able to destroy both soul and body." And Maxen became very angry when she spoke of God, and he called some of his servants, and ordered them to put Catharine in prison; and the maiden was imprisoned; and God however showed mercy to her, and afforded light, so that the goal was all luminous, and the angels came down, and communicated such joy to the maiden, as no man in the world could describe, nor heart conceive, nor scholar communicate in writing, saying, "Maiden of God, do not fear, but believe firmly, thy place is already appointed before God, and there a crown will be placed on thy head."

And Maxen called his men to him, and asked their advice, by what means he might turn the mind of the maiden from God, and serve his god Apollo. His councillors advised him to send without delay for the most learned men of the country, and the logicians, and the astronomers, that he might overcome the maiden. The learned men came there, and Maxen told them, how foolish the maiden called

Catharine was, in not believing in his gods, and said, "If you can overcome her, I will give you plenty of gold and silver." The first teacher that came, soon said to the maiden, "Thou oughtest to believe," said he, "for on thy account we came here, and we have had much trouble, and thou oughtest to show thy sense, and thereby sensibly attend to us." The maiden said, smilingly, "Truly I say unto thee, I commend thee but little, for thou knowest my God, and therefore I ought to say of him, Reject thy falsehood respecting him."

Then said the teacher, "Fair maiden, in whom dost thou believe, and why dost thou reject our gods, answer without delay." "I believe," said she, "in the son of Mary, who was born of the holy Virgin without sin and without folly, and without any mixture of evil, and he suffered a cruel death for our sins, and through him we have been delivered from the pains of hell, and shall obtain the most exquisite joy which will never have an end." Then the teacher said, "Now I hear thy folly," said he, "of Jesus taking flesh without sin and without folly, which is against reason, for a virgin to have a son and that to take place without sin is impossible." "Thou tellest an untruth," said the maiden, "because what thou sayest respecting the young child is very foolish, Jesus proceeded from the Holy Ghost, he was not born of God but of Mary, Jesus came through the Holy Spirit to her, as it is written in the creed, and he is Almighty, and there is nothing that can be against him; why then could he not be born of a virgin; answer me therefore, False Teacher."

And he answered with great anger, and could scarcely speak from indignation, and said, "I will prove," said he, "that there is no truth in thy answer, if it be as thou sayest, that God should be a man, should be a son; by what means could a son of God die, or suffer mortal death; he could not die, for death was not in his nature; if he died as a man, he could not suffer death as God, nor come to life after he was dead. By what means could he as a

man suffer death, if God himself died ; that was wrong," said he, "and thou speakest contrary to nature and against the reason of God and man that he could die. He must be either God or man, for he could not be otherwise than one of them."

When he had ended his saying, she answered like a wise maiden, "Thy saying is against truth," said she, "since thou wilt not believe, nor hold it to be true, when I tell thee that Jesus was both God and man, and if thou dost wish to know the truth, get rid of the pride that is in thy heart, for thou hast not the truth ; if thou wilt become my disciple," said Catharine, "I will cause thee to know the truth." Then said the Teacher, "I will believe in the Holy Spirit, and in the Son, and in Almighty God, and I will reject the wretched Maxen." And the other Teachers believed in the same way. And Maxen caused the Teachers to be soon burned, but God however showed his mercy, and the fire had no power over them, nor their clothes ; and angels came there and brought their souls before God, and a crown was placed on the head of every one of them. And Maxen said to Catharine, "Ha, fair maiden," said he, "if thou wilt yet observe my law, I will take thee to be my wife, and I will be king and thou shalt be queen, and I will cause an image to be made in the town, which is called Alexandria, wholly of gold, and like to God, and whosoever will go that way, will pay obedience to thee, and so thou wilt be honoured. Then the blessed Catharine answered, "Thou art getting foolish," said she, "I love the Lord, and I will not reject his love for anything that is worldly ; all thy speech is to no purpose, were I to part with my Lord, who is the creator of the heaven and earth, thou wicked, villanous man, I should be worthy to be drawn and hanged." And Maxen became very angry, and he called his servants to him, and said to them, "Take this woman and fasten her to a tree, and beat her with rods until you think that she is dead." And those wicked persons beat her until the blood ran from every part of her body,

as water runs in the winter ; and her whole flesh was rendered yellow like violet.

And Maxen said to Catharine, "Reject without delay the son of Mary, and unless thou wilt cast him off, thou shalt lose thy life." Then said the maiden of God, "And thou sayest that I am miserable, and foolish ; but with respect to the pain and anguish that I suffer for the love of God, indeed I say unto thee, that they are sweeter to me than honey, or the most pleasant milk." "Take her," said Maxen, "and put her in the strongest prison, so that she shall have neither meat nor drink." In prison she was placed, but however Jesus the son of Mary did not leave the service of the maiden without remembrance, and he sent angels to her, who gave her a kind of joy and delight, such as no one in the world can describe, and no heart can conceive, nor can a scholar write the amount of that joy, and that delight which the angels communicated to Catharine. And Porfir heard the joy, and he went to the queen, and mentioned to her the joy he had heard in the gaol ; and they both went privately through good hope in God, but king Maxen did not know of their going. In the gaol they saw an illumination, and it was not easy for any one in the world to describe the tenth part of the music, mirth, and joy that were there. And they called on Catharine, the maiden of God, and said,—

"Pray indeed in charity for our hearts to Jesus Christ the son of Mary, and we will reject Yholkyn, and Thernagawnt, and Apollo, and we will believe in the sufferings of God, and his resurrection." And then said the maiden, "I thank Jesus Christ, the merciful God and creator of all things for this ; you will be martyrs on account of his love, and do not fear anything." And afterwards they went to Maxen, and that wicked man ordered Catharine to be brought before him, and commanded various kinds of punishment to be inflicted on her. "Maxen," said the queen "thou art committing a great injury on Catharine, because she believes in God, and in Jesus who made all

things, Father and Son, and Almighty is he, and wretched Maxen, thou art doing what is wrong, and I will walk in the honour of the great Father, and Mary his mother, and God Almighty; and wretched Maxen, I will reject Tharnagawnt and Apollo, I am not afraid of thy punishment."

And then Maxen began to be foolish, and he called his servants to him, and ordered them to take the queen, and to beat her with stout rods until she should die, "and afterwards hang her," said he, "by her hair, and cut away her breasts, and when she is dead, do not bury her, but give her body to dogs." When Porfir heard that, he said unto him, "Maxen thou art an inhuman wretched dog, and thou art full of the devil, thou hast ordered thy wife to suffer death; why wretched man, didst not thou allow her body to be buried, thou dost thyself deserve to be executed." Then Maxen said to his men, "Lay hold of Porfir without delay, and take away his life and his limbs;" and Porfir arose on a bench, and with a ladder in his hand slew four thousand of the men of Maxen before him, and wounded as many more whilst Maxen looked on. And then Maxen dreaded and trembled with fear, thinking that he should be killed at last. And Catharine when she saw that, said to Porfir, "Do not kill him, but remember the sufferings of God our Lord Jesus Christ, how humbly he endured them without contention, and without complaint. If God wishes that thou shouldst die, and become a martyr to him, thou shouldst not contend, but be obedient to death." Then Porfir said, "Maiden of God, I am doing what is wrong, pray for me to Jesus; and to thee, Lord Almighty, will I devote myself, and wretched Maxen I will reject." And he threw the ladder from his hand, and it broke all to pieces. Then Maxen ordered Porfir and the queen to be drawn away, and their heads to be cut off. And the angels brought the souls of those blessed persons before Jesus Christ, as they went from their bodies. "Say," said Maxen to Catharine, "that thou wilt reject the son of Mary,

and thou shalt receive no harm to thy body; believe in my gods, and in me, and I will be all things to thee." "I will believe in Almighty God," said she, "the Lord who made every thing; and if thou wilt thus believe, thou shalt be my love, and we will strive to serve our Creator." Then Maxen saw that she would not do what he wished, but would believe in Jesus the son of Mary, her Lord. The heart of Maxen was therefore in great anguish and indignation with the maiden virgin; and there was present a man called Cursates, who had obtained the curse of God. "Lord, king," said that deceiver, "I will make her to obey thee ere long, and will closely examine her."

And he made four wheels,¹ and each of them to turn against one another, and they had teeth of iron, and upon those, Catharine was placed, and she looked towards heaven, and prayed to God, as follows. "O King supreme, I beseech thee to have mercy on my soul, as now I am in death, and in my blood shall be baptized." The wretched wicked men turned the wheels quickly, but Jesus, the son of Mary, did not leave his maiden without remembrance; he sent his angels to her, and they broke the wheels, and their sharp spikes killed ten thousand and forty of the wretched unbelievers; and many who saw those miracles believed in the Lord God; but through the means of Maxen some were killed who thoroughly believed, and their souls went to paradise.

And king Maxen was angry on account of the slaughter of his men; and he meditated by what means he should kill the maiden, and he spoke to her an untrue speech. "Fair maiden, take the matter into thy consideration, and still believe in my gods, and on account of thy beauty thou shalt have thy life." And the maiden of God answered, "Thy speech will have no effect on me," said she, "I do not dread thy punishment, for I am certain of supreme joy,

¹ Hence the name of Saint Catharine's Wheel.

which will never have an end." The wretched Maxen said to his men, "My Lords, what will you advise me to do, by what means I may revenge the folly of Catharine, because she will not believe in my gods."

Then the wicked men unanimously said, "Take her out of the town, and cut off her head." And then the maiden was taken out of the town, and was stripped; and there were many women weeping, and wailing for Catharine, the maiden of God. A wretched man, one of these cursed persons, drew a sharp sword, and ordered her to stretch forth her head; "And afterwards," said he, "thou wilt lose thy beautiful head."

"My fair brother," said she, "stop a little, whilst I make one prayer to my Lord, the Creator of heaven and earth. Father, Son, and Holy Spirit, called one God, the supreme King, I beseech thy mercy for my soul, and for every Christian who believes firmly in thee; and I beseech thee, Lord, for the sake of thy supreme name to preserve from their enemies, those who believe in my sufferings, and will keep my distress in remembrance, and to give grace to their souls, and to grant to such persons as shall come to my body, and request it in thy name, a cure from their disorders. O supreme King in the Trinity, deliver me from these wretched men, who torment me; for thy mercy's sake, forgive them this folly, for they know not what they do to me, and I will forgive them; and to thy hand, Lord, I commend my spirit." Then an angel came to Catharine, and said to her, "I have to inform thee that Jesus the son of Mary will grant thee all that thou hast requested of him, come quickly from this torment to certain joy eternal." Then Catharine said to the wretched man, "Now cut off my head, for my Lord has sent to me, ordering me to come to the joy that will never end." And that wicked man then cut off her head, and milk instead of blood ran out; and the angels took the soul of the blessed maiden to heaven, and they buried the body in mount Sinai.

And whosoever came there, requesting deliverance and

health, and believed in her sufferings, obtained them ; and four streams of oil ran through her grave from her breasts Through them many men and women received deliverance, and there is no one who knows the number ; and that the Lord did for her sake. And let us pray to God our Saviour, for mercy for our souls, and that he will grant to us life in this world, that we may come to a good end ; and love, and serve God, so that we may obtain the joy which will never end, for the sake of Saint Catharine.¹ AMEN.

¹ From the uncommon erudition of Saint Catharine, and the extraordinary piety by which she sanctified her learning, and the use she made of it, she is chosen in the schools, the patroness and model of Christian Philosophers.—Butler's Lives of the Saints. (Saint Catharine's.)

II.

¹Life of St. Margaret.²

HERE IS THE PROLOGUE BEFORE THE LIFE OF SAINT MARGARET.

The praise, and honour, and reward which are paid to a good man, after he has gained the victory, will cause other persons to perform the same goodness, to obtain similar honour, praise, and rewards thereby, having seen from the epistles, and from many correct witnesses, and having preached from them that the Son of God had taken our nature in the womb of the Lady Mary; and in that tender earthly nature had suffered on our account hunger and thirst, and labour, nakedness, and the want of necessaries; and at last had been betrayed, and sold to sinners, those who bound him, and scourged him, and buffeted him, and spat in his eyes, and through false testimony adjudged him to death, whilst he was innocent; and after he had been unjustly condemned, had suffered all without complaint, and without grief had been crucified and buried, to overcome the

¹ From the Cott. MSS. in the British Museum, Titus D. XXII.

² According to the ancient Martyrologies, Saint Margaret suffered at Antioch, in Pisidia, in the last general persecution. She is said to have been instructed in the faith by a Christian nurse, and persecuted by her own father, a priest of the idols, and after many torments, to have gloriously finished her martyrdom by the sword. From the east her veneration was much propagated in England, France, and Germany, in the eleventh century during the holy wars.—Butler's Lives of the Saints. (Saint Margaret.)

The churches in the Welsh dioceses dedicated to St Margaret, are Roath in Glamorganshire, and St. Margaret's, Herefordshire.

wicked enemies of mankind, which are the world, the flesh, and the devil ; and on account of that victory, he arose from the dead, and is praised by the whole creation. And God has given him a life without pain, and without death for ever ; and he was raised to the height of heaven, and sat with God his father at his side, equally with him king over all creatures, and a judge of the living and the dead.

On which account therefore, as it was said in the beginning, having seen from the epistles, and heard and believed from people of all kinds, the sufferings of Jesus Christ and his victory, and his glory after the victory, male and female saints despised their frail temporal life in this world to obtain the dwelling with Jesus Christ in heaven ; and through the suffering of the Son of God many persons parted with this world, and their temporal wealth, and became poor on account of God, as did the confessors ; and others, who left off all carnal deeds, as did the virgins and some others ; it was not sufficient for them to suffer martyrdom, for they gave up their souls and bodies on account of God. It is not true that they were all naturally able to endure, and had come to the age of discretion, for women and maidens and young persons, who naturally are fearful and ready to submit, and be overcome, through the grace of the Holy Spirit stood firm and immoveable against the enemies of Christ, and held belief in him until death.

And Saint Margaret was one of the principal male and female saints, who took delight to profess faith in Christ, and to suffer martyrdom for the sake of God, as is clear to every one that will see and hear her laudable life, which was compiled and written by Theoturus, a man who was full of faith and the wisdom of God, and was conversant in the depth of the Holy Scriptures ; and thus he began to relate her life.

HERE IS THE LIFE OF THE BLESSED MARGARET.

The most blessed Margaret was the daughter of Theodosius, a dignified gentleman at that time ; but he worshipped

false gods, and he had but one only daughter, who was Margaret herself, and she was faithful, and full of the Holy Spirit. After she was born, she was sent from the place of her birth to a city which was near Antioch, for twelve circles of instruction were there to be learned. And after the death of her mother, her nurse brought her up more carefully and diligently than she had been before; she was precise and very pure, and she believed in the true God, and prayed to him constantly. And when she was ten years of age, and in the house of her nurse where she liked to remain, she heard of the valour of the saints against unbelief, and their victory, and the great quantity of the blood of the male and female saints which was then shed for the love of God, and the name of Jesus Christ.

She therefore, being full of the Holy Spirit, gave herself up wholly to God, who defended her, and gave her grace to keep her integrity and chastity, as he gave to all virgins; and although she was nobly born and beautiful and beloved, yet she was humble, and did not refuse to attend to the sheep of her nurse with other maidens.

And it happened at that time that Oliver, the sovereign of the country of Asia, came to the city of Antioch, for the purpose of ensnaring the Christians, and to bring them to unbelief, and to command all persons, wherever he went, from one kingdom to another, to worship his gods, and despise Jesus Christ. And wherever he heard of a Christian being at the place, he ordered him to be bound with iron bands. And when he saw Saint Margaret keeping her nurse's sheep, he lusted after her, and said to his workmen, "Go quickly and lay hold of that maiden, and ask her if she is free; and if she is free, I will take her to be my wife, and my palace will be suitable to her on account of her beauty."

And after some of the knights, which the sovereign had sent, arrived, the glorious Margaret called on Jesus Christ, and spoke as follows, "Have mercy on me, Lord, have mercy, and destroy not my soul with the wicked men, nor lose my life with the cruel people; cause me, Lord Christ, to

take pleasure in thee when I worship thee. Prevent them, Lord, to adjudge my soul to punishment, nor to cause my belief to be corrupted, nor my body to rot through sin, and prevent the wicked filthiness, and folly of the devil. Remove not the understanding and belief that thou hast given to me, but send me an angel to govern me, and to teach me to answer without terror and full of hope, for, as I appear to be, I am as a sheep among wolves; I am like to a small sparrow, or a lark in the talons of a hawk, or a trout taken in a net. Assist me, Lord, deliver me, O Lord, and leave me not in the hands of sinners."

And when the knights, who had been sent to Margaret, heard her wisdom, and the words she had said, they returned to their lord, and said, "The maiden whom we have seen, does not fear thy power, and she will not serve thee, nor obey thy gods, but will worship Almighty God, and will preach Jesus Christ, the man whom the Jews crucified." And when Oliver heard these words, the colour of his cheeks changed, and he ordered her to be brought before him; and when she came, he said unto her, "From what race art thou born, and tell me if thou art free, and of noble birth." Margaret answered him, "I am free, and a Christian." The sovereign said, "What is thy name?" And she said, "I am called Margaret." Then he said, "what belief hast thou?" Margaret said, "I believe in God Almighty, and in Jesus Christ his Son and our Lord, the man who has hitherto preserved my integrity, and myself unensnared, and unpolluted."

And Oliver said, "If that is true, what thou hast said is to be regretted, and he, on whom thou dost call, must be the man whom the Jews crucified." And Margaret answered, "Thy forefathers crucified Jesus Christ, and therefore truly they are not innocent; but he will remain for ever, and there will be no end to his reign." And then the judge became angry, and ordered the blessed Margaret to be cast into prison, until he should invent and devise means how he might overcome her, and have her adjudged for her belief and integrity.

And thereon, he went from thence to the city of Antioch, which was near, to worship his gods, who were blind and dumb, and to request from them power to that effect. And at the end of the second day, he sat as judge in the place where judgment was administered, and he ordered the blessed Margaret to be brought before him. And after she came, he said unto her, "Have mercy on thy body and beauty and thy tender age, and attend to my advice; and worship my gods, and I will give to thee riches, and more honour than to any one of all my family." Saint Margaret answered, "God knows," said she, "no one has crossed my integrity, before thou didst attempt to cross me, nor removed me from the way of truth, which I began to keep and sustain, and have succeeded hitherto; and him I will worship, before whom the earth moved, the sea trembled, and the timid world became pale."

And then said the judge, "Unless thou wilt worship my gods, my sword shall pierce thee, and I will have the mastery over thy flesh and thy bones, and will cause them to be burnt; but if thou wilt attend to my advice, and believe and worship my gods, I will be a soul and a lover to thee." And Margaret then said, "It is true that I have given my integrity to another, so that I shall have rest with the holy virgins. Christ has given his soul and body to death for us, and I will give my soul and body also to him; I am not afraid of thy death, for Christ has marked me with the sign of his holy cross." And then Oliver, the judge, ordered his officers, the men who were accustomed to examine the Christians, and enquire of them how they believed, to raise her up in the air, and to beat her with small rods. And the blessed Margaret looked towards heaven, and said as follows, "In thee my Lord is my hope, prevent them from dishonouring me, prevent my enemies from mocking me, for whosoever has intercourse with thee, shall not be mocked nor dishonoured."

And on this, Margaret afterwards prayed a second time as follows, "Look upon me, and have mercy on me, O

Lord, and deliver me from the hands of wicked men, and from the power of this butcher, lest it may happen that I should tremble, and my heart fail for fear of him; send me medicine and health from heaven, that my wounds and my anguish may be lighter, and turn my pain to joy and pleasure for me." And as she thus prayed, they were beating her tender body, and the blood was running after the rods in streams, as water from a clear fountain. And with this, the apparitor said with a loud voice as follows, "Believe in the gods, Margaret, and he will make thee the chief of the maidens." And then, when those who were standing near saw the amount of her pain, and the quantity of her blood that was shed, they wept much on her account, and some of them said to her, "Knowest thou that we grieve to see the execution that is done on thy body, and it is wonderful that thou dost not see how much beauty thou dost lose on account of thy unbelief. Dost thou not see that the judge is angry and full of wrath against thee, and is desirous to destroy thee quickly from this world, and remove thy body from the earth; believe in him and live."

And Margaret answered, "Alas, for wicked counsellors! alas, for unrighteous judges! What do you request me to do? if my body is executed, my soul shall have rest and eternal joy, and therefore it is best for you to believe in the true God, who is able to open to you the gates of paradise; I will never worship your gods, which are dumb and deaf, and were made by men's hands." And then she said to the judge, "O shameless dog, perform the works of thy father, I have God to assist me, and when he will give thee possession, and power over my body, Jesus Christ will defend me, and take my soul out of thy hand."

And then the sovereign ordered a second time her body to be raised in the air, and her flesh to be rent, and torn with sharp rods; and then the blessed Margaret raised her heart to God, and looking towards heaven, she said, "The dogs have greatly encompassed me, and much wicked counsel is against me; but do thou, my God, see that thou be

my help, and take my soul by a two edged sword, and release me from the hands of this dog; strengthen me, Jesus Christ, and give me an animated spirit that my prayer may ascend to heaven, and send me an angel full of the Holy Spirit from heaven to assist me, so that I may preserve my integrity blameless, and contend face to face with whomsoever shall oppose me, until I shall see my enemy who fights against me, destroyed and overcome. Vanquish thou them, so that thou mayest communicate boldness and confidence to all virgins to confess and acknowledge thy blessed name for ever and ever."

These butchers shed her blood more and more, and tore her holy body, so that they, the cruel oppressors, hid their eyes with the skirt of their mantle, because they could not look on the dreadful punishment; and so did all who were about the place. And then the judge said, "How is this, Margaret, why dost thou not agree with me and worship my gods? and if thou wilt do so, thou shalt not be executed, but if thou wilt not, my sword shall bear rule, and pierce thy body, and thy bones shall be spread across the fire." And the blessed Margaret said, "O shameless, ungodly man, very wicked judge, have mercy on my body; according to thy advice my soul would be wholly lost, as is thine, and therefore I will give up my body to sufferings, so that my soul shall be crowned in heaven."

And then Oliver ordered her to be cast into prison about mid-day; and as she came within the prison, she put on herself the sign of the cross of Christ, and prayed as follows, "Lord God," said she, "thou dost distribute all just judgment by thy wisdom, before thee all the worlds tremble, thy fear is on every body; although great is their power, thou dost hope that they are without hope. O just judge, look upon me, for I was an only daughter of my father the man whom I left, and therefore, I beseech thee that thou wilt not leave me; cause me, O Lord, that I may see my enemy, who contends against me." And her nurse attended her with bread and water, through the window of the prison,

and heard her prayers, and resolved in her heart to be a constant visitor.

And then there suddenly appeared to her in a corner of the prison, a marvellous dragon, whose hair was of various colours, and his beard was that of gold, and his teeth were of iron, and his eyes were shining, and from his nostrils proceeded smoke and fire, and his tongue was fiery, and he had a hot sword in his hand, and he caused a bad smell and filthiness in the prison, and he uttered a strong rough voice, and fire from his mouth gave light to all the prison. And great fear seized Saint Margaret when she saw him, and she became pale like grass, and trembling seized her as one ready to die; all her bones shook, and she had no remembrance, so great was her fear of God having heard her prayer, and that he was showing to her the enemy who contended with her, for it was that which she besought in her prayer. And Margaret had already fallen on her knees to the ground, and raising her hands in prayer to God, said as follows, "God, who cannot be seen with eyes of the flesh, before whom the deeps tremble, who hast fortified paradise, and set bounds to the seas; thou hast robbed hell, thou hast overcome the devil, and hast kept guard over the wonderful great dragon, look upon me, and have mercy on me, and prevent this monster from injuring, who will shortly seek to swallow me." And while she was so saying, the dragon came with his mouth wide open, and fell on her, and swallowed her; but the sign of the cross which was put upon her, grew in the mouth of the dragon, and became greater and greater until it cleaved him into two portions.

And the blessed Margaret got up, harmless and uninjured, and therewith she saw on her left hand another devil with his hands bound, and on his knees; and when she saw that devil, she prayed as follows, and said, "I am glad and rejoice, Lord God, supporter of the world, Jesus Christ, the immortal wise Creator, and the beginning of innumerable saints and angels, the foundation of all material things, now

I see my belief bearing blossoms, now I see the joy of my soul; here I have seen the red dragon cast under my feet to the ground, here the bad smell and filthiness are removed, and I see his poison and madness have retreated from me; and turning to him again I see the sign of the cross in blossom, and I see my body with sweet perfumes, and I see light coming to me, I see my joy, here I am raised in health. The strong dragon I slew, and I trod him under my feet with the hope that I had in God, and therefore I will thank God, for thou art the protector and defender of all creatures. Thou art the victory of all the creatures and martyrs, thou art the governor of every one who lives, and thou art the Saviour of all mankind, and that for ever and ever. And may it be true, and that distant."

And whilst she said that in prayer, the devil came, and laid hold of the hand of the blessed Margaret, and said as follows, "Margaret," said he, "be satisfied with what thou hast done, rest therefore from afflicting my person, thy prayer is very constant and persevering; and I sent my red brother in the form of a dragon to swallow thee, and to destroy thy remembrance and name from the earth, and from this world, and to corrupt thy maidenhood, and destroy thy beauty, and thou didst kill him with the sign of the cross of Christ; and thou art trying by prayer to kill me also therewith.

And then Margaret laid hold of the devil by the hair of his head, and threw him to the ground, and put her foot on his neck, and said unto him, "Say nothing more respecting my maidenhood, I have God to assist me; rest, great wicked and wonderful devil, who dost injure mankind, cease from murder, Christ is my supporter; rest fiery, wicked monster, the author of hell; I am a lamb of Christ, and am gentle and at home in the true faith; I am a handmaiden to Christ, and a companion I am to God, the man who was blessed throughout all ages." And whilst she was thus saying, a light suddenly shone in the dwelling portion of the prison, and the sign of the cross was seen on

high, and from earth unto heaven. And therewith a dove descended on her shoulder, and said to her, "Thou wilt be happy, Margaret, for all the saints are waiting for thee in the gate of paradise."

And then said Margaret, "To thee, Lord, will I return thanks." And immediately afterwards she turned to the devil and said to him, "Tell me of what nature thou art," and the devil then said, "I beseech thee, handsome maiden, saint of God, to raise thy foot from off my neck, and I will relate to thee my proceedings." And so she did, and then said the devil, "Avenger is my name after Belzebug," (which means the god of flies, on account of the great number of flies which were on his image, owing to the blood of the animals which were slain in sacrifice before him;) "many of the works, and the labour of innocent persons have I swallowed to the middle of my belly, that is, several good works have I rendered of no value, and against every body I will fight, and no one hitherto has overcome me. And now I am not able to vanquish, owing to thee; it is evident that our power and strength can do nothing, when a young tender maiden can put us to shame, and reproach us in this manner." And he said much therewith, and then Margaret answered, "O most wicked devil, be immediately dumb, and say not a word, and go away."

And afterwards on another certain day, the judge ordered Margaret to be brought before him; and as she came out of the prison, she put the sign of the cross upon herself, and when she stood before him, he said to her, "Margaret, agree with me, and worship my gods, for I say it will be for thy benefit." The saint answered, "To thee, governor, I say that I will worship my God, and Jesus Christ his son." And he said, "Undress her, and hang her in the air, and burn her sides with consuming flames." And the officers did without delay what he ordered, and while they were burning her holy body, she prayed as follows. "My Lord God, burn my kidneys and my heart that there may be no iniquity in me." The judge said, "Be of the same

opinion with me, and sacrifice to my gods." Saint Margaret answered, "I will not be of the same opinion as thee, and I will not worship thy gods, which are dumb and deaf."

And then the judge ordered her head and feet to be bound, and commanded her to be cast into a vessel with hot water, and to punish and torment her therein. And the tormentors took her, and executed his orders; and the blessed Margaret raised her eyes towards heaven, and said, "My Lord, glorious for ever, break these bonds, and I will offer to thee a sacrifice of praise; cause that this water may be to me as the mild water of a fountain, be purity to me and evident deliverance, be agreeable without decrease and without defect. May a dove full of the Holy Spirit come to bless this water in thy name, and wash me therewith so that I may obtain eternal life. May this water strengthen my soul and enlighten my understanding, and deliver me from all my sins, and baptize me in the name of the Father and of the Son and of the Holy Ghost, who is blessed for ever and ever."

And in that hour there was a great commotion in the earth, and a dove came from heaven with a crown of gold in its beak, and therewith sat on the shoulder of the blessed Margaret. And her hands and feet were rendered free from the water, and her bonds were likewise loosed, and she went on her feet from the water with praising and blessing. And then she said, "The Lord God has reigned, and he is clothed with beauty, and with valour and fortitude, and with supreme strength and power.

And a voice was heard from heaven, saying to her, "Come, Margaret, to the rest and to the joy of Jesus Christ thy Lord; come to the kingdom of the heavenly country." And a second time the voice said, "Thou art happy, Margaret, for thou hast accepted the crown of pure life, and hast kept thy integrity." And at that time five thousand men believed, besides women and youths and maidens. And then the wicked Oliver ordered all to be

beheaded, who believed in Christ; and in an hour afterwards Oliver ordered Margaret to be beheaded with a sword; and the catch-poles laid hold of her and took her out of the city; and when they came to the place of execution, Malchus said to her, "Reach thy neck, and receive the stroke of the sword." And the blessed Margaret said, "Stop a little whilst I pray, and commend my spirit to the angels and the saints."

And Malchus said, "Worship as much as thou wilt, in the time which thou shalt have." And she began to pray, and said as follows, "God," said she, "who mearest the heaven and the earth with thy hand, and dost set bounds to the sea, and let no one think that God had a hand or a foot when he made the heaven and the earth and the seas; for the hand of God is strength and power, and wisdom, and has fixed measure and bounds to every creature, God," said she, "hearken to my prayer, and grant to every man, who shall write my life and relate my works, or shall read or shall hear them, that his name be written in the book of eternal life; and when he will request of thee pardon of his sins in my name, do not refuse him; and whosoever shall build a church in my name, or shall at his own expense have lights in the church on my account, do not bring him to thy remembrance to punish him for his wrongdoings, or his mischief; and whosoever in the great judgment shall be overtaken in doing wrong, if he call upon me, and worship my gate, deliver him from punishment; and whosoever will have with him in his house my works related, or life written, may he not have a jealous wife or heir, and prevent his having born to him a lame blind or dumb heir, and restrain the unclean spirit from deceiving him, and if he will request forgiveness of his sins, have mercy on him."

And whilst she was so saying, and much more in her prayer, there was very loud thunder, and with the thunder came a dove, and with it an image of the cross, and it conversed with the blessed Margaret. And for fear of the

thunder, and other signs, which all saw who were then about, they fell headlong on their faces to the ground. And when the blessed Margaret saw the miracles of God and his power, she fell before him, and the dove leaped on her and said to her, "Happy art thou, Margaret, among all women, and all things which thou hast requested in thy prayer, God will grant to thee, and come thou, my dear one, to the place that is prepared for thee, and I will open to thee the gate of the kingdom of heaven."

And then she took leave of all who were at the place, and commended them to God, and her own spirit she commended to the angels and saints of heaven. And when she had done praying, she raised herself up, and said to the man who came with the intention to behead her, "Take thy sword and now strike me." And he refused, on account of the manifest miracles of God which he had seen and heard. Saint Margaret said to him, "Unless thou wilt strike me, thou wilt not be partaker of the joy of paradise with me." And then the executioner made use of his sword, and beheaded her at one blow, and on having that blow, she prayed as follows, "Lord, do not reproach any one for the deed who performs this execution on me, nor punish him."

And as that was said, the man struck her, and she fell to the floor, and the angels of God descended, and took her soul to heaven, praising God, and saying as follows, "Lord God, there is no God like thee of all the gods, and there is no God who acts as thou dost; Holy, Holy, Holy art thou," (which they said three times on account of the Trinity,) "and Lord God of all hosts and all powers, heaven and earth are full of thy glory, heal us in the height of heaven. Blessed be the king of Israel, who cometh in the name of God." The sick, the lame, the deaf and dumb, and those who were possessed by dumb demons, and the maimed came to her to ask for deliverance, and a cure they obtained for their maladies and disorders through means of the blessed Margaret.

And I Theotenus took the body of the blessed Margaret and placed it in a sepulchre, having honourably anointed it with precious ointment; and I attended upon her whilst she was in prison, and I wrote an account of her victory and the disputations which she had with the wicked Oliver. And he caused her to suffer on the twelfth day before the calends of August, through the grace which is given us in our Saviour, Jesus Christ, who is living, and always will live, and will reign throughout all ages, without cessation, without end, for ever. To him be all true praise, and eternal glory from all creatures, and to us forgiveness of our sins, and true joy without defect and without end, with the Father Son and Holy Ghost. May it be true. AMEN.

III.

Life of St. Aidus.¹

HERE BEGINNETH THE LIFE OF SAINT AIDUS, BISHOP. II. OF THE
CALENDS OF MARCH.

There was a certain nobleman in the province of Connaught, of the name of Sedia, who had a wife of the name of Eithne, of the seed of Amolgida, of the descendants of the Maccuates. This man and his wife not having offspring, came to some religious persons who dwelt at Driumlethan, and asked them to pray to the Lord Christ on account of their barrenness. Then those religious persons besought the Lord of Heaven that he would grant to them the conception of a good son. And they said to them, "Go in the name of the Lord, and return to your conjugal intercourse." And in the following night the old people had such intercourse, and the man Sedia saw a white star falling from heaven on the mouth of his wife Eithne; and she also in a vision saw a bright moon falling on his. And when they awaked, they told each other what they had seen; and after some interval their dreams were fulfilled, by God granting their petition. And the woman who was barren, conceived a son full of the grace of God and of miracles, as is shewn in his life. For before he was born,

¹ From the Cott. MSS. in the British Museum, Vespasian, A. XIV.

when the mother of Saint Aidus was riding in a chariot nigh to a council of her people, a certain magician who heard the sound of the chariot, said, "That chariot sounds either under a king, or under the grace of God," that is, because he was then in the womb of his pregnant mother. And Saint Aidus was born in the island of Brercimaige; and in that island light has not been wanting to the present day.

There was also a great king, Ammerus, who was hard-hearted to the common people, that were subject to him, and had hostages of their sons. And fifty-three boys were delivered to him, and Aidus was one of them. Then Aidus came on his hands to the king; and king Ammerus seeing him, said, "That is my boy, he shall come to my part." To whom the boy said, "If thou wilt defend me, O king, defend the other boys with me." Then the boy Aidus delivered himself, and fifty-three boys from the power of the king, and afterwards he liberated the kings of Connaught.

At another time, the same holy boy, Aidus, was a keeper of sheep, and looked after eight sheep and eight wethers; and on a certain day, when Aidus saw eight very hungry wolves coming, he had pity on them, so that they might eat the wethers, and immediately the hungry wolves devoured them. After a short interval, when the boy saw his aunt, that is, the sister of his mother, coming to him, he feared her on account of the wethers, and called to the Lord, saying, "Lord assist me." And the Lord heard the prayers of the holy boy, and sent eight wethers to the eight sheep, as they had been before. And on a certain time, the aforesaid religious persons asked the Lord if he would show them the place of their resurrection; and an angel came to them, and said, "A holy boy who resides with you, named Aidus, will show you the place of your resurrection." Then they asked the boy, who said to them, "Have ye ever heard the sound of a bell?" and they said, "We have not?" And the boy said to them, "Come with me." And he led them through thick woods, and put them in the place of their resurrection, and showed them the place. Also, on another day, the

holy boy, Aidus, read in the fields with a loud voice, and in that hour, a certain hunter quickly pursued with with dogs a stag in those fields. Then the stag being weary in its journey, and hearing the voice of the boy, turned to him, and asking for assistance from him, fell on its knees to the ground before him, and Saint Aidus put his book on its horns and read; and the dogs running about could not see the stag, which accordingly escaped uninjured.

Also, on another day, Saint Aidus and Saint Molassus who were companions, were reading in one place, and agreed with each other to travel, but they did not know where they should go; and in that hour there were before them two large sticks, and then inspired by God, they said to those sticks, "In the name of the Lord, reveal to us what we shall do, and shew what is to be for us." And immediately those two sticks fell to the ground, one northwards, and the other southwards, and thereby they understood that one of them, that is Molassus, should go southwards, to the island of Boum, and Aidus to the right, to the borders of the Laginensians. Again, on another day, when the holy boy Aidus was on the mountain which is called Betho mountain, at the end of the day, he would go to the place where Aired Siniuch dwelt. Then angels came to him, and taking him up in their hands, brought him to the place, and dismissed him near the cross in the middle of his castle before night came on. And at another time, there was a certain boy near the pool Eruc, named Bosargente, the son of Ehdach mother of Oruntham, and that boy and two others with him, were drowned in the bottom of the pool. Then the mother, that is of the aforesaid boy, lamenting went round to all the holy persons, requesting them to raise up her son for her. And she came to Saint Molassus, who said to her, "Go and wait near the pool in which thy son is drowned, and Saint Aidus travelling will come to thee, and thou wilt ask him, and he will raise up thy son for thee." The mother therefore came and did so, and when Aidus came to her, she wept before him; then

Aidus walking over the pool dry shod, went to the place, where the boys had been drowned therein; and there praying, he raised the three boys to life. And king Cuchait offered his son with all his family to Saint Aidus for ever; and Saint Aidus gave to Saint Molassus the same son, and all his family.

And when Saint Aidus would leave his nation and country, and go into banishment, the king of his nation, named Albus, would not let him go, to whom the holy man said, "Let me go into banishment, and I will give thee the kingdom of heaven, and thou shalt receive the new tonsure from my hand, and thou shalt be under that tonsure until old age and death." The king said, "It pleases me that thou shouldest go, if thou wilt stay with me until the time of tonsure, that we may see if the hair will grow again." And Saint Aidus remained with him until that time, and then he let him go on his journey, and the king remained until his old age under the new tonsure.

Saint Aidus came to the borders of the Lagenensians, and being desirous to read the Holy Scriptures, he sailed over the sea to the regions of the Britons, and there reading at the city of Saint David, he remained a long time, and performed many miracles. And on a certain day, when Saint Aidus was there reading, the steward came to him, saying, "Arise and take a cart that thou mayest go with the brethren to carry loads of what is necessary." The obedient boy arose immediately, and through haste left his book open; and although heavy rain fell, the book was not injured until David himself came to it. And the steward said to the holy boy that he should hold two wild and untamed oxen, and immediately those oxen became mild and tamed under the hand of the boy; also the steward gave to the boy a yoke without straps, and the yoke adhered to the neck of the oxen, as if it had been safely fastened with straps. And the boy asked the steward for a wooden peg that he might apply it to the cart; to whom the steward said, "For that peg put thy finger, and so the obedient boy

did, yet his finger was not hurt. Therefore all the workmen went before him, and he remained and a little boy with him; and the boy said to him, "It is right that we should proceed on our journey." And Aidus said to the little boy, "Mark thy eyes, and come after me," and they passed over very moist land, and kept the road which remains to the present time; and Aidus preceded the workmen with their carts; and in that hour David went to the sea coast with his family, and there said to the holy boy, "Why didst thou leave thy book open to the rain?" The boy Aidus hearing this, went on his knees, and prostrated himself before David, and would not rise until his senior David should tell him; and he did not then say to him, "Arise." And the brethren came to his house, and the boy remained prostrate on the shore; afterwards David enquired, "Where was the boy," and the brethren said, "We have not seen him but when we saw him prostrate on the shore." Then David sent his family to the shore, and found the sea full, and the boy lying in the sea, and the sea was raised in a circuit about him, and they with a rope drew him into the ship.

Also at another time, the steward being excited with envy, thought to kill the holy boy Aidus, and on a certain day he sent the boy with another layman and a carriage, that they might bring sticks from the woods; and the steward persuaded the layman to kill the boy in the woods; therefore having yoked the oxen, the layman and holy boy went together to the woods; and when the boy there stooped that he might raise a stick, the layman raised his axe that he might strike it against his head, but his hands when raised up dried in the air. Then the layman confessed his crime, and by the prayer of the saint he was restored. And this circumstance was told to Saint David, and he arose quickly and ran. Then the brethren were disturbed on seeing their senior walking without a shoe, and his having a shoe only on one foot, and they followed him; and the holy boy came with the carriage to the river which is called Cledd, and when David saw the boy coming, he there stopped,

and said to the brethren, "Do not follow me," for David saw innumerable troops of angels about the boy. And the boy seeing David afar off waiting for him, came quickly through the river, and by near ways, on which no man ever walked before, in a straight road to the place where he saw David standing, and where a cross was placed, and remains to this day. And when the brethren returned home, David began to scold the steward, and the holy boy said, "It is not necessary that thou shouldest scold him, for if thou so dost, he will soon die, and no one will see his sepulchre." And so it happened.

And on another day, the holy boy Aidus carried a tribute vessel full of ale to the city, and when he came to another difficult road near the valley, the cart with the vessel fell into the valley with the oxen; and the holy boy marked the vessel and the oxen, and not one drop was lost from the vessel, and it came safe in the cart to level ground. And on a certain day the son of the king, who was blind and lame and deaf, was brought to the holy boy Aidus, and by his praying he cured him of all his infirmities. Also on a certain day, a man was brought who had a plain face without eyes and nostrils, and Aidus blessed his face, and gave him eyes and nostrils. At another certain time, the Saxons came to war against the Britons; and then the holy boy being requested, went with the Britons to the war, and the Saxons when they saw him were immediately put to flight, and the Britons pursued them for seven days, and so through means of the blessing of the holy boy, not one man fell on that day. And as long as the boy Aidus dwelt in the country of the Britons with Saint David, the Saxons did not dare to come there. Certain vagabonds of the Saxons came into those regions of the Britons that they might injure some one if they could, which Aidus knowing, they immediately became blind through his imprecations; and neither injuring, nor killing any one, they returned back, and were blind for a whole year. A certain king of the Saxons came to prove him, saying, "I

am blind and deaf;" to whom Aidus answered, "On the contrary, thou art neither deaf nor blind; but as thou hast lied in tempting me, from this day thou wilt not be a king, and thou wilt continue blind and deaf to the day of thy death." And so it was fulfilled.

After this, Saint Aidus sailed with the blessing of Saint David to the island of Ireland, and came to the regions of Fothart Campi Itha, and when he approached the land, he saw on the sea the murdering of some strangers, who came with their ships into that district, and by the king of that nation were slain. Then Saint Aidus said to his attendants, "Let us go quickly and assist those wretched persons, who are now murdered;" and Aidus struck his bell on the sea, and the king hearing the sound of the bell, said, "That sound is of a bell of a man with favour;" and they left off killing the strangers. When therefore Aidus had come to the harbour, the king sent to him one of his attendants named Drinma the son of Cainre, and he received Aidus on his shoulders from the ship; and the king offered him the district named Brentrocht, and also at the same time, he gave up his district with his son-in-law, and offered it to Aidus for ever. And when Saint Aidus was in that district, he considered it in his heart, saying, "I am sorry that I did not ask my instructor, Who in this island of Ireland should be the friend of my heart." Then he arose that he might go over the sea to Saint David; and when he had walked on the sea dry shod to the third part, lo! an angel of the Lord met him and said, "There was great confidence in what thou hast done, in going on foot over the sea." To which Aidus answered, "I have not done this through confidence, but through the strength of faith." And the angel said to him, "There is no need that thou shouldst have a friend of thy heart, for God loves thee, and between thee and the Lord there will not be a middle person; but if thou wilt have a friend of thy heart, thou mayest have Molue the mother of Choche." Then Aidus returned to Ireland.

After these things, Aidus came to the district which is called Ardladrand, and when there, and he had returned to the place called Arcel, he recollected that he had forgotten his bell in the country of the Britons. And when it was necessary for him that he should strike his bell at the legitimate hour, he immediately saw his bell coming to him from Britain over the sea, and placed by him; and rejoicing at its coming, he gave thanks to God. Also, on another day, Saint Aidus went in his chariot over the great sea, from the place which is called Ardladrand, as far as Fin Dubuir Ierthnandesse, and the hoofs of his horses, and the wheels of his chariot were not dipped in the sea, for it was as solid as the hardest earth. After these things Aidus came to a place called Dissert Nambri, and there dwelt with his brethren; and he had two cows with one calf; and on a certain night, when Saint Aidus heard the noise of the hungry wolves seeking food from their owner, he pitied them, and came and placed the calf of the two cows before the mouths of the wolves, and they devoured it. And when it was morning, the cook rising enquired for the calf, to whom Aidus said, "Do not enquire for it, for while thou wast sleeping, I gave it to the hungry wolves." The cook replied, "How can we appease the cows?" To whom Aidus said, "Give me thy head that I may bless it." And he blessed his head, and said to him, "Go and shew thy head to the cows," and the cows on seeing the head of the clergyman came and licked it, and so were appeased until they again brought forth calves; and this miracle Aidus performed more than once, for on the calves dying, he blessed the head of the servant, and the cows loved him as a calf.

And on a certain day, when Saint Aidus was in a mill grinding the flour of wheat, a certain man of the race of Ossan came to Aidus, and asked him for flour; and again the same man having changed his dress, and blinded one of his eyes, came to the holy man of God, and in the name of the Lord, asked for flour; but Saint Aidus knowing his cunning, said to him, "Why hast thou done this, that thou

shouldest come again, and ask? I will give thee flour through the name of the Lord, but thou wilt be blind until the day of thy death, and of thy kindred there will always be one blind for ever," which was so fulfilled. And at another time, when Saint Aidus was at the place which is called Vuainmar, the common people of that district came to Saint Aidus, that they might commit their money to his keeping. And when the king of the descendants of Neill, Aidus the son of Ammereth, came with his army into that district, it was told him the much of the money of the common people was committed to the keeping of Saint Aidus. The king therefore came with his guards, being desirous to obtain the money; then Saint Aidus set the mark of his stick between the enemy and the place where the money was deposited. And a certain herald came beyond the mark of the stick and said, "There is no clergyman who can forbid me to pass over." And when he had said this, he immediately died; and others seeing this did not dare to come, but being struck with great fear returned back, carrying with them the dead herald, and they glorified Saint Aidus.

Saint Aidus also came to the place which is called Senbothendi, and whilst he dwelt there, on a certain day, he saw a wolf going about, and very hungry; then he asked a boy who resided with him, "Have you any food?" The boy answered, "I have one loaf, and part of a fish." From whom Aidus took the loaf, and gave it to the wolf, and the boy blushed; to whom Aidus said, "Bring me a loaf," which, when brought, Aidus blessed, and thereof he made a loaf, and gave it to the boy. After these things Aidus came to the harbour of Ferns, and there sat under a certain tree; in which place there was no water; then Aidus said to his attendants, "Cut that tree," and immediately a fountain of water arose, which until this day is called Tipra Moedoc. Then a certain man named Bec, the son of Cogin, came to him and gave him the site for a residence, and there Saint Aidus remained; and women and the

daughter of Becca came that they might wash their clothes in the neighbouring river; and to see the women did not please the holy man, who said to them, "Go away;" but they said, "We will not go away." Then a woman who was washing clothes, moving her feet and leaping upwards suddenly her feet adhered to her shoes, and her shoes adhered to the earth, and the woman being altogether fastened, was nearly dead. Bec hearing this came to the man of God, requesting him to loosen his daughter, who, being liberated, Bec offered to Saint Aidus his habitation, and family for ever.

And at another time, a certain herdsman lived near the place Ferns, whose mother was tormented with a grievous disease near to death; and he, the said herdsman, came to Saint Aidus, and requested of him blessed water for his mother. Then Saint Aidus arose and went with the herdsman to his mother, but the herdsman ran quickly homeward before the man of God, and found his mother dead; who returned to the holy man, and said, "Man of God, do not be troubled, for my mother is dead;" to whom Aidus answered, "Go and tell thy mother to come and greet me." And the herdsman went and spoke to his mother, saying, "Arise, Saint Aidus calleth thee;" and she immediately arose in health from death, as from sleep, and hastening, ran to Saint Aidus, and gave thanks to God, and his saint. And on another day, Saint Aidus came with his auditors to holy Fintan the son of Tulchan, and were received as guests with great joy and honour, and supper being finished, Fintan said to his servant, "Go and tell Saint Aidus that on that night he should provide refreshment for them," and Aidus said to his servant, "What Fintan has said, we will do, and tell him that refreshment will be provided for all, in a similar manner, who reside at that place." Fintan replied to his servant, "Tell Saint Aidus that we cannot all have refreshment, for many of us are afflicted with very grievous diseases, and having those diseases, we cannot be refreshed." And Saint Aidus said, "God is able to give health to them all." And when he said this, immediately

in that hour all the sick were healed, nor was there any spot found on them. And on the third day, when Saint Aidus would go from that place, Mundu said to him, "Thou shalt not go from this place until thou hast given to every one the disease which he had before." To whom Aidus answered, "The Lord gave me the healing of them." And Saint Mundu said, "Although the Lord gave to thee the healing of them, thou shalt not go from this place until thou givest back to every one his own disorder." Then Saint Aidus gave his own disorder to every one, and he departed with a benediction.

And at another time, king Brandub the son of Cochae, came with a great herd of cattle by the shore of Echdromo, and lo! a certain leprous man came, and asked for something from him. To whom king Brandub gave a thin black handkerchief, and the king went with his herd to the river which is called Slane, and remaining there that night, a grievous disease nigh unto death fell upon him, and in the depth of the disorder he saw a vision. For he was carried to hell, and he saw all kinds of beasts entering the mouth of hell with open lips; and he saw another great beast with open mouth in the gate of hell, whose claw drew the king to him. When the beast had nearly devoured him, a certain clergyman placed the thin black handkerchief in the mouth of the beast. And as the beast devoured the handkerchief, the king in the mean time returned from his mouth. And again a claw of the beast going after the king, drew him back, and he nearly devoured him. Then the same kind clergyman with his stick struck the head of the beast, and he shut his fiery mouth, and so king Brandub escaped the danger of hell; and the king was carried in his disease to the place called Bercrimtham, and there he was in great pain. Then his friends said to him, "A certain man named holy Aidus resides in this district, send therefore that blessed water may be brought from him to thee." To whom the king said, "I will rather go myself to the man of God." And going up

he came to the place of Saint Aidus; and when king Brandub saw at a distance Saint Aidus coming to him, he said to his attendants, "This is the clergyman who delivered me from hell." Then the king prostrated himself at the feet of the Saint and said, "I repent of all the evil that I have done; all things that thou hast told me in all my life, I will fulfil, for thou hast delivered me from the pains of hell, and its beasts." And in that hour the king was healed of every disease, the saint at the same time uttering his blessing. And Brandub gave much land to Saint Aidus, and in their whole life they were mutual friends.

And on a certain day, when Saint Aidus went from a place which is called Ardraland, he came to the rock of Druinne, and saw six ploughs going by mistake near the port of Ferns, and with elevated hand he blessed them from afar, and one of the ploughmen fell between the coulter and the ploughshare, and was not hurt, and amongst them nothing was injured, except one small strap, which Saint Aidus showed on the enquiry of his companions. And at another time Saint Aidus went to holy virgins, daughters to Aidi son of Cohirber, and took with him a plough and oxen, that he might plough with them. And when they yoked the oxen for ploughing, lo! a certain leprous woman came and asked that Aidus should give her the ox, to whom Aidus gave that which was chosen from the others. Then the ploughmen said to him, "What shall we do, and how shall we be able to plough?" To whom Aidus said, "Wait a little while for the ox which will quickly come to us; and suddenly they saw an ox coming to them from the neighbouring sea, which raising its voice bellowed three times, and humbly placed his neck in the yoke of the other ox; and it ploughed with them in the three months of the spring, and in the beginning of each day came from the sea to plough, and raising its voice three times, returned at the end of the day to the sea. And at another time, Saint David sent to Saint Aidus, requesting that he should come and greet him; and immediately obedient Aidus went to the country of the Britons.

And when the time came that he should again return, he said to Saint David, "How shall I go over the sea?" To whom the blessed David answered, "Go to the sea, and whatever animal will come to thee, go thereon, and pass over the sea. Then Aidus went to the sea in the country of the Britons, and he saw a large animal in the likeness of a great horse, and sitting on his shoulder he came across the sea to Ireland, to a place which is called Imber Cremthrain; and the animal returned to the sea.

Also, at another time, Saint Aidus remained for fifty days and fifty nights in his city eating and drinking nothing; and his body rather enlarged and increased in his fasting, for he had an enlargement the whole length of his body, and another on his girdle. And having completed his fast, God gave four grants to his petitions. First, whoever of the Lagenians should sit in his seat would go with him to heaven, and that hell should not be closed on his family after the day of judgment, and that on each day he should deliver a man from hell until the day of judgment. And on another day, when Saint Aidus went in his chariot to the ford Imgout, the driver said to him, "Tell me who will sit in thy seat after thee." To which Aidus answered, "The man who will open to us the gate of that ford, he will be the chief after me." Then they quickly saw a great many scholars with shields and spears in their hands; and it was winter and frost; and when the scholars ran, they saw one of them leaping from his armour, and opening the gate; and the driver of the chariot seeing the young man opening the gate without a key was astonished, and considering within himself, said, "Will not this person hold the government after Saint Aidus?" The scholar said to the Saint, "I will go with thee." To whom Aidus said, "Whence art thou, and by what name art thou called?" The scholar said, "I am of the family of the Mumunensians, and of the inhabitants of Hirlcore, and Cronanus is with me." To whom Aidus said, "It is suitable, Mochve Lochre, follow me," and

he immediately followed him. This Mochve Lochre was a holy and religious man, whom Saint Aidus appointed to hold the government after him. And Saint Aidus himself having performed good works, desired in good old age to migrate to God with great joy and triumph, between choirs of angels singing sweet hymns, and to be with Christ after the example of blessed Paul, but the Lord would that on account of many he should remain longer in the flesh.

And at another time Saint Aidus went to the borders of the Mumunensians in the regions of the descendants of Neil Cluana Clabdig, wherein he loosed his neighbours from captivity, and came to the door of the king, with whom his son-in-law was a prisoner. The holy man fasted for three days; and in the very night of fasting, the daughter of the king died, whom Saint Aidus had raised at the request of the queen; but the king opposed the holy man with harsh words. And when Saint Aidus began to curse the king, a boy who stood near said, "Hail, senior, pour thy malediction upon this rock." And when Saint Aidus began to curse the rock, it was immediately divided into two parts. And the king seeing this, performed penance, and dismissed his son-in-law, and gave him the farm of Cluam Claidbich.

Also on another day, Saint Aidus was in a corn field with his brethren, in number fifty-three men, and king[†]Brandub came to the harvest; and admiring the concord and humility of so many persons, he said, "This is wonderful." To whom Saint Aidus said, "It is more wonderful that in the number there is not a child of death but one." To whom the king said, "Who is the child of death, that I might watch him." Blessed Aidus answered, "Thou wilt know him in the hour of celebrating." And when they had celebrated the third hour, and had sung "Pater noster," all bowed themselves to the earth, except the son of death. Then the king went out, and asked, "Why didst thou not bow with the others?" He answered, "My mind was thinking of other things, because I expect my nation, that they

may carry me to my province." And so coming, they carried him, and before the end of the week he was slain.

At a certain time, Saint Aidus went to the country of the Mumunensians, to the citadel Cassil; and the horses stood under the chariot immoveable; and an angel coming to him, said, "God wills that thou shouldest go another way, and to the cell of the sons of Duach in the district of Connaught, because king Guare is there afflicted with most grievous disorders near death, that thou mayest cure him." To whom Aidus answered, "I will not go." The angel said, "Although thou wilt not, yet go, because God wishes it." Then Aidus said to the driver of the chariot, "Let the horses go wherever they will," and they turned northwards. And when they had come to a pool, they went with the chariot, with dry feet, over the pool, as if upon dry ground. After these things they found in the road two men, to whom Aidus said, "Show us our way." One said, "If they are good clergymen, of rough places they may make a smooth road." Then Saint Aidus blessed the road, and they went over rough mountains, and through woods and hillocks, without impediment, to the cell of the sons; and there he cured king Guare, and said to him, "Thou wilt hold thy kingdom thirty years, and at the end of thy life, thou wilt be again in sickness, that thou mightest receive the kingdom of heaven;" and it so happened.

A certain holy man, named Molocca, who was the son of Dimme, being desirous to go abroad, came to Saint Aidus, and said to him, "I wish to go into exile;" whom Saint Aidus answered, "I am not willing that thou shouldst go abroad." And Molocca said, "If I shall not go to Rome, and to foreign nations, I shall die." Then Aidus took him with him in a fiery chariot, and they went together to Rome. And when they had remained therein one night, they again returned to the city of Ferns. And Aidus said to him, "Hast not thou a right to go to Rome?" Molocca answered, "I will not go there, I will go to my own countrymen, but I am ashamed to

go by the way which I came." Then Saint Aidus took him again with him in the fiery chariot, and went with him, and left him at his residence in the midst of his countrymen. And on another day, Saint Aidus was by the cross, at the door of the house of the abbot, writing psalms for a certain boy. And his father saw Saint Aidus suddenly ascending by a golden ladder placed between heaven and earth, carrying with him the book, or waxen tablet of the boy. And again returning after a long time, the boy could not endure his hall and his countenance; and Aidus said to the boy, "See that thou tell this to no one whilst I live." Whom the boy answered, "If thou wilt tell me where thou didst go, I will conceal what I saw." To whom Aidus said, "I went to the mirth which the family of heaven made on the arrival of a dove that was my friend." And on a certain day the steward Mochve Lochre came to Saint Aidus to enquire what he should do with respect to a small quantity of ears of corn, which remained in the barn, whether it was to be sown on the earth, or given to the family. Whom Aidus answered, "Sow it soon in the earth, and give daily abundantly to the brethren, and that small quantity will not fail until new bread will come again." And it so took place, for at the end of the autumn, the quantity of the ears of corn was found entire. Also on another day, the cook came to him, and said, "I have with me to-day in the kitchen only a moderate vessel of milk, and a small quantity of butter, Whether shall it be given to the guests or to the brethren?" To whom Aidus said, "Give to all, and so largely distribute, as if thou didst draw from a mountain or a river." Then the cook put aside his pot, and distributed the food to all, as much as every one wished to take.

Certain cunning and deceitful men hid their clothes in the woods, and asked him for clothing; to whom Aidus said, "Stay a little while, until ye shall receive clothing." Then Aidus sent his servant privately to where their clothes had been hidden; and their clothes were brought to them, and

they knowing their own clothes, returned confused and without getting anything. Also, on another day, a certain man named Saran, killed Brandub, the king of the Laginensians. Aidus on hearing this said, "I wish that the hand which has killed Brandub, might fall from the side of the man, but yet after repentance;" which was done. For that Saran lay near the sepulchre of the king, with closed hands day and night, until the king said to him from the sepulchre, "O Saran, thou brute, it is forgiven to thee, what thou hast done." And with this the hand of Saran fell from his side. And Saint Aidus went to the sepulchre of king Brandub, and raised him therefrom. To whom the king said, "If thou wilt give me the kingdom of heaven, I request that I might now go there." Then having received sacrifice, he went to heaven, and was buried in the city of Ferns. A certain poor man, from whom the king exacted much tribute, came to Saint Aidus to ask for assistance from him. Aidus was at that time sowing seed in the earth, and he put half a bushel of barley in the bosom of the petitioner, which was immediately turned to gold. And Aidus said to him, "Give this to the king, and thou shalt be free." And the king seeing the gold, said to his servant, "Who gave thee so much gold?" He answered, "Saint Aidus gave it to me." To whom the king said, "This gold I will not receive, but I give it to God and Saint Aidus, and render thee free for ever." Then the servant went to Aidus, and he sowed the grain in the earth. And, at another time, when Saint Aidus would build an oratory, and not having a builder, he blessed the hands of a certain uninstructed man, named Gobban, and he immediately became a most skilful workman; and he built a most excellent oratory to the day of judgment; and Saint Aidus said that it would not fail; which was done. And on a certain day, Saint Aidus went out to wash his hands at the fountain; and some persons of the brethren looking on, said among themselves, "No one can move Saint Aidus to strife." Then a certain brutal man of them

said, "I can move him to strife." And Aidus was clothed with the skins of foxes, and the brutal man went out and threw him into the fountain. To whom Aidus said, "Thou art a most brutal young man on account of that deed." And the young man seeing that the clothes of Saint Aidus were dry without one drop of water, said, "I repent of what I have done." To whom the Saint answered, "Thou hast done well by declaring thy repentance; for if thou hadst not repented, the earth would have swallowed thee; now thou wilt obtain heaven, and on the fortieth day thou shalt die." And on another day, a steward namely Mochoe Locran came to him, and said, "What shall we do, because we have already the materials for a church cut in the woods, but we have not men who will carry these numerous and heavy burdens." To whom Aidus said, "Go ye home, and whatsoever ye shall hear in the night, do not overlook." And in that night they heard a great noise in the city, and no one dared to look. Then a certain layman looked through a key hole, and saw a multitude of well formed youth with golden locks reaching to their shoulders, carrying the timber, and those angels measured out the foundations of the church. Then Saint Aidus said to the angels, "Cease from this work;" for unless a man had overlooked it, the angels would have built the whole church; afterwards Gobban built it.

And at a certain time, when Saint Aidus walked in the borders of the Mumunensians, not far from the cell of Saint Ita, he heard a long sound of a bell; and when Aidus asked, "What was that sound," it was told to him, "Saint Ita, a pupil, is now dead, therefore come and raise her." Then Saint Aidus sent one of his attendants with his staff, and when it was placed on the maiden, she arose alive and well. A certain thief stole the best of the cattle of Saint Aidus, and eat it; and when he would swear before Saint Aidus that he had not eaten the animal, an ear of the cow was seen in his lips, and all the bystanders derided him. And on another day, certain men

came there having a holy man bound, and when they went through the woods, a certain little thief, one of their enemies, met them. Then they flying in different directions, left him who was bound, who returned to Saint Aidus, and was liberated. And on a certain day, Saint Aidus stood in a corner of his church for a long time; then Saint Mundu son of Tulchan seeing him, said to him, "What is that which thou seest, tell me;" then Saint Aidus marked the eyes of Saint Mundu, and he saw the whole world from the rising to the setting of the sun. And at another time, when Saint Aidus walked in the way, Colman, grandson of Fiacrach, met him; and in that hour the horse of Colman died. Then Aidus gave his horse for the chariot of Colman. And when they parted from each other, another horse, Jacinctus, sent by God, immediately came under the chariot of Saint Aidus. And when Colman returned, his horse alive and well arose to meet him. And on a certain day, when Saint Aidus planted apple trees in the ground, the man who brought to him the seeds of apples, also brought unfruitful trees with the others, as plum trees, and Saint Aidus planted them all in common, and of those unfruitful trees he made them fruitful with apples. Also at another time, multitudes of the descendants of Neil and of the Connaughtans, and Vlathanensians, and the Dalriati and the Dail Araadii, and northern persons of the whole country came that they might pillage their region in revenge of Cummascaig, the son of Aido son of Ameredius. Then king Brandub went out to greet Aidus, who said to him, "Go to the contest, and we shall all be therein." And in that night, Aidus passed the time in delay, but king Brandub engaged in the battle, and the northern men fled, and after twenty four contests in one night, gave themselves to flight. A certain paralytic man came from Rome, who sought a cure throughout the world for his complaint, and could not find it. When all said, "No one can cure thee unless Saint Aidus who is in Ireland." And when he went over the sea, he found Saint Aidus dead, but the spittle which he found in his mouth cured him of all his complaints.

There was a certain man in the borders of the Lagenians,¹ named Finan, who had been diseased for thirty years; he on the day of the festival of Saint Aidus, which is the eleventh of the calends of March, saw a wonderful chariot descending from heaven to the city of Ferns; in which were a delightful clergyman, and a cloaked woman. And he asked them who they were, and the clergyman answered, "We are Saint Bridget, and Aidus, and we come that we may bless our places, and them who honoured us on the day of our departure with gifts and oblations; and be thou glad, because on the third day thou shalt go to heaven." After these things, the chariot went to Kildare. And at another time, Saint Molling in Lochar held the government of Ferns, and went up to the bed of Aidus. To whom a certain clergyman said, "Do not go up to the bed of the holy man;" and Molling said, "I will sleep therein." And when he had gone up to the bed, immediately severe illness attacked him. Then Molling said, "A issu oro fetor ar saethu galar fil form inmain de cenom bebad a Issu,"² but pain did not cease to torment him. And again Molling said, "A issu oro fetor ar lussu nom nice nadab iarussu ni ertha liag act tusu."³ But yet the pain did not cease greatly to torture him. And again Molling said, "A issu, dom comarce a meic de bi ar cec galar madam hi miner ica ni fil arthe nod ica fo nim."⁴ Then Molling arose from the bed, and promised that he would not sleep in it again. And Molling said, "Not every one is worthy to sleep in the bed of Saint Aidus, I will not sleep therein." In this appeared how much glory Saint

¹ The people of Leinster.

² "O Jesus! as thou knowest our diseases. A distemper is on me. Welcome it is though I die of it. O Jesus."

³ "O Jesus! as thou knowest our healing plants, No cure do I request. I ask no physician but thee, (O Jesus.)"

⁴ "O Jesus! protect me, O! son of the living God. From all diseases, should they come to me. If you heal me not, there is not a charm to heal me under heaven."

The Editor is indebted to the kindness of Eugene Curry, Esq. of Dublin, the most eminent Irish palæologist, for decyphering and translating the above sentences.

Aidus had in heaven, in whose bed no one could sleep on earth. For Saint Aidus feasts in heaven, amidst choirs of angels and apostles and all the saints, in joy without sorrow, in a kingdom without end, in life without death, and in the sight of our Lord Jesus Christ, to whom is honour and glory throughout all ages. AMEN.

IV.

Life of St. Brendanus.¹

HERE BEGINNETH THE LIFE OF SAINT BRENDANUS.

The very holy Brendanus, the son of Finloc and the grandson of Altus, was descended from the race of Moginus Stragule, of the region of the Mumensians. He was a man of great abstinence, eminent in virtues, and president of near three thousand monks. And when he was in the exercise of his virtues, at a place which is called The Grove of Brendanew, it happened that there came to him in an evening, one of the fathers, whose name was Barurchus, and was a grandson of king Neil. And when the said father had asked him many questions, he began to shed tears, and prostrating himself on the ground, he continued his discourse. Saint Brendanus raised him from the earth, and kissing him said, "Father, we have sorrow by thy arrival, thou didst not come for our consolation; thou oughtest to bring joy to the brethren; on account of the Lord,

¹ From the Cott. MSS. in the British Museum. Vespasian, A. XIV.

show us the word of God, and refresh our minds by relating the divers wonders which thou hast seen in the ocean.

Then Saint Barurchus, when these words were concluded, began to relate respecting a certain Island, saying, "My young son, named Mernoc, a steward over the poor of Christ, departed from my presence, and wishing to live in solitude, found a very delightful island by a stony mountain. After a long time I was informed that he had several monks with him, and that God had through him performed many wonderful works. Therefore I went to visit him, and when after nine days I came near him, he hastened to meet me with his brethren, for the Lord had revealed to him my coming. And as we travelled in the aforesaid island, they proceeded to meet us, and we were as brethren from different bee-hives. For their dwelling places were scattered, yet their intercourse was unanimously founded in faith hope and charity. They took refreshment together for performing the work of God, and had one church; they had no other food than apples nuts and roots, and various kinds of herbs. The brethren, after their evening devotions, passed the night in their several cells until cock-crowing, or the ringing of the bell.

As we, and my son were walking over the whole island, he led me to the sea coast, towards the west, where was a little ship, and he said to me, "Go aboard the ship, and we will sail towards the eastern side, to an island that is called The promised land of the saints, which the Lord will very soon give to our successors." We therefore went aboard, and beginning to sail, clouds overwhelmed us on all sides, and to that degree that we could scarcely see either the prow or the stern of the ship. This having taken place for the space of an hour, a great light shone around, and land which was spacious, fruitful, and abounding in bearing apples appeared. And when the ship rested on the ground, we descended, and began to go around, and perambulated the island for fifteen days, and we could not find

its end. Also we saw no herbs without blossoms, nor trees without fruits, and its precious stones were of every kind. Moreover on the fifteenth day we came to a river which flowed from the eastern part towards the west; and when we reflected on all these things, we were in doubt respecting what we ought to do; we were desirous to pass the river, but we waited for the advice of God.

Whilst we spoke on these things among ourselves, there suddenly appeared one before us, with great splendour, who immediately called us by our names, and saluted us, saying, "O brave! good brethren, for God has revealed to you the land which he is about to give to his saints. For it is a moiety of the island, as far as the river, and it is not lawful for you to pass farther, therefore return to one of them." When he had said these things, we asked him if he were One, or by what name he should be called; who said, "Why dost thou ask, whether I am one, why dost thou not rather enquire respecting that island, for as thou see'st it now, so it remains, from the beginning of the world; therefore thou dost not want any meat or drink or clothing, for thou hast been one year in this island, and hast not tasted meat or drink, nor hast thou been oppressed with sleep; this darkness overwhelmed thee therefore, that thou mightest most certainly know the day, as there is never any blindness or darkness here; for our God Jesus Christ is its light. And unless men had acted contrary to the commandment of God, they would have remained in this pleasantness." Which we hearing, shed tears; and having rested, forthwith began our journey; and the aforesaid man came with us to the shore, where our ships were.

Having gone aboard our ship, the man was taken away, and we came through the aforesaid darkness to the delightful island, where when the brethren saw us, they greatly exulted on our arrival, having for a long time bewailed, saying, "Why, fathers, have you dismissed our sheep without a shepherd, wandering in the wood. And we have known our Abbot to depart frequently from us to some

place, and there remain, sometimes for a month, sometimes for two weeks or one, more or less." When I heard this, I began to comfort them, saying, "Brethren, do not think of any thing but what is good; our discourse without doubt is, Whether the gate of paradise is here, the island which is called The Land of Promise of the Saints, where night never takes place, and the day never ends." The abbot Mernos is frequently there, for the angels of God keep it; do not you know by the fragrance of our vestments that we have been in the paradise of God." Then the brethren answered, saying, "Father, we know that thou hast been in the paradise of God, for we have often proved it by the fragrance of the vestments of our abbot, by the odour of which our nostrils were held for nearly forty days. And I remained there two weeks with my son, without meat and drink, and had such corporal sufficiency that to others we appeared to be filled with wine. But after forty days, having received the blessing of the brethren and the abbot, I went back with my companions that I might return to my cell, to which I shall go to morrow."

These things being heard, the brother Brendanus, with his congregation, prostrated themselves on the ground, and glorified God, saying, "God is just in all his ways, and holy in all his works, who has revealed to his servants so great and such wonders, and is blessed in his gifts, who has this day refreshed us by his spiritual conduct.

These words being concluded, Saint Brendanus said, "Let us proceed to obtain refreshment, and to the new command of the body." And that night being passed over, and the blessing of the brethren being received, Saint Baruchus returned to his cell. Then Saint Brendanus chose fourteen from all his congregation, amongst whom was a most eminent young man, and worthy of God, one Maculus, who was elected from his infancy, and remained to the end of his life in the praises of God; which if any one would know his venerable life, he would find that his first works, and his latest were accounted eminent. These per-

sons being taken, he shut himself up in his oratory with them, and spoke to them, saying, “ My dearest fellow-warriors, I request your advice and assistance, because my heart, and all my thoughts are united in one desire, if it is the will of God, that the land of promise of the saints of which father Barurchus spoke, should in the heart of my spirit.¹ * * * * *

¹ The Manuscript here ends abruptly with a few unintelligible words.

V.

Life of Saint Tathan.¹

HERE BEGINNETH THE LIFE OF TATHAN, CONFESSOR. ii KAL. JANUARY.

A certain king of Ireland, the most noble of the kings of that island and descended from a royal line, who was named Tathetus, had an only son, named Tathan,² who was adorned with legitimate morals, and from his infancy was immaculate pure and conspicuous from allurements, as the metal of gold. Remaining in this virgin purity, and no one observing in him what was improper, he prayed with diligence, being inspired with divine love and heavenly desire. Therefore his parents, when they saw the boy despising secular things, and proceeding to heavenly ones, were desirous to give up to God him whom he had chosen, because the boy endeavoured to ascend to the place, from whence he at first came. The matter soon proceeded to that effect; the child was committed to the study of letters, and was instructed as his genius expanded; whatever he heard from

¹ From the Cott. MSS. in the British Museum. Vespasian, A. XIV.

² Tathan, in Latin Tatheus, a son of Ammwn Ddu, and Anne, was a member of the college of Illtyd, after which he settled in Glamorganshire, where he founded a church, since called Llandathan, or Saint Athan's. From whence he was called away to be the first president of a college or monastery at Caerwent, in Monmouthshire, under the patronage of Ynyr Gwent, to whom he became confessor. In his old age he returned to the church he had founded and was there buried.—Professor Rees's Essay on the Welsh Saints. Page 256.

his teachers was not followed by forgetfulness. He studied constantly without dislike, until elementary knowledge shone in him, as fruit proceeding from the best blossoms. The fame of this very celebrated young man fled throughout Ireland, which being heard innumerable youths came to him to hear his learning.

The king in the mean time becoming ill, and he being an only son of that branch of the family, was, by the common advice of the citizens, called to the city, that he might receive from his father the care of the government. But he, a worshipper of God, despising an earthly kingdom, and choosing a heavenly one, would not comply with their advice, nor hold the kingdom unwillingly; and he requested that he might advisedly fulfil the precept of Solomon, which says, "Do every thing with advice, and after advice thou wilt not repent." On the following night, the voice of an angel spoke to him, whilst sleeping, "Be steadfast and take care that thou dost not set aside thy original intention, that thou dost not love a perishable inheritance, and that thou dost not lose an infinite country; whatever thou seest in the world, vanishes away with mourning and peril; for all things are mournful which thou hearest, and dangerous that thou regardest. Regard therefore perpetual things, the being of the right hand, and that thou mayest be placed on the right hand part, how great should be thy vigour inwardly that the secret plotter and enemy might be expelled. Go to morrow without delay to the sea harbour and pass over to Britain, that thou mightest do what is designed for thee, as I command." When he awoke, he recalled the vision to his memory, and with a joyful mind came to the sea coast, eight of his disciples accompanying him. And when they came there, they found a little ship unsupplied with naval instruments, but rejoicing they went together aboard, and without a sail, or an oar, proceeded wherever the blowing of the wind directed them, and with the favour of God prosperously sailed to the British Severn.

At last having gone the length of the sea, they approached Gwent, and landed in a port called with the addition of the name of the country. The eight persons went to the shore, and left the ship without a fastening rope, and were like to the virtues eight in number, with which they were adorned from their earliest age. A certain rich neighbour having prepared himself to bathe on the Sabbath day, as was his custom, saw them coming, weary from their journey and voyage; and seeing them, he would not bathe until the strangers, who were more worthy of bathing, had first bathed. After they had come, and entered, they were honourably received by a domestic, as strangers ought to be received; for he remembered the word of the Lord respecting the Judge, who will come at the last day, and shall say, "I was a stranger, and ye received me." Whilst they rested, one was sent to the harbour that he might fasten the loosed ship with a rope. When he went, and came to the margin of the shore, he saw a stag, after the manner of men, holding the rope with his feet, lest the ship should be overturned and lost. Admiring and greatly astonished, he speedily returned, and related to the master and the others what he had seen with admiration.

These things being related, he returned great thanks to the Creator, who had tamed the fierceness of the wild beast. He loosed the beast on account of his tameness, praising and magnifying the clemency of the great Instigator. The stag tamed and retained by a cord, was brought back, and all persons wondered at his coming. He ordered him to be killed, and to be prepared for the dinner on the morrow, yet no one dared to hurt him, or lay his hand upon him, on account of the miracle which was shown in him. God willing to show a sign for him to be killed, forced the beast to lie down and stretch his neck, which was the more wonderful, that by his stretching they might kill him, and make use of him for their profit whilst he lay, as was manifestly done by the divine clemency,—

Which grants gifts to the poor, who ask for them ;
At length he ordered him, as he lay, to be quickly killed;
He extended his neck, he shewed that he was about to die,
He contributed to his death, a wonderful thing done by him;
And the wildness of the holy stag was made mild for food.

This miracle having been publicly performed, the rich man and stranger, with the consent of the king, served Saint Tathan, and also his progeny that would proceed from him in future. Caradoc who was the king of the two Gwents, when he heard of the fame of the very celebrated and venerable man, and the magnificence of his miracles, sent ambassadors requesting him to come to him that he might hear from him evangelical exhortations, and when heard to retain them. But he humbly answered the ambassadors, "Your king if he desires to visit us, may come here, but I will not visit a secular king, nor the large family of a king." When the ambassadors returned and related what they had heard, the king did not become angry, but was more obedient, and visited the honourable doctor with twenty four attendant soldiers, requesting with earnest intreaty, that he would come to the country of Gwent, and there govern the institution for study ; because the citizens were pleased with his coming, for he would settle among them a stable mastership. The very learned man was obedient to the royal request, and being desirous to make use of the talent committed to him, went to the next city, and began to govern the college for study, and scholars from all parts flowed to him to be instructed in the knowledge of the seven sciences. There was first given to him by the king, a field in the suburbs to preach in, which was from the public way to the river ; and the field being given, he saw by an angelic direction, a most suitable place for divine service, and worthy of clerical habitation, and by the donation of Ynyr, the most noble son of king Caradoc, he founded there a church in honour of the holy and undivided Trinity, in which, with the advice and

permission of the bishop of Llandaff, he constituted twelve canons, who should visit the oratory at their respective appointed hours. And Saint Tathan highly commended the city, and its fruitfulness, saying,—

A city that is good, fruitful, lofty, noble, situated in
 Gwent,
 Which is my lot, and granted by heavenly favour to its
 citizens,
 And which constantly affords succour, being careful to
 defend you,
 And it defends us, and governs those who are to be
 defended.

OF A RICH MAN AND HIS SON.

A certain noble and rich man had ten sons, the tenth of whom he resolved to commend to the study of letters and the service of God, that through the means of one son the nine might the better prosper. There was given with him to his teacher, a cow which produced so much milk, that by her means seven pupils with their master had food during the summer and autumnal season. She was daily kept with pastoral care in a meadow in the suburbs; and armed men of the city came to the meadow with forty seven horses, which being loosed, by cutting and trampling it they destroyed the whole. The shepherd observing that those things were mischievously done, went to his master Tathan, and related to him the invasion of the company and horses. The holy man bore it patiently, and was not angry, but rather prayed for the offenders that they might be converted, and become better. The prayer was heard by the supreme Auditor, who has said, "Vengeance is mine, and I will repay," and all the horses that had injured the meadow were found dead. The very wicked soldiers beholding that a suitable revenge had been inflicted for the destruction of the meadow, quickly informed the king of the deadly disease of the horses. The king understanding

this to have taken place on account of the injury they had inflicted, expelled the offenders from the city, punishing them with stripes. And they with their naked feet, their families accompanying them, quickly went to the pious and most chaste priest, and with kneeling and asking pardon, offered and promised to amend, according to his wishes, whatsoever they had done wrong. And the elect servant of God not being desirous to pray that they should be punished, pardoned the offence, although they were guilty, being mindful of the evangelical saying of our Lord, "I have no pleasure in the death of the wicked, but that he should be converted and live." Amendment being promised and completed, the horses, in the sight of all there present, became alive, in a wonderful manner. And they all unanimously glorified God, and praised the most glorious reviver after such a miracle.

This miracle having been seen, the king granted to Saint Tathan, the whole city, and all the territory freely, for an eternal inheritance; and being admonished by an angel, he again besought the heavenly worshipper that when he rode on the morrow, he would show him the place of residence, which would be given to God, and would be a royal and suitable palace for himself. Early in the morning he mounted his horse, and without bridle or halter, he allowed him to go wheresoever God would direct and lead him. Therefore he began his journey from the city, the supreme Governor ruling and directing, and proceeded until he came near to the banks of the Severn. When he arrived there, his horse stood with his feet fixed to the ground, fastened with a golden fetter; although he drove him, he would not go any further. When he saw his horse standing, he said,

Observe the signs of God, the horse stands where is a place for remaining;

So he advises, Thou mayest build, and here be thy royal residence.

Afterwards they made a staff out of the fetter, where-with sick persons were healed of all manner of diseases. The place of habitation would please king Caradoc, if fountain water there flowed, which he obtained for the inhabitants, with the following sayings,—

A horse pressed the ground with his feet, the dry soil produced water,
And flowing so much in quantity, as from a vein in an arm.

OF A COW THAT WAS TAKEN AWAY.

On a certain night, thieves came from the district of Gwynllyw to Gwent, and stole the aforesaid cow; and taking her to the city killed her, and having cut her up, put the flesh into a pot, but the more it was cooked, so much the more did it become bloody in the pot. On the morrow the venerable servant of God being informed by the shepherd of the cow having been taken away, found a trace of her, near the city, marked in wonderful manner on a stone; then the very holy man said,

This stone which is trodden on, and whiter than salt,
Has fixed thereon marks received from the foot of a cow.

Therefore knowing, with his companions, the way on which the thieves went, he ingeniously traced the footsteps of one cow, and of only one, until he came to the door of the palace. King Gwynllyw, who as yet was wicked, saw the innocent man and his companions coming, and ordered his servants to place a kettle full of hot water, and cover it with bulrushes, and put thereon a linen cloth, to form a deceitful seat. The most just man, as he ordered, was placed by such contrivance over the kettle, which proved a heavenly support. When the deceitful knaves expected that he would fall into the hot water, the seat was solid, as if made of stone. The king, seeing that the lover of God was

guarded by divine protection, fell on his kness, beseeching him to grant his mercy for his very wicked deceit. And he, after the manner of a very religious man, for his part forgave the crime, on the condition that his servants should not repeat their robbery. These words being said, they put the flesh and bones on the skin, and those being so placed, the cow came to life, and rising before them all, returned in company with them.

OF THE WONDERFUL FIRE.

Saint Cadoc in blooming youth, and at the time being without the knowledge of his father, after beholding the remarkable miracle, he obtained his father's leave, and associated with a learned doctor that he might be instructed in the knowledge of the scriptures. On a certain day, when the fire had become extinguished in the master's habitation, the youth Cadoc was sent to procure fire from a neighbouring oven, which belonged to a certain rustic, who was rebellious and inexorable when petitioned. And as he would not give it, unless he carried it in his cloak, he brought it on that condition to his master, and yet the cloak was not injured. And the remaining coals, as long as they continued preserved, cured diseases, were called salubrious, and were esteemed by all the country. This wonderful miracle having been performed, the most eminent doctor Tathan, as he saw that Cadoc was meek and obedient, was desirous that he should remain longer in magisterial obedience; for he saw, and heard that God had by him performed so great miracles. Afterwards he departed unwillingly, and with weeping from his most dear master, being better instructed than any of the disciples, and was introduced into a college. On his return he would not permit his father to live wickedly, whilst he performed penance for every unlawful deed. He admonished him to pray, to watch constantly, to feed the poor, to repeat his fastings, and while he fasted to eat every ninth hour ash-bread, that is bread mixed with ashes, and

to drink water after it. And he being converted, obeyed the admonitions of his son; despising earthly things, he applied himself to heavenly ones.

OF THE MARTYRED MAIDEN.

A maiden named Machuta, kept sheep that had been committed to her care. And whilst she kept them, two thieves, and both of them brothers, often came with a desire to steal a three-year old ram, which was great and very fat, and they could not, as he was with the flock. When they could not take it away without her knowledge, they compelled the maiden to go therewith into the wood; and having killed the stolen ram, they beheaded the innocent maiden, that she might not make known the robbery. Afterwards the flock, that was without a keeper and was dispersed, returned in the evening to the sheepfold, which the meek holy man heard coming without the maiden and the ram. On hearing these things, he grieved, and all sympathized with him on the loss of the most faithful maiden. On the first night, as they watched, praying that God would declare what had become of the maiden, and had doubts on the subject, two brothers who were her murderers, came to the door of his residence, confessing that they had stolen the ram, and what was more wicked, had committed the murder; being struck with compunction, they cried with sorrow, requesting that pardon might be given for their crimes, saying, "We will show the place of the martyrdom, that you may not be in doubt any longer." Having heard these things, he ordered them to go to the priest, and after confession to perform the appointed penance. Early in the morning, he went, the clergy accompanying him, to the place which they had mentioned, and they found the virgin martyred, as they had described. In that place he founded a church, built in honour of the virgin Machuta. He would not allow that the body of the virgin should remain there, but in a place where only it ought

to lie. Therefore it was carried to the city of Gwent, and buried in the floor of the church; may whose soul rest in eternal peace.

The swine-herd Tesychues afterwards became a holy hermit, and complained to Saint Tathan respecting the dryness of the land where he kept his herd of pigs; and the words of his complaint having been heard, and prayer made to the supreme Auditor, a most clear fountain flowed, and continues to flow without defect.

The most blessed Tathan had two tame pigeons, which frequently descended, and played on the table; and he was delighted in seeing them and hearing their noise. When on a certain day they were flying between the refectory and the church, a kite took one away; and the clergy seeing it taken off, mentioned it to the master; hearing this, he grieved, but hoped that through the power of God, it would be still restored to him. On the morrow, as he came to the place of entertainment, the celebration of mass having been performed, the rapacious kite descended, holding the pigeon in its talons, and placed it free and safe before the feet of the most holy doctor. Seeing this, he rejoiced, saying,—

Lo the pigeon now lives that was lately dead,
 She flies and plays, her breast being safe from wounds,
 I praise the Creator who gives comfort to his servant,
 He has given me a bird, he has sent it from the talons
 of a kite.

The aforesaid swine-herd came on a certain day to his master, the most pious Tathan, complaining much of the loss of his pigs. After he came, he was asked by his master of what he complained, and what had happened to him; but he answered, greatly fearing lest he should be angry on account of the words which he delivered, “A most cruel she-wolf has visited my herd of pigs in the course of this week, and has taken off the young pigs of one sow; they

are gone away, there is not one alive of them to-day. I followed the footsteps of the rapacious wolf to its den, but was unable to defend them ; so it nourishes its whelps with the flesh of pigs. I grieve, now aid me in my grief." These things having been said, he answered the complaining words of the swine-herd, saying, "Go back, faithful servant, and grieve not any more, for God will moderate the cruelty of the wolf by my prayer that it should not do any injury, as it has hitherto injured." The swine-herd therefore returned to his flock glad, and on the morrow morning, he saw the wolf coming, and holding a whelp in its mouth, and letting it loose, left it a stranger at the door; and being tamed it entered the wood not as a beast. The whelp having been left, through the grant of the divine power, sucked the dugs of the deprived sow as those of its own dam. Being nourished, it grew as a domestic dog not as a wolf, and was a keeper in the woods. Then for the space of three years, neither beast nor thief injured the flock ; and at the end of the third year, it visited the residence of its master, Tathan, as it did usually every day, and for some cause which displeased a servant, he gave a blow to the wolf on its side, and it being offended at the blow, and rolling itself three times, it returned to the wood, and did not through indignation come back again to the flock. And the wolf restored the young pigs to the venerable Tathan. What is more wonderful to be heard of than such a miracle !

The most holy Tathan emitting his breath from his body, the heavenly angels became his associates ; and on the decease of the man, angelical lightning filled the chamber, and was most fragrant to all. The sweet smelling nostrils through means of the mellifluous odour enjoying sweetness, as tasting a honey comb. Then passed the soul without spot, of Tathan, the most blessed confessor, whose daily festival we celebrate with eminent affections. Who will not affectionately solemnize the celebrity of this day ? Who will not honour, will not praise the dignity of honour and sanctity ?

He was the father of all Gwent; the inhabitants called and do yet call him, Father. No one dared to injure any one of his attendants, and if he did injure, he was adjudged as guilty of a crime. He was the defender of a woodland country; his refuge was without violation; he patiently bore all inflictions; being never angry, his mind was sober as a dove; whatever was given to him, he liberally gave to the poor, he gave a denial to no one. There was no one more liberal in the western district in receiving strangers and exercising hospitality; those who were hungry, and were distressed by poverty, and who were thirsty, and suffered from drought, he satisfied from his abundance; expelling cold from the sides of the naked, he administered comforts to those who were punished in prison, and to the widows and the destitute he gave assistance, seeking eternal, not transitory things. Saint Tathan lived a heaven-seeking virgin, following the Lord to heavenly glory. After his decease he was buried in the floor of the church, and his seven associated disciples attended the burial of their master, whom God elected, and directed to the country of eternal glory.¹

¹ Our Achan Saint state that Tathan was an Armorican, the son of Amwn Ddu and Anna, daughter of Meuric ap Tewdric. In the *Liber Landavensis* he is said to have been an Irishman; both mention that he was brother of Samson, Bishop of Dole. According to this legend, he was an only son of Tathalius, an Irish king. His name is certainly Irish, and equivalent to David, and the writer of this legend seems to have mistaken the parentage, by confounding him with another of the same name in the Irish lists.

The memory of Saint Tathan is preserved in the name of the church now generally called Llanvaches, but in the records it is named Llandathan, alias Llanvaches, near Caerwent. It has the latter name from Maches, a virgin and martyr, who was probably the same person as the Machuta of this legend, but the story of her death is differently related.—W.

VI.

Pedigrees of the Saints.¹

TAKEN FROM AN OLD MANUSCRIPT WRITTEN IN THE THIRTEENTH CENTURY.²

1. **D**ewi (David,) was the son of Sandde, the son of Ceredig, the son of Cunedda Wledig. His mother was the daughter of Gynyr of Caergawch, in Me-nevia.
2. Dogvael, was the son of Ithael, the son of Ceredig, the son of Cunedda Wledig.
3. Tyssul, was the son of Corun, the son of Ceredig, the son of Cunedda Wledig.
4. Caranawg, was the son of Corun, the son of Ceredig, the son of Cunedda Wledig.
5. Pedyr, was the son of Corun, the son of Ceredig, the son of Cunedda Wledig.
6. Teilio, was the son of Enoc, the son of Hydwn Dwn, the son of Ceredig, the son of Cunedda Wledig.

¹ From the Harleian MSS. in the British Museum. No. 4181.

² This manuscript was in the possession of the Rev. Edward Lhwyd, the learned author of the *ARCHÆOLOGIA BRITANNICA*, about the year 1707.

7. Gwynllyw, was the son of Cyngar, the son of Garthawg, the son of Ceredig, the son of Cunedda Wledig.
8. Avan Buallt, was the son of Cedig, the son of Ceredig, the son of Cunedda Wledig.
9. Cyngar, was the son of Garthawg, the son of Ceredig, the son of Cunedda Wledig.
10. Cyndeyrn, was the son of Cyngar, the son of Garthawg, the son of Cunedda Wledig.
11. Cynvelyn, was the son of Bleiddud, the son of Meiriawn, the son of Tybiawn, the son of Cunedda Wledig.
12. Edeyrn, was the son of Beli, the son of Rhun, the son of Maelgwn, the son of Cadwallawn Llaw Hir, the son of Einion Yrth, the son of Cunedda Wledig.
13. Einion, king in Lleyrn, and Seiriol in the upper part of Anglesey, and Meiriawn in the Cantred of Merthyr Meiriawn, were sons of Owain Danwyn, the son of Einion Yrth, the son of Cunedda Wledig.
14. Cadwaladr Vendigaid, (the blessed,) was the son of Cadwallawn, the son of Cadvan, the son of Iago, the son of Beli, the son of Rhun, the son of Maelgwn, the son of Cadwallawn Llaw Hir, the son of Einion Yrth, the son of Cunedda Wledig.
15. Deiniol, was the son of Dynawd Vawr, the son of Pabo Post Prydain ; and Deuer, the daughter of Lleinawg, was his mother.
16. Eurgen, was the daughter of Maelgwn Gwynedd, the son of Cadwallawn Llaw Hir, the son of Einion Yrth, son of Cunedda Wledig.
17. Assa, was the son of Sawyl Benuchel, the son of Pabo Post Prydain ; and Gwenassed, the daughter of Rhun Hael of Reinawc, was his mother.
18. Cyndeyrn, was the son of Garthwys, the son of Owain, the son of Urien ; and Deny, the daughter of Llawddyn Llueddawg, of the city of Edinburgh in the north, was his mother.
19. Gorwst was the son of Gwaithengar, the son of El-

- phin, the son of Urien ; and Eirgorby the daughter of Clydno of Edinburgh was his mother.
20. Cadell was the son of Urien, the son of Rhun.
 21. Buan was the son of Ysgun, the son of Llywarch Hen.
 22. Lleuddad in Bardsey, and Baglan in Coel, and Eleri at Pennant Gwytherin in Rhyvoniawg, and Terygon Iscoed were the sons of Dingad, the son of Nudd Hael, the son of Senilli, the son of Cedig, the son of Dyvnwal, the son of Ednyved, the son of Maxen Wledig ; and Thenoi, daughter of Llewddyn Llueddawg, of the city of Edinburgh in the north, was his mother.
 23. Cadvan (Saint) in Bardsey, was the son of Eneas Ledewic of Armorica ; and Gwen Teirbron, daughter of Emyr Llydaw, was his mother.
 24. Hennwyen was the son of Gwyndaf Hen of Armorica, parish priest of Gawan, and the saints which were with him in Bardsey, Cynan, and Dochwy, and Mael, and Sulien, and Tanog, and Eithras, and Llewyn, and Llenab, and Tegwyn, came with Cadvan to this island.
 25. Padarn was the son of Pedrwn, the son of Emyr Llydaw, cousin to Cadvan.
 26. Tydecho was the son of Amwn Ddu, son of Emyr Llydaw, cousin to Cadvan.
 27. Triniaw was the son of Dinwe, son of Emyr Llydaw, cousin to Cadvan.
 28. Maelrys was the son of Gwyddno, son of Emyr Llydaw, cousin to Cadvan.
 29. Tegai in Maes Llanglassawg in Arllechwedd, and Trillo in Dineirth in Rhos, were sons of Ithael Hael of Armorica ; and Llechyd in Arllechwedd was their sister.
 30. Cybi was the son of Selyv, the son of Geraint, the son of Erbin, son of Cystenyn Gorneu.
 31. Patric was the son of Alfred, the son of Goronwy of Wareddawg in Arvon.

32. Cadvarch (Saint) in Aberych in Lleyu, and Thangwn in Anglesey, and Maethlu in Carvedawr in Anglesey, were sons of Caradoc Vreichvras, the son of Llyr Merini.
33. Beino was the son of Bugi, son of Gwynllyw, son of Glywys, son of Tegid, son of Cadell; and Pheren, daughter of Llevddyn Llwyddawg of the city of Edinburgh in the north, was his mother.
34. Canneu (Saint) was the son of Gwynllyw, son of Glywys, son of Tegid, son of Cadell of Llangadoc in Gwent.
35. Tyssilio was the son of Brochwel Ysgythrog, son of Cyngen, son of Cadell Deyrnllwg; and Arddun, daughter of Pabo Post Prydain of the north, was his mother.
36. Llywelyn of Trallwng was the son of Tegonwy, the son of Teon, son of Gwyneu Dau Vreiddwyd; and Gwrnerth (Saint) daughter of Llywelyn was his mother.
37. Elhaern in Maes Cegidva in Powys, and Llwhaearn in Cedewain, and Cynhaearn in the island of Cynhaearn in Eivionydd were sons of Hygarvael, son of Cyn-drwyn of Llys Tynwynon in Caer Einion in Powys, Einion in Yirgpruws.—W. T. O. Llys Tinewyn of the town Llysfiw-wynwyn in Caer Einion, in another MS. in his possession.
38. Gwyddvarch was the son of Amalarus, prince of Poland.
39. Ystyphan was the son of Mawan, son of Cyngen, son of Cadell Deyrnllwg.
40. Pedrawg was the son of Clemens prince of Cornwall, Tudclud and Gwynodl in Arvon, and Merin and Tudno in Hyngredwr, and Senewyr, were sons of Seithenin king of Maes Gwyddno, (Nived in Carnarvon) whose land the sea overflowed.
41. Tudclud, and Gwynodl, (they in Arvon) and Merin and Tudno in the Hyngredwr, and Senewyr, were sons

- of Seithenin, king of Maes Gwyddno, (Nived in Carnarvon) whose land the sea overflowed.
42. Perio (Saint) was a Cardinal of Rome.
 43. Boda and Gwynnin and Brothen (Saint) were the sons of Glannawg, son of Helig Voel of Tynno Helyg.
 44. Tyvrydog in Anglesey, and Dilienyrr in Bodfari in Tegeingle, and Teyrnawg in Dyffryn Clwyd, and Tudur in Darowen in Cyveiliawg were brothers, and the sons of Hawystyl Gloff; and Dianned daughter of Am-lawdd Wledig was their mother.
 45. Ceidio was the son of Ynyr Gwent.
 46. Madrun was the daughter of Vortimer, king of this island; and Amwn was her handmaid.
 47. Tegvan (Saint) in Anglesey, was the son of Caerelydwys, son of Cyngu, son of Yspwys, son of Cadrawd Calchvynydd; and Cenau, daughter of Tewdwr Mawr, was his mother.
 48. Elaeth (king) was the son of Meyric, the son of Idno; and Onnengrec, daughter of Gwallawg, son of Lleenawg, was his mother.
 49. Mechyll was the son of Echwydd, the son of Gwyn Gohoew.
 50. Cowy was the son of Ynyr mem hen; and Camell, wife of Ovot Angharad in Golimaun, was his mother.
 51. Devnawg (Saint) was the son of Cawrdaf, son of Caradawg Vraichvras.
 52. Collen was the son of Petron, son of Coleddawg, son of Gwynwc; and Melangell, daughter of Cynelch, son of Tidwal Tudclud of Ethin, an Irishwoman, was his mother.
 53. Nidan in Anglesey, was the son of Gwrwyw, the son of Pasgen, son of Urien Dwynoel. W. T. of Deivr and Bryneich.
 54. Idloes, was the son of Gwyddvali, son of Llawrodedd Varvawg of Nidan in Anglesey, son of Goronwy, son of Pasgen, son of Urien.
 55. Ovy hael was the son of Pryder, son of Dolor dwfyr, of the Ervis, and Bryneich in the north.

56. Eurgain was the daughter of Maelgwn Gwynedd, son of Cadwallawn Llawhir, son of Einion Yrth, son of Cunedda Wledig.
57. Lloniaw Llawhir was the son of Alan Vergan, son of Emyr Llydaw.
58. Gwynawg and Nwython were sons of Gildas, son of Caw.
59. Gwrhai was the son of Caw of Penystrwyed.

VII.

Pedigrees of Welsh Saints.¹

TAKEN OUT OF AN OLD MANUSCRIPT.²

1. **Cynan**, and Dochwyn, and Mael, and Sulien, and Tanawg, and Cyndochwyn. Mael and Sulien and Tanawg were the sons of Cynwyd Cynwydion, son of Cynvelyn, son of Arthwys, son of Ceneu, son of Coel.
4. Lleuddad, and Eithras, and Tegwyn came with Cadvan to this island.
7. Cristiolus, and Rhystud, and Dervel Gadarn were sons of Howel Vychan, son of Howel, son of Ynyr Llydaw.
10. Cwyen was the son of Caffi of Lleyrn.
11. Cattwg and Ceneu were sons of Cynllo, son of Glywys.
13. Edgyn and Cyngar were the sons of Geraint, son of Erbin.
15. Gildas was the son of Caw of Britain.
16. Peblig, in Carnarvon, was son of Maxen Wledig, Emperor of Rome, by Elen, daughter of Eudav.
17. Gwrhei of Penstrywed, and Gallgov, and Cynnais, and Usdig, and Cyveiliog were sons of Caw, of Britain.

¹ From the Harleian MSS. in the British Museum, No. 4181.

² This Manuscript was once in the possession of John Lewis, Esq. of Llanwenny, in the county of Radnor, about the time of Queen Elizabeth.

22. Silwen was daughter of Geraint, son of Erbin.
23. Sliav, of Elian Ceimiad was son of Allwn ddu, son Cyngu, son of Ysbwys, son of Cadrod Calchvynydd, out of Gwen, daughter of Tewdwr Mawr.
24. Rhydegawg was son of Carchelydais, son of Ysbwys, son of Cadrod Calchvynydd.
25. Garmon, (Germanus) was the son of Ridigus, who in the time of Gwrtheyrn Gwrthenau, (Vortigern) came from France to this island to dwell therein.
26. Melyd, bishop of London, was from the country of Rome.¹
27. Eilunwy and Dyrdaw, saints of Britain, were children of Helig, son of Glanawg.
29. Iddaw was son of Gwrgu.
30. Saint Fraid was daughter of Duthach, an Irishman.
31. Pawl was son of Pawlpolins.
32. Pedrog was son of Clemens, earl of Cornwall.
33. Iestyn was the son of Geraint, son of Erbin, son of Cystennin.
34. Gwrnerth (Saint) was son of Llywelyn, son of Trallwng.
35. Dyvnawg (Saint) was son of Medrawd, son of Cawrdaf, son of Caradoc Vraichvras, son of Llyr Merini.
36. Collen was son of Gwynawg, son of Coledawg, son of Caradoc Vraichvras; and Erthin, an Irishwoman, was his mother.
37. Dona in Graffyhoed in Anglesey was son of Selyv, son of Cynan Garwyn, son of Brochwel Ysgythrog.
38. Elnog (Saint) was son of Tudclud of Holyhead.
39. Saeren in Llanynys in Dyffryn Clwyd.
40. Cynhaval (Saint) in Dyffryn Clwyd.
41. Oswald was son of Oswe Adlwyn, son of Ethelred (king.)
42. Eda Elyn mawr was son of Gwyuber Dorchog, son

¹ Mellitus was an abbot of Rome, who came over to England in 601, to assist Saint Augustine in his mission, and was by him consecrated bishop of London in 604. In 619, Mellitus succeeded Laurence as Archbishop of Canterbury, and died in 624. The reason why he is included among the Welsh Saints does not appear evident.

- of Mug Mawr drefydd, son of Alla Gyllell vawr, and was the man who fought with Arthur, in the battle of Modred.
43. Brychan was the son of Corinawg, king of Ireland; and Marchell, the daughter of Tewdrig, son of Dyddflech, son of Teithin, son of Tathall, son of Amwn Ddu, the king of Greece, was his mother.
 44. Gwawrddydd was a daughter of Brychan in Towyn.
 45. Tydew was daughter of Brychan in the isle of Man.
 46. Elined was daughter of Brychan in Crug Gorawal.
 47. Cederig was daughter of Brychan.
 48. Gwen was daughter of Brychan, in Talgarth.
 49. Cenedlon was daughter of Brychan, in Mynydd Kymorth.
 50. Clydau was daughter of Brychan, in Emlyn.
 51. Ceinwen was daughter of Brychan; and 52, Dwynwen, was his daughter in Anglesey.
 53. Hawystl was daughter of Brychan.
 54. Gwladus was daughter of Brychan, and mother of Saint Cattwg, son of Gwynllyw.
 55. Arianwen was daughter of Brychan, and wife of Iorwerth Hirflaidd, or Hirflawdd.
 56. Tydwall was daughter of Brychan, and wife of Cyngen, son of Cadell Deyrnllwg, and the mother of Brochwel Ysgythrog.
 57. Gwawr was daughter of Brychan, and wife of Elidir Lydanwyn.
 58. Gwenvrewi was wife of Cadrod Calchvynydd.
 59. Eleri was daughter of Brychan, and wife of Ceredig the son of Cunedda Wledig, and mother of Sandde, the father of Dewi.
 60. Kededr (Saint) had Goleu, daughter of Brychan, in Llaniestyn, for his mother.
 62. Cynvran, Cynbryd, and Dwynwen were children of Brychan of Brycheiniog.
 65. Tydwen, Edwen, Gwenriw were daughters of Brychan

of Brycheiniog. Brychan had three wives, Eurbrawst, and Cybrawst, and Faestre.

There were three stocks of Saints of the island of Britain, the children of Brychan, the children of Cunedda Wledig, and the children of Caw of Britain.

69. Ascun Buallt was the son of Cedig, son of Ceredig, son of Cunedda Wledig; and Tegwedd, daughter of Tegid voel of Penllyn, was his mother.
70. Edeyrn was the son of Nudd, the son of Beli, the son of Rhun, the son of Maelgwn Gwynedd, son of Cadwallon Llawhir, son of Einion Yrth, son of Cunedda Wledig.
71. Llewelyn of Trallwng was the son of Bleuddydd, the son of Tegenwy, the son of Teon, the son of Gwineu Dau-freuddwyd.
72. Tyfrydawg, and Dier, and Tyrnawg, and Tudyr were sons of Arwystl gloff; and Marchell their sister was of Diwanedd; the daughter of Amlawdd Wledig was their mother.
76. Ceidaw was the son of Ynyr Gwent; and Madryn the daughter of Ynyr, king of the island of Britain, was his mother.
77. Nwython and Peredur Gwynog were sons of Gildas, the son of Caw of Britain.
79. The names of the seven happy cousins likewise were—Beino son of Insi, Cawrdav son of Caradog, Deinoel son of Dunawd Vawr, Seiriol son of Owen Danwyn, Dewi son of Sandde, and Cybi son of Selif.

VIII.

Account of Brychan of Brycheiniog.¹

ACCOUNT OF BRYCHAN BRYCHEINIOG, AND HIS KINDRED, TAKEN
FROM AN ANCIENT MANUSCRIPT WRITTEN ABOUT THE YEAR 900.

Brycheiniog received its name at first from Brychan. In ancient times, it was the territory of Tewdrig, who formerly came to Garthmadrin, and from thence removed with his chaplains and elders, and all his family, and went to Brancoyn² near Llanvaes. And Tewdrig said to his daughter, Marchell, "The sharpness of the cold weather doth very much affect thee, wherefore it is worth while, my daughter, to procure a fur garment that thou shouldest not be injured by the severity of the cold; and I will send thee to Ireland with three hundred men, to Aulach, son of Coronac, king of that country, who will marry thee." Therefore Marchell went with three hundred men to Llansevin,³ and there on the first night, one hundred men died from the severity of the cold. And on the second night she came to Matbrun,⁴ and there as many died as above menti-

¹ From the Cott. MSS. in the British Museum, VESPASIAN A. XIV. The Title in the Manuscript is "OF THE SITUATION OF BRECKNOCK."

² There is a field near Llanvaes, being part of Newton Farm, near Brecknock that is called Bryn Gwyn, on which field were formerly heaps of stones and vestiges of Buildings."—Jones's History of Brecknockshire.

³ Near Llangadock, in Carmarthenshire.

⁴ Meidrim, in Carmarthenshire.

oned. The third night she came to Porthmawr,¹ a place that was warmer. And afterwards she sailed, with the hundred men that were left to her, to Ireland, and came safe with her attendants to Aulach, the king of the country; who received her with much dancing and joy, and made her his lawful wife, swearing to her that if she brought forth a son, she should return with him to Britain, that the boy might not be deprived of his country kingdom of Britain. And the said Aulach gave presents to the twelve gentlemen of the bedchamber, to every one according to the dignity of his birth.

Afterwards Marchell brought forth a son, and called him Brychan. And Aulach returned with queen Marchell, and the boy Brychan, and the hereafter mentioned captains,—Kerniol; Secondly, Fernach, (whence the name Emfernach.²) Thirdly, Lathmilich, whence the name Maenaur oper Birnich; Fourthly, Lannoies. Brychan was born in Benni,³ and was sent to Drichan, whence the name Din Drichan. And the said Drichan educated Brychan, whence he was called Brychan Bryceiniog, when he was four years of age. And in his seventh year, Drichan said to Brychan, “Bring my lance to me.” And Drichan in the latter part of his life became blind; and whilst he lay watching, a certain boar came from a wood, and stood near the banks of the river Yskir; and there was a stag behind him in the river, and also a fish under the belly of the stag, which then portended that Brychan should be happy in plenty of wealth. Likewise there was a beech tree standing on the side of the aforesaid river, in which bees made honey, and Drichan said to his pupil Brychan, “Lo I give thee this tree full of bees and honey, and also of gold and silver, and may the grace of God, and his love remain with thee here and hereafter.

And afterwards Aulach gave his son Brychan a hostage

¹ A Haven, near St. David's, Pembrokeshire.

² Mynydd Ffernach, about three miles westward from Brecknock.

³ A place near Brecknock.

to the king of Powys, and in process of time Brychan violated the daughter of Banadell, and she becoming pregnant brought forth a son, named Cynog, who being carried to the camp was baptized; which being done, Brychan took a bracelet from his arm, and gave it to his son Cynog. This Saint Cynog is very celebrated in his country of Brycheiniog; and the bracelet is preserved in the district, among its precious relics, to the present day.

This is the Pedigree of Saint Cynog, the son of Brychan. Brychan was the son of Marchell, Marchell, was the daughter of Tewdrig, Tewdrig was the son of Teudfall, Teudfall was the son of Tewdwr, Tewdwr was the son of Teudfall, Teudfall was the son of Anhun, king of the Greeks.

These are the names of the sons of Brychan of Brecknock. 1. Rhun, son of Brychan. 2. Cludwyn, son of Brychan, who invaded all the country of South Wales; Saint Clydoc, and Saint Dedyn were sons of this Cludwyn. 3. Arthen, son of Brychan. 4. Papay, son of Brychan. 5. Cynon, son of Brychan, who was a Saint in the western part of that district. 6. Dingad, son of Brychan. 7. Pasgen, son of Brychan. 8. Cynlevyr, son of Brychan, whence the name Merthyr Cynlevyr. 9. Berwyn, son of Brychan, in Cornwall. 10. Cydoc or Iddog, son of Brychan in France, whence a place is called Ton Ridoch of the wind Windworth.

Of the daughters of Brychan.—1. Gwladus, daughter of Brychan, mother of Saint Cadoc. 2. Tydvil, daughter of Brychan, in Merthyr Tydvil. 3. Goleu, daughter of Brychan, in Llaneskin. 4. Hynydd, daughter of Brychan, who lies buried under the rock Melthren, and was wife to Tudval the yellow-haired, and mother of Cuincov. 5. Tudhistel, daughter of Brychan, whence the name Merthyr Tudhistel. 6. Tybie, daughter of Brychan, in Cantrev Bychan. 7. Rhiengar, daughter of Brychan, mother of Saint Cynider of Glasbury. 8. Meleri, daughter of Brychan, wife of Ceredig, and mother of Sandde, and Sandde was the father

of David. 9. Tudglyd, daughter of Brychan, wife of Cyngen, son of Cynvor. 10. Cadaethog, the mother of Cadell, and Brochwel Ysgythrog, and mother of Ieuav, and mother of Mugh, and mother of Sanans; which Sanans was wife of Maelgwn, king of North Wales. 11. Arianwen, daughter of Brychan, in Powys, wife of Iorwerth, king of Powys, whence the name Iorwerthiawn. 12. Beithan, daughter of Brychan, in the isle of Man. 13. Lleian, daughter of Brychan, mother of Aeddan Vradog. 14. Ceindrych, daughter of Brychan, who lies in Towyn, in Merionethshire. 15. Nevyn, daughter of Brychan, wife of Cynvarch, son of Meirchion Gul, mother of Urien, mother of Eurddylad, mother of Estedich, wife of Elidir Gosgordd-vawr, and mother of Gwrgi and Peredur, mother-in-law of Elidir. 16. Gwawr, daughter of Brychan, wife of Lydanwyn, and mother of Llywarch Hen. 17. Gwrgon Goddeu, daughter of Brychan, wife of Cadrodd Calchvynydd. 18. Marchell, daughter of Brychan, wife of Gynir Varvdrweh of Merioneth. 19. Gwen, daughter of Brychan, in Talgarth. 20. Belyau, daughter of Brychan. 21. Ciliveth, daughter of Brychan, in Gruggors avail. 22. Rein, daughter of Brychan, of Travil Ogmor. 23. Cedeython,¹ daughter of Brychan, in the mountain Cyvor, in Kidwelly. 24. Clydei, daughter of Brychan, is in Emlyn. 25. Dewyn, daughter of Brychan, is in Mon or Anglesey. 26. Ilud, daughter of Brychan.

The Sepulchre or Grave of Brychan is in the island which is called Ynys Brychan, and is near Man. The grave of Rhun, son of Brychan, is in Llandevailog. The grave of Cynog Mertlhyr is in Brycheiniog. The grave of Aulach is before the door of the church of Llanspyddyd. Brychan had three wives, namely Prawst, Ribrawst, and Roistri.²

¹ In other Lists "Cenedlon" of "Mynydd Cymorth," without stating its locality.

² Another version of this Account is published in Jones' Brecknockshire, from the Cott. MSS. Domitian, A. I. Fol. B. 157, in substance much the same, but differing in the names and number of Brychan's children, which are there stated to have been thirteen sons, and twenty four daughters. Other Lists are extant, all differing more or less in the names and number, which by some are accounted at more than forty, and by others fifty.

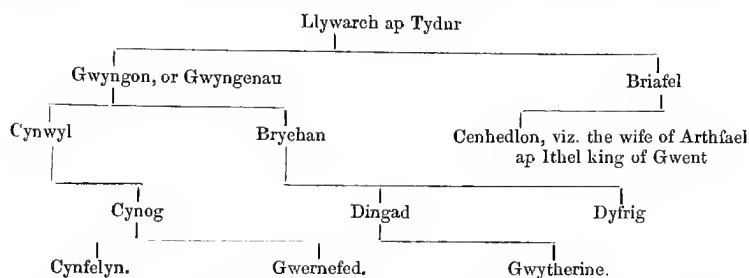
This is the progeny of Ceredig, king of Ceredigion. 1. David, the son of Sandde, Sandde was the son of Ceredig, son of Cunedda. 2. Avan Buallt, the son of Cedig, son of the said Ceredig. 3. Pedyr Llanvawr, the son of Corin, son of Ceredig. 4. Cynider Gell, the son of Cynan, son of Ceredig. 5. Gwynllyw, the son of Gwawr, son of Ceredig. 6.

Professor Rees has, however, shown that several of them were more probably grand-children. Making every allowance for these and double names, he, however, still leaves him thirty children, namely, fifteen sons, and as many daughters. The possibility of there having been more than one person of the name of Brychan, whose descendants have been confounded, never seems to have occurred to the imaginations of our collectors of Achaey Saint. I think that upon enquiry, we shall find there were at least two others of the same name, living at different periods subsequent to the regulus of Brycheiniog, who, according to the historian of that county, quoting a Manuscript in Jesus College, began to reign in the year 500 and died in 550; and these dates from the marriages of some of his children would appear to approximate the truth. The next in date was, we are told, a native of Gwent, and a near relative of *Cathonen*, one of the petty princes of that country. The village of Cathonen is mentioned in the Lib. Landavensis, page 451; this seems to be the place, which from the absurd practice of attempting to translate local names is now called Cat'sash, near Christchurch. This Brychan, Brachan, or Frachan, for so he is indifferently called, emigrated to Armorica, with his wife Gwen, where they were both accounted Saints, and from the accounts we have of their children, probably died about the commencement of the sixth century. The Armorican catalogue of Saints gives us the names of three of their sons, Winwaloc, whose name is written in a variety of ways, namely, Wingaloc, Vinguavally, Waloway, Gwiguoleu, Venole, Gwingalais, Gweuno, Gwenny, and Gwarog, and perhaps others. This saint of many names founded a monastery upon lands given him by Grallo, count of Cornuails, in Brittany, called from him Lan-de-veneuch, where he died on the third of March, 529. He is the patron Saint of Wonastow near Monmouth, called in the records Saint Winwaloch, and Llan-gwarog, in the Liber Landavensis, and of Llandevenny near Magor, and Llanwinny; both the last chapels are now destroyed. His brothers, Gwythenoc and Iago, are not known to have had any churches in Gwent. The feast of Winwaloc is third of March, that of Gwythenoc fifth of November, and Iago is commemorated on the eighth of February. Winwaloc had a disciple of the name of Pally, who went with him to Armorica, whom I strongly suspect to be the Pahlai, or Pabiali, who figures in the lists as one of the sons of Brychan Brycheiniog. He had an oratory, or chapel in Gwent, called in the Liber Landavensis, Llantypallai, which from the description appears to have been somewhere in Llangattock Vibanavel, but the site is now unknown. His connexion with Winwaloc will, however, account for the mistake in making him one of the family of Brychan Brycheiniog. It does not appear what other children Brychan, the father of Wingaloc, had; but from the date and place of his nativity, it is not improbable that Gwladus, the wife of Gwynllyw, and mother of Saint Cadoc, and others, was a daughter of this chieftain rather than of the Brecknockshire hero.

The third Brychan was the son of Gwyngon, or Gwyddgon, who is recorded in the Liber Landavensis, page 456, as the donor of lands to bishop Trychan, according to my calculation in the latter half of the seventh century. This donation is not described in a way to enable us to identify it, but among the clerical witnesses, we find *Dingad* and *Clydog*, both of which names are found among those of the Brecknockshire family; and the first, I have little doubt, is the patron saint of Dingestow, which is first mentioned in the time of bishop Nudd in the ninth century, page 496. In the Popes' Bulls this place is called Merthyr Dingad; the son of the Brecknockshire Brychan has a church dedicated to him at Llandovery, and is nowhere said to have been a martyr. To return to Brychan ap Gwyngon, he appears to have given name to a place, called Llys Brychan, in the immediate neighbourhood of the ruined church of Llangynog, near Llansoy, which of course has been ascribed to a son named Cynog, of the Brecknockshire regulus, which the Llys not far off seems to confirm. The Cynog, however, whose name has been preserved in connexion with

Gloynleddybwrdd, the son of Llawch, son of Lluch, son of Cedig, son of Ceredig. 7. Ina, the daughter of Ceredig. 8. Caranog, the son of Ceredig. 9. Dyvennen, the son of

this church, was if I mistake not the person who gave the adjoining parish of Llansoy to bishop Berthgwyn, (*Liber Landavensis*, page 437,) and which is described as of his own inheritance, and who appears elsewhere to have been the son of Cynwyl ap Gwyngenau, or Gwynon, and nephew of Brychan, of Llys Brychan, as in the following pedigree, which will introduce us to another saint, who has been tacked on the Brecknockshire family.



The name of Cenedhlon is inserted in the lists of the daughters of Brychan Brycheiniog, with the simple observation that she was a saint upon the mountain of Cymorth, the situation of which is unknown. She is the patroness of the church of Rockfield, near Monmouth, called in ancient deeds and records,—Corn Cenedhlon. Y Corn, the Horn, is a very common name, both in Welsh and English, for a small meadow upon the banks of a river or brook, and in this acceptation is descriptive of the situation of the church; a range of meadows, higher up the valley, are still called the Cymr meadows. This Saint Cenedhlon was the wife of Arthfael ap Ithel, a prince, or petty king of Gwent, and first cousin of Brychan ap Gwyngon. Her father may possibly have been the founder of Saint Briavels, in Gloucestershire.

It appears to me much more reasonable, to suppose that the different churches and chapels in Gwent, were founded by the sons or daughters of one of the two latter Brychans than by the descendants of the regulus of Brycheiniog. In addition therefore to Cynog, Dingad and Pablai before mentioned, Arthen ap Brychan, whose church was in Marshfield, half a mile west of the present one, and Gerwyn or Gerin, whose chapel, called Merthyr Gerin, stood near the farm house, at the upper Grange, in Magor, but is now destroyed, were most probably natives of Gwent. And of the female saints besides Gwladus, the wife of Gwynllyw, who could not have been the daughter of Brychan Brycheiniog, from the time in which she and Cenedhlon lived, Goleuddydd is said to have lived at a place called Llanheseyn, in Gwent, the situation of which is unknown, but perhaps Risca, (*Yr hesg-gae*.) There is, however, a place called Glan Hesgyn, in Llanfair Culgudden, but no remains of a chapel there nor any tradition of there ever having been one. Hawystl had her oratory at Llan Awstl, in Machen. Nefyn or Nevein, at Crick: both are destroyed. Not far from the last is Runstone, query from Run ap Brychan. Saint Ceina, aunt of Saint Cattwg, has no church in the county, as far as is now known; but her era will not admit of her having been a daughter of Brychan Brycheiniog, and both she and her sister Gwladus were more probably children of the second Brychan above. A number of churches in Cornwall are dedicated to saints, called sons and daughters of Brychan, but for the most part the names bear no resemblance to those in our lists. Winwaloch, however, has a church or chapel in that county, founded probably on his way to Armorica, and some of the others may belong to his family.

I had almost forgotten another reputed son of the king of Brecknock, mentioned by Professor Rees from the Truman Manuscript. Dyfrig, who is confounded with Dubritius, bishop of Llandaf, and therefore the Professor hints that he was probably a grandson; I believe he was son of our Brychan of Llys Brychan, his name appears among the grants to bishop Cadwared, as a clerical witness, at the end of the seventh, or beginning of the

Anhun, son of Ceredig. 10. Saint Ceneu, the son of Corun, son of Ceredig. 11. Gwgan, the son of Samson, son of Ceredig. 12. Saint Dogmael, the son of Ithael, son of Ceredig. 13. Saint Tydiwc, the son of Corun, son of Ceredig.

eighth century, and although his parentage is not mentioned, his era corresponds with the time when a son of our Gwentian chieftain would probably be living, and the mistaking him for his namesake, the bishop, has only thrown him back a couple of centuries or so before his time.

Of the female saints in the lists, some of them, not mentioned above, could not from the eras of their husbands have been daughters of the regulus of Brecknock, nor even his granddaughters, Tanglwst, otherwise Tydglyd, or Gwtfil, and identified by some with Tydvyl, is said to have been the mother of Brochfael Ysgythrog, who was living in the beginning of the seventh century, and must have been at least five descents from Brychan Brycheiniog, if of his family at all. Gwawr, the mother of Llywarch Hen, the bard, who is supposed to have died about the middle of the seventh century, is in the same predicament, even if we allow that the bard lived to the age of 150, an assertion, like many others of the same class, which appears to be merely a clumsy attempt to get over a difficulty. Gwawr, Gwenddydd, and Goleuddydd, being words of the same import, are probably different names for the same person.

A careful examination would probably reduce the family to a reasonable number, instead of the absurdly extravagant statements that have been put forth, which are only calculated to excite a doubt that such a king of Brycheiniog ever had existence.

Tewdrig, the father of Marchell, and grandfather of Brychan, has been confounded with the Gwentian Saint Tewdrig buried at Mathern, but the identity is an anachronism, for the former must have lived in the beginning of the fifth century, and the latter was killed in battle with the Saxons at least a hundred years after, from circumstances probably about the year 527.—W.

IX.

¹Hymns of the Martyr Curig.²

THE FIRST HYMN.

In the name and in honour of our Lord Jesus Christ, and the blessed Virgin, and the holy Martyr Curig, and Julitta his mother, and all the male and female Saints of heaven, deliver us, Lord Jesus Christ, to-day, and this night; and at all times protect us, and defend us from all temptations of devils, and all sorts of evil, and danger, and loss of body and soul; and preserve us safe from all oppression, robbery, damage, and sudden misfortune, namely, from fire and water, and provide us with all things that are needful for our souls and bodies. AMEN.

THE SECOND HYMN.

Christ our Lord who reigns, Christ who vanquishes, Christ through the merits of holy Curig and Julitta his

¹ From the MSS. of the Rev. Howel W. Lloyd.

² Curig, or Cyrique, was a saint of Tarsus in Cilicia, who was martyred while young, at the same time with his mother Juliet or Julitta. The churches of Llanilid a Churig, Glamorganshire, and Capel Curig, Carnarvonshire, are dedicated to Juliet and Curig together. Juliet is also the saint of Llanulid chapel, under Defynog, Brecknockshire.—Professor Rees's Essay on the Welsh Saints, page 307.

mother, and all the male and female Saints of heaven, deliver us, and preserve us from all evil to our souls and bodies. AMEN.

THE THIRD HYMN.

The holy martyr Curig was discreet from his childhood ; suffered martyrdom, and was very wise, and a teacher of heavenly things, and opposed the cruel commandment of the king Alexander, and rejected a lordly life, from a pure heart, and the wisdom of a perfect man. He desired not the vain things of this world, but that he might obtain the joys of paradise, and he suffered for the triune God and the one Lord severe persecutiou from men, and on account of love to Christ the king, he endured the torment of fire on his body, and his arms; and believing in the Trinity, he continued to believe and pray to God, so that the faithful of God might escape the pains of hell, and obtain the joys of the heavenly kingdom, by means of the catholic words and faith, and become as complete in Christ as that martyr; therefore we call in a holy manner, on the undefiled Curig to assist us in heaven, so that by his intercession we may obtain and deserve the brightest reward, which it is said he received with the hosts of angels, for ever and ever. AMEN.

THE FOURTH HYMN.

Lord Jesus, blind our opponents and accusers, and those who injure us, namely the wolves, and the lions, and the devils, and the thieves, in the same manner as thou didst blind those who injured Abraham and Isaac and Jacob, in the name of the holy martyr Curig, and Julitta his mother, and all the male and female Saints of heaven. AMEN.

THE FIFTH HYMN.

Lord Jesus Christ, increase what is beneficial for us, and keep us from all evil, as thou didst increase it for thy

servants Abraham, Isaac, and Jacob, in the name of Curig thy holy martyr, and Julitta his mother, and all the male and female Saints of heaven. AMEN.

THE SIXTH HYMN.

Lord Jesus Christ, blot out all our iniquity and all our mortal sins which we have committed in times past, and which we commit at present, destroy the incitement of the devil from us, and from our household, and property, in the name of Curig the holy martyr, and Julitta his mother, and all the male and female Saints of heaven. AMEN.

X.

An Epitome of the History of
Britain.¹

In the year 1230 before the birth of Christ, Brutus first came with his progeny, who were relics of the Trojans, to the island, then called ALBION, in which, at that time, giants dwelt; and after the said giants were vanquished slain and driven away, he obtained the whole island in peace with his posterity; and a name was given to it from his surname, BRITANNIA. And he caused to be built therein a great city, on the banks of the river Thames, which they called New Troy in recompense for the great city of Troy, that their fathers had lost by dreadful and distressing circumstances; which was afterwards, for many ages, called by corruption, the city of the Trinovantes, until the time of a certain king of the Britons, named Lud, son of

¹ From the Cott. MSS. British Museum. Titus D. XXII.

Hely, who renewed the walls of the said city, and surrounded it with venerable towers; whence it was afterwards called by his surname, *Caer Ludd*, then by the corruption of the name, *Caerlundein*, and in succeeding times, by change of language, *LONDON*.

In the year 156 after the birth of our Lord, *Lucius*, king of the Britons, seeing and hearing of the miracles which the followers of Christ performed in divers nations, sent letters to *Eleutherius*, requesting that he might receive Christianity from him; to whom the blessed Pontiff, having ascertained his devotion, sent two religious doctors, *Fagan* and *Dyvan*, who preached the incarnation of our Lord, washed him in the holy fountain, and converted him to Christ. And without delay the nations of the Britons hastened to follow the example of the king, and were cleansed at the same fountain.

In the year of the birth of our Lord 446, the Pelagian heresy prevailed, having been raised among the Britons by a certain eminent clergyman, named *Pelagius*, who nearly subverted by his divers, and false opinions, the whole British nation from following the true faith, which it had at first received from *Eleutherius*, in the time of *Lucius*, son of *Coel*, king of the Britons, saying among other things that man can do what is good without the grace of God, contrary to the saying of our Lord, "Without me, ye can do nothing."

OF THE FIRST CONSTRUCTION AND BUILDING OF THE CHURCH OF LLANDAFF.

In the year of the incarnation of our Lord 448, two venerable persons, *Germanus*, bishop of *Auxerre*, and *Lupus*, bishop of *Troyes*, were sent from the country of *Gaul* into *Britain*, to extirpate and confound the said heresy, which was altogether extinguished and destroyed by the disputations and preaching of the aforesaid persons. They gave orders, with the assent and consent of *Meyrick* son of *Tew-*

dric, then king of Glamorgan, to build, and anew construct one metropolitan see in the district, in honour of the Apostles Peter and Paul.

After the said Work was completed, the said king honourably endowed it with divers territories privileges and rents, as is fully found in the written book of Saint Teilo,¹ and the said religious persons consecrated therein Dubricius, a holy man and eminent doctor, to be archbishop and primate of Southern Britain.

In the year of the incarnation of our Lord 448, and in the time of Vortigern, then king of Britain; Merlin prophesied many unheard of tribulations, and future desolations to the kings, and kingdom of Britain; he also prophesied that the said British people would be deprived of their supremacy by foreign degenerate nations for a time, and that they would again in the end of time recover it.

That prophet was born of the king's daughter who was a nun, by an incubus, or pretended demon. She resided amongst the nuns in the church of Saint Peter, in the city of Carmarthen, and asserted that she had never known man, but that some one in a very beautiful form frequently embracing and kissing her, had left her pregnant and gone off.

In the year of the incarnation of our Lord 349, Hengist, leader of the Saxons, first came with his brother Horsa to Britain, with three hundred ships full of armed men, in the time of Vortigern, the wicked king of the Britons, who by his treason had caused the king Constantine to be slain, and the crown to be placed on his own head. The said Vortigern was so affected with disquiet, and fear of Aurelius Ambrosius, and his brother Uther Pendragon, who had fled from him to Brittany, that he associated with him the Saxons, married the daughter of Hengist, and gave the province of Kent to the father of the maiden, which, when the Britons saw, and that Hengist invited ships by degrees, and daily increased his number, they feared their treachery; and

¹ Liber Landavensis.

engaging with the Saxons, they often drove them in flight from the borders of the kingdom ; but so often as the Saxons were expelled from Britain, so often did they return more powerful than before. And when Hengist observed so much disquiet, he considered what should be done against it. He requested that the king and his nobility should name a place and day, where they might meet together, and come to a voluntary agreement, as to whom, from so great a number, they should retain in the kingdom, and with respect to those whom they they should determine should return to Germany, and permit to go back without delay. Those things being told to the Britons, they were much pleased, and appointed a day, and place, which was near the monastery of Ambri, that is Stonehenge, that there they might determine respecting those things. The traitor Hengist professed peace with his mouth, which he had not in his heart, wherefore he fraudulently ordered his fellow soldiers that each of them, on the appointed day, should have a knife hidden in his stocking, and when the more noble of the Britons would stand assembled on the appointed day, and were mingled with them, he would give a sign, and that when he should say aloud, "DRAW YOUR SEXES," every one of them was to draw his knife, and kill the Briton that stood nearest to him ; and so those things which were commanded by the wicked traitor to be done, were in fact miserably performed by his wicked followers. For on that day they slew between barons and councillors, about four hundred and eighty persons, for they all came without weapons, and expected nothing but to treat about peace.

In the year of the incarnation of our Lord, 506, Dubricius, archbishop of Llandaff, crowned the most celebrated king Arthur at Cirencester, in the fifteenth year of his age. And after the fame of his liberality and probity, was published abroad throughout the farthest parts of the world, and he had by dreadful battles and great fatigue, subdued divers nations to himself, he caused archbishops, bishops, kings, princes,

and generals subject to him, to be unanimously called together at Caerleon, and there venerably celebrate a great festival at Whitsuntide; who being sent for, and all things completed, they were all called, who had for their honours paid him obedience, and each of them was honourably enriched with several possessions, and so all and each of them asking leave, and obtaining it, returned with joy to their habitations.

Dubricius feeling himself burdened with old age, saluted the brethren, and retired from the archiepiscopal see. And in a certain island situated in the Irish sea, which is distant about five miles from the land, called in Welsh, Ynys Enlli, and in English, Bardsey, within which, twenty thousand bodies of Saints are buried, in watchings, fastings, and prayers, he led a heremital life to the last day of his existence; and after the course of his life, he was honourably buried, being first numbered among the saints.

In the year of the incarnation of our Lord 612, he migrated to the Lord, and in the year 1120, he was removed by Urban, bishop of Llandaff, from the island of Bardsey, to his church at Llandaff, on the tenth of the calends of the month of June.

And after the said Dubricius, the illustrious priest Teilo was promoted to be pastor and bishop of the church of Llandaff, whose manners and laudable deeds are related in histories.

And after the celebrated Arthur had reigned 26 years, and subdued divers parts of nations, perceiving himself to be mortally wounded in a certain conflict between him and his grandson, Modred, a wicked traitor, he resigned the government, and granted the crown of the kingdom to his relative Constantine, son of Cador, duke of Cornwall; and he went to the island Avallonia, that is Glastonbury, for the healing of his wounds, and with respect to his death and burial, histories relate nothing certain.

After the said Constantine, Aurelius Conances reigned; after Aurelius, Vortiper; after Vortiper, Maelgwn; after

Maelgwn, Ceredig; this Ceredig took delight in civil wars, and was, hated by God and the Britons; whose inconstancy becoming known to the Saxons, they sent for Gormundus, son of the king of the Africans, then resident in Ireland, who with 140 soldiers sailed to Britain, and overcame, and put to flight Ceredig, at far as the city of Cirencester, and forced him to enter therein, and besieged the place; and there they fought against the city for a long time, but to no purpose, and in consequence of its being surrounded by very strong walls, and protected by men skilled in warlike business, who resisted them, and manfully defended themselves. King Gormundus observing that he had made no progress, contrived a stratagem, which was this, he ordered the sparrows which rested by night in the habitations, and houses of the city, and fled without the city by day to procure food, to be taken and brought to him alive. Which, when done, he caused fire to be tied to the tails of every one of them; and at the edge of night, he let them loose to go to their accustomed places for roosting; and when they got to the houses and habitations, where they used to rest, they burnt before the middle of the night the whole city, by means of the fire which they brought with them. The aforesaid city being at length taken and burnt, Gormundus fought a battle with Ceredig, and drove him beyond the Severn into Cambria; afterwards the Britons lost for a long time the crown of the kingdom and the monarchy.

After Ceredig, Cadvan reigned; after Cadvan, Cadwallon. And in the time of Cadwallon, such dearth, so many pestilences, and so much famine prevailed, that the nobles embracing each other, drowned themselves in the waters; to whom it was told by an angel that his son should banish himself from the kingdom, and die at Rome, and should be enumerated in the list of the saints. Which king enquired the cause of so much evil in his kingdom; and was informed by the angel, saying, "The negligence of the prelates, the rapine of the nobles, the covetousness of the judges, the detestable luxury, the rage of the purjurers, and inordinate attention to dress."

After him reigned his son Cadwalader; and the said Cadwalader, who was surnamed the Blessed, reigned but a short time, who, as well on account of the mortality which nearly destroyed his people, as for the divers persecutions, which he suffered from the barbarous Saxons, left his kingdom, and went to the Lesser Britain. And after remaining there some time, he collected a large army that he might return, and expel the foreign nations from his kingdom, but he was informed by the angel that he should desist from his purpose. For God would not that the Britons should any longer reign in the island of Britain, before the time should come which Merlin had prophesied to Arthur. And he ordered him to go to Rome to Pope Sergius, and said that having there performed penance, he should be numbered among the blessed. He mentioned that the British people would, through the merit of their faith, obtain the island at some future time. Then Cadwalader, setting aside the things of the world, came to Rome, and was therein confirmed by Sergius and was seized by an unexpected disease; and liberated from the contagion of the flesh, he entered the hall of the heavenly kingdom on the 22nd of the calends of May, in the year of our Lord 689. And the Welsh bards firmly hold the opinion, which they have written in their authentic books, that when the bones of the blessed Cadwalader shall be raised from the earth, the Britons, will, through the promise of the angel, be restored to the power that they formerly possessed.

And after the death of Cadwalader, the remaining Britons lost their name, and were called Welshmen, and not Britons; they suffered so much from the attacks of the barbarous Saxons that they could not resist them, and so being enfeebled, they sought Cambria, now called Wales, and there for a long time reigned by the princes of their own races. And all reigned by only one prince until the time of Rodri Mawr, that is Roderick the Great.

The said Roderick the Great reigned over all Wales in his time. But after his decease his three sons, namely:—

Mervyn, Anarawd, and Cadell, divided all Wales among themselves, into three principalities. Mervyn had the principality of Gwynedd, that is North Wales; Anarawd had the principality of Powys; and Cadell had the principality of Deheubarth, that is South Wales. Each of them with their posterity reigned as prince over his portion for many years.

And after many years had passed and gone, two of the portions, namely Powys and South Wales lost the name of prince and principality. But Cadell with his race, reigned over his portion until the time of Rhys the son of Griffith, the son of Tewdwr, son of Cadell, son of Eneas, son of Owen, son of Howel Dda, son of Cadell, son of Roderick the Great, son of Mervryn king of Man.

The genealogy of the princes is recited from Roderick the Great to the blessed Virgin, as is to be found fully in the authentic books of the Welsh bards; and is lineally extended from the blessed Virgin to Eneas Ysgwyddwyn.

And after the said two portions, namely Powys and South Wales, lost as before mentioned the name of prince and principality, the prince of North Wales reassumed the entire name of that of all Wales, and the principality, which he afterwards, with his posterity, enjoyed until prince Llewelyn the son of Griffith, son of Llewelyn Drwyndwn.

And in the time of the said Llewelyn, there arose great discord between him, and Edward, king of England, called Lonkshanks, who for a long time mortally hated him; on which account he assembled a powerful army, and entered Wales with a great multitude, and cruelly laid waste the nation and country with fire and sword; which when the Welsh experienced so much suffering, they manfully engaged them with assembled forces, and exterminated by death many of them, both horse and foot; but it was of no use to them at last, for by a contrived fraud Llewelyn, their prince, was taken by night by his kinsman Roger de

Mortimer, and by him slain, and beheaded. After whose death they had no prince of his race.

The said Llewelyn, prince of Wales, was slain in the year of our Lord 1282, on account of whose death, the Welsh were terrified beyond measure, and being confounded, they gave up to the king of England, all the castles of North Wales, with a small portion of the cross of our Lord, called in Welsh, Croes Neide, and a great many other relics. They also gave up the crown of the most famous Arthur, formerly king of Britain, and thus the glory of Wales, and of Welshmen was removed to the kings and nobles of England. And in the following year, David, brother of the said Llewelyn, was taken at Shrewsbury and beheaded and slain.

In the year of our Lord 1296, was the war of Morgan the son of Meredith, called in Welsh, Rhyvel Morgan; in which the Welsh almost universally rose, and it was of great benefit to them.

In the year of our Lord 1315, was the war of Llywelyn Bren, that was raised between him and the men of Glamorgan, which was particular, and lasted only nine weeks.

In the year of our Lord 1321 was the war of the Barons, called in Welsh, Rhyvel y Barwniaid.

In the year of our Lord 1327, was the war of the Queen, called in Welsh, Rhyvel y Vrenhines, in which king Edward, with the name of Carnarvon, was taken, and Hugh Despenser, and many other nobles, at Llantrisant in Maes-kyn, and were led through divers parts of England, and there slain.

In the year of our Lord 1348, a great pestilence began to rage in Wales, by which it was estimated that two parts of the men were killed.

In the year of our Lord 1361 was the second pestilence, which was not so dreadful as the former.

And in the same year was a strong and unheard of wind, which by its blast overthrew to the ground innumerable towers of churches, crosses of stone and others, that were

placed in the streets, overturned houses, and uprooted woods and groves in a wonderful manner, whence the verses,—

In the year one thousand, and three hundred,
And sixty and one, and on thy day, O Maurus!
There was a vehement storm of wind.

In the year of our Lord 1370 was the third pestilence.

In the year of our Lord 1375 was the fourth pestilence.

From the beginning of the world to the time of the deluge are reckoned two thousand two hundred and forty-two years, in which deluge, every human creature was, by divine punishment, drowned for his sins, except only eight persons, Noah, with his wife, and three sons, Shem, Ham, and Japheth, with their wives, from whom, and from which time, unto this day, all human creatures have proceeded, and do proceed.

And after the death of Noah, the said three sons divided between themselves the whole world, namely, Shem had Asia; Ham, Africa; and Japheth, Europe.

In the first part called Asia, are contained fifteen provinces, namely, India, Achaia, Parthia, Syria, Persia, Media, Mesopotamia, Capadocia, Palestine, Armenia, Cilicia, Chaldaea, Syria, Egypt, Lybia.

In the second part, which is called Africa, are twelve provinces, namely, Lydia, Cirini, Pentapolis, Ethiopia, Tripoli, Biphannia, Getulia, Nataliria, Numedia, Samaria, and the Greater and Lesser Syrtes, (Quicksands.)

In the third part which is called Europe, are thirteen provinces, namely, Rome, Calabria, Spain, Germany, Macedonia, Fracea, Pannonia, Calonia, France, Aquitania, Great Britain, Ireland, and the Northern islands in the sea. And thus they divided their territories into three parts, because they were so many brothers.

Also, from the deluge to the birth of Christ there were

two thousand eight hundred and fifty eight years ; from the birth of Christ to the year in which we are now, are one thousand six hundred and thirty-nine. From the beginning of the world to the year in which we are at present, the several years being reckoned, the years altogether are six thousand six hundred and twenty-nine. Hector, Alexander, Julius, Joshua, David, Maccabeus, Arthur, Charles, and the very excellent Godfrey; those nine are of the better sort.

In seven thousand four hundred, and thirty years after the child-bearing of the blessed Virgin, Antichrist full of the devil will reign.

In the year of our Lord 1081, the town of Cardiff was built under William king of England.

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SUPPLEMENTARY
NOTES
TO
The Liber Landavensis ;
BY
THOMAS WAKEMAN, ESQ.
OF GRAIG HOUSE, MONMOUTHSHIRE.

SUPPLEMENTARY NOTES
TO
THE LIBER LANDAVENSIS.

SAINT SAMSON.—PAGE 287.*

THE time when this person lived, or when he died, would not be worth the trouble of investigating, were it not for the assistance to be derived from it, in enquiring into and fixing the era of other persons, who are more intimately connected with our native land. Samson was grandson of Meurig ap Tewdrig, prince of Glamorgan and Gwent, first cousin of Morgan ab Athrwys, contemporary with, and the intimate friend of Teilo, and his brother-in-law Budic, the Armorican prince.

To enumerate the various dates assigned to this saint by different authors, would only be a waste of time. One event in his life not mentioned in this Book is certain, That he was Bishop of Dole in 557, for in that year he attended, and subscribed the acts of the second Council of Paris; and was the very year, in which the plague called the Yellow Death broke out, that caused his friend Teilo to visit him. The year wherein he went to Dole may be ascertained very nearly from the fact stated in page 302, that on his arrival in Armorica he found a foreigner, who is here called Count Commotus, ruling the country, having slain the native prince Jonas, or Jena, and imprisoned his son Judual. From Gregory of Tours,† a contemporary author, we learn that this Commotus, or as he calls him, Conumur, was an officer of Childebert, the first king of Paris.

In 546, Armorica, at that time, like Britain, divided into several petty states, was in a state of commotion; during which, Canao, the fourth son of Rouval, or Howel, the friend of the renowned Arthur, murdered his eldest brother Rhiwal, or Howel the Second, father of Jona or Jena, and two others, and imprisoned Maclean, the youngest. Childebert took advantage of these disturbances to invade the country, when Jena was killed by his lieutenant Conumur, and his son Judual sent prisoner to Paris. It must have been then between 547 and 557, that Samson went to Dole; and if we fix it in 550, we cannot be far out. Now it may be inferred from what is related of him, that he was then a young man, but however not less than 25 years of age; as he could not be ordained Priest before 21, and he would not be consecrated Bishop immediately; three or four years is certainly little enough of time to allow for the exercise of his ministry before he was made a Bishop, and this would place his birth in the year 525.

He died according to some accounts at the age of 68, which would be in 593, the year in which Cressy places it. Alban Butler indeed says, he

* The references are made to the English Translation, 'as the most convenient for the general reader; and these Notes may be considered as part of the volume of the LIBER LANDAVENSIS.

† Gregory of Tours was born in 539, consecrated in 573, and died in 595 or 596.

died in 564, but this is evidently inaccurate. His grandfather, prince Meurig, outlived the great Plague, which lasted from 557 to 562, and made a grant to Oudocous, the successor of Teilo; who it will be seen, could not in all probability have been consecrated before 570. Suppose we place the death of Meurig in 575, Samson would then be 50, and as he could not well be less than 40 years younger than his grandfather, the latter would then be 90. But if with Butler, we place Samson's death in 564, Meurig must have lived to the patriarchal age of 120, which notwithstanding the assertions of our herald Bards, who would have us believe that such ages were common in this family, I hope I may be allowed to doubt.

I do not know that much dependence can be placed on our ancient Pedigrees, but the genealogy of Meurig which is derived from Caradoc ap Bran, (Caractacus) is as consistent as any, and much more so than most of them. Caradoc having been taken prisoner to Rome in the fifty-second year of the Christian era, and being then a young man, may well be supposed to have lived to the end of the first century, and Meurig being the sixteenth in descent from that hero, and allowing 30 years to each, we arrive at 580, only seven years later, than the date above assigned to his death.

KING LUCIUS.—PAGE 309.

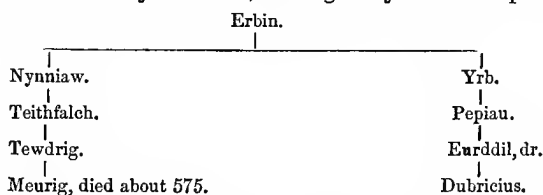
THE existence of such a Prince and the account of his sending to the Pope for missionaries is related by most ecclesiastical writers, who notice the introduction of Christianity into Britain, and being a plain matter of fact statement neither impossible, nor improbable, I can see no reason to doubt it. But the date of 167 must be incorrect, as Eleutherius was not Pope until 177. I must however enter my protest against those authors, who would deprive Gwent of the honour of being the father-land of the first Christian king in the island. These gentlemen insist that he was a son of Coel ap Meurig, ap Gwydyr, ap Cynvelyn, or Cunobeline. The Triads, a much older, and I consider better authority, say that he was the son of Col, or Coel ap Cyllin, and Cyllin in another place is represented as a saint, and son of Caradoc, or Caractacus; and the great grandson of the Silurian hero would probably be living about the time of Pope Eleutherius. The statement that Lucius was buried at Gloucester, if true, confirms the account that he was a Silurian Prince; as there can be no doubt that all the western part of Gloucester was part of, or belonged to Gwent, or Siluria. The question by whom, and at what time the Christian faith was introduced into Britain, has lately been discussed at great length. The authorities for the story of Lucius are Bede, who wrote about the year 730, and Nennius who was a century or more later. Schelstrate Prefect of the Vatican Library in a dissertation upon the patriarchal authority, quotes a MS. catalogue of the Popes, written in the reign of Justinian, that is between A.D. 527 and 565, for the same account of this British king's sending to Pope Eleutherius; we have therefore an authority two centuries earlier than the Saxon historian, for the names of the parties and the fact of the message. What was the immediate inducement to this proceeding on the part of Lucius, it is impossible to say. The Christian religion had been some years established in Gaul at this period, for in the 17th of Marcus Aurelius, and 1st of Eleutherius, viz. 577 a violent persecution broke out in Gaul, in which Pothinus, Bishop of Lyons and Vienne, and many more Christians of all ranks were martyred. The Bishop was 90 years old, and had probably held his see several years; but

how long we are not informed, nor whether he was the first Bishop, though he is considered so, as the name of no other is recorded before him. It is very probable that some Christians fled to Britain to avoid this persecution, and there made Lucius acquainted with the doctrine of salvation, if he had not previously had some knowledge of it, which however is not unlikely from the continual intercourse, which must naturally have been carried on between two neighbouring provinces of the same empire.

SAINT DUBRICIUS.—PAGE 323.

THAT the era of this Prelate is considerably antedated, is I think beyond a doubt. It is taken, as an established fact, that this man was consecrated Bishop by St. Germanus on his second visit to Britain in 446; now this is totally impossible to be true, but when once an erroneous statement is inadvertently made by one author, it is often copied without examination by others, and leads to the most extraordinary confusion in all histories. Aware of the difficulty occasioned by this error in the life of our Saint, our authors instead of rectifying the mistake, have been obliged to extend his life to 120 or 150 years, and some, I believe, to near two centuries.

From his Pedigree, which seems consistent enough, he appears to stand in the same number of descents from their common ancestor Erbin, as Prince Meurig ap Tewdrig, his third cousin, than whom he could not be more than ten or fifteen years older, making every allowance possible.



Then Meurig is stated in page 310 to have been the reigning prince when Dubricius was consecrated, which would be altogether impossible, if that event took place in 446 or 7, but quite consistent with the pedigree, supposing Tewdrig to have resigned his kingdom to his son at a very early age, and that the Bishop was some years older than his relative.

The time of this Saint's death is variously stated, from 522 to 555; in the former year, he would, if consecrated by Germanus, be upwards of 100, and in the latter upwards of 130. For previous to his advancement to the see of Llandaff, he had been keeping school at Henllan seven years, and some time at Mochros; and as we cannot suppose he commenced teaching before he was of age, he must have been at least 30 when made Bishop. Samson and Teilo were his pupils, and therefore as the former died about 593, and we shall show that the latter lived to about 580, we must also suppose they attained the extraordinary ages of at least a century and a half each. This is quite enough to show the impossibility of his consecration in 446.

Now to enable us to calculate the time nearly when he lived, we must endeavour to find some circumstance in his life the date of which is tolerably certain. It is allowed by all that he himself consecrated Teilo his successor in the see of Llandaff, and in the Life of that Saint, we find it it positively stated that this was a very short time before the great Plague broke out in 557, it may be in 555 or 556, and as Teilo was

advanced to the archiepiscopal dignity immediately after his return from abroad in 565, the probability is that Dubricius had died in the interval. How will this correspond with the account we have of the transactions of his life? We have already shown that Prince Meurig, died about 575, at the age of 90, or thereabouts, his birth then must have been in 485, and allowing Dubricius to have been ten years older than his cousin, he would be born in 475. Supposing him 30 when consecrated, this would fix it in 505, and Meurig who was then reigning, would be 20.

How long after this it was that he succeeded Tremonus in the archiepiscopal see, there are no means of ascertaining, but it was before 517, the year in which we are told that Arthur was crowned. He was present at the battle of Bath, in 520, being then about 45, which is much more probable than if he had been then more than 100, which would have been the case had he been consecrated by Germanus. It is very likely that he resigned the archbishopric about 522, and if he consecrated Teilo in 556, and died about 560, he would then have attained the mature age of 85, and been a Bishop 55 years.

SAINT TEILO.—PAGE 332.

SAINT TEILO had been a pupil of Dubricius at the same time as Samson, who was probably about the same age, or a little older, and the latter died about 593. His sister's husband Budic, as we shall show, died about 576. Butler who places the death of our Saint in 580, is therefore probably very near being correct. For having been consecrated shortly before the great Plague, say about 555, he went to Armorica in 557 or 558, and there remained seven years and a half; this brings us down to 565 or 6. He was advanced to the archbishopric very soon after, which if he enjoyed 15 years, it would complete the time to 580.

SAINT OUDOCEUS.—PAGE 370.

BUDIC the father of Oudoceus, was a first cousin of Jonas or Jena, mentioned in the Life of St. Samson. His father was one of the brothers of Rhuval, or Howel the second, who was murdered by Canao in 546; upon which, or soon after, Budic returned to his own country, carrying with him his son, then a child. This agrees with the relation that the Plague or Yellow Death, broke out a long time after. That Budic outlived the pestilence is evident from what is related in the Life of Teilo, and that he was dead before 577, we know from Gregory of Tours, his contemporary, for in that year, his eldest son Theodoric, or Thierry, who had been expelled his dominions by his surviving uncle Maclean, had regained the possession, and was reinstated in his government.

I place the death of this Prince therefore about 575. Besides Oudoceus, he was the father of Thierry above mentioned, St. Ismael, and St. Tyfei, and also of Yrb, who succeeded his brother Thierry, and of Dinot the father of St. Kinedda. Oudoceus returned to Britain with his uncle Teilo in 565, and must then have been a young man of about 20, or 22, just of age to be ordained. In a few years he was consecrated by his uncle to the see of Llandaff, for that he was a Bishop before the death of Teilo is evident from his receiving grants of land from Prince Meurig, his son Athrwys, and from Morgan his grandson; and as Mcurig died about 575, he must have been consecrated at least as early as 573 or 574. That he must have en-

joyed the dignity many years, is also evident from his receiving grants from Ithael ap Morgan, Meurig's great grandson. Being a younger son, the fourth according to the pedigree, he might very well be supposed to have survived his father between 40 and 50 years, and have lived to the year 620, when he would have enjoyed his bishopric, near half a century, and less he could not have done, to have been enabled to receive donations of land from four generations.

The story of his consecration by the Archbishop of Canterbury, is a fable, to confute which, it is only necessary to observe that there was no such dignity in existence, either at Canterbury, or any where else, in the Saxon portion of the Island at that period. St. Austin did not arrive in England till 596, and was not made a Bishop until 600.

We have here, I trust, fixed the eras of the first three Bishops of Llandaff upon something like a probable basis. The dates may not be correct to within three or four years, yet they cannot be very far from the truth, and that is, as much as can at present be expected. With regard to their successors, it is perhaps impossible to clear up the confusion in which the whole is involved.

MOCHROS ON THE WYE.—PAGES 311, 314, 325.

THE Editor, in his Note, supposes this to be Moccas in Herefordshire; Jones in his History of Breconshire, in a Note vol. i. page 214 tells us that it is a place now called Boughrood in Radnorshire. The Compiler of this Work tells us that the birth place of Dubricius, was in Ynys Eurddil, which was very near Madley, and he has even been at the pains to give us the meaning of the name. At the present day it would be in vain to enquire in that neighbourhood for *Mochros*, but if you were to ask the first person you met with in the village of Madley for *Swinemoor*, which is the meaning of the word in English, he would immediately point out a farm about half a mile to the north, between the church and the river, exactly corresponding in situation and name, with the famous school of Dubricius.

LANN CUSTENHINN GARTHENNI.—PAGE 314.

THE description of this place is quite sufficient to satisfy the enquirer that it is Preston on Wye, situated between the Paludem Nigram, now Blackmere, and the River. The estate of king Cystennyn on the opposite bank, must be Monnington, or Byford.

LANN BOCHA.—PAGE 317.

Now St. Maughan's is a chapelry attached to Llangattoc Vibonavel, in Monmouthshire. The boundary seems to include the greater part of the parish as well as the chapelry. Castell Meirch must be Newcastle, where there are traces of fortifications. The present name may have been given to it from some new erection of the Norman lords on the ancient site. Bawddwr is a small brook still retaining its name. It falls into the Trothy below the Hendre. Twyn Gwyn, the White Hill is well known, as is Hendre Gweuni, now simply called the Hendre, the seat of J. Rolls, Esq.

CIL HAL.—PAGE 318.

THE description determines this to be Pencoyd, in Herefordshire, which is in a direct line between a place called the Marsh and Michaelchurch.

TIR CONLOC.—PAGE 319.

THIS place must be near Madley, in Herefordshire. Ynys Eurddil being the lowlands between that church and the river; the next place below it on the Wye is Eaton Bishop, and this is probably the spot, extending however considerably more to the west than the present parish.

KING PEBIAU, THE GRANDFATHER OF DUBRICIUS.—PAGE 323.

LEWIS in his History of Great Britain, describes the monument of this Prince as existing in his time. "In Herefordshire in a parish (probably he means Madley) is the picture of a King, with a man on each side of him, with napkins wiping the rheum and drivell from his mouth; that humour so abounding in him that he could get no cure for it, which King, the country people call King Driveller, the Britons Pebiau Glavorawc, the Latins Pepianus Spumosus, Rex Ereychi." I know not whether this monument still remains in Madley church, which is a building of great antiquity, and worthy of the attention of the curious.

LLANGARTH.—PAGE 358.

THERE can be no doubt of this being Llanarth, in Monmouthshire. The boundary begins at Clawr brook, and extends to the Hill at the Ffrwd, a brook crossing the turnpike road, and falling into the Usk below Llan-sanfread, which parish seems to have been included in the grant. Cihitan seems to be an error in transcribing for Cil-Ithan, now Clytha, a hamlet in Llanarth.

LLANMAWR, THAT IS LANN TELPORTH HALAUC.—PAGE 360.

THERE can be no hesitation in deciding this to be Llanteilo Porth-halawg, now corruptly written Pertholey. But whence this appellation? and who were Bivan and his four companions? The meaning of Halawg being defiled, or polluted, probably refers to some heinous crime perpetrated in the porch of the church, and may refer to some incident in the life of Bivan and his party, who were a company of Irish Saints, of which he was the chief, the others were his two brothers Assan, and Cassan, their sister Richell, and Artraigh son of Aedh son of Liber mac Dalen, who early in the sixth century for some reason with which we are unacquainted, left their own country, and it seems settled at a place in this parish, called from them, Tre-gwyddyl. Little is recorded of them by Irish authors, probably from their having emigrated they were lost sight of by the legendary writers of their own country. The feast of St. Assan is the 27th of April, and of Cassan 20th of June, in the Irish Calendar, and they are called Bishops. There were however four Irish saints named Cassan, and the one commemorated 20th of June may not be the brother of Bivan.

GURUID.—PAGE 385.

AFTER an interval of time, the same King Meurig, with the approbation and consent of the *heir of Liliaw*, and likewise as his gift, &c. From the three Abbots who are witnesses, this would seem to be in Glamorgan-shire, but from the description it must be some place near Henllan in Eryng.

GUILBIU.—PAGE 391.

THE word *Hæreditarius* occurs frequently in the grants, and the translator has constantly rendered it *Heir*, as if synonymous with *Hæres*. It is evident that it is not correct, as the compiler uses the latter in its proper sense in page, 135, and in page 140, where he first makes use of *Hæreditarius*, it has a different meaning, for Gwrhytir was not the heir of King Morgan. It appears to me to be a legal term, and to mean the hereditary tenant of the property under the donor, and probably to correspond nearly with our old legal term Villanus, common in Domesday, and other ancient records. Of the villains, or bondsmen, there were two sorts, the first were bound to the person of the lord, and his heirs; the second were bound to the lord as belonging to, and annexed to the land, and were conveyed with it.

The *Hæreditarii* were of the latter description; they were “ascripti glebæ,” and passed with it; but from their being made parties to the grants, it would seem that they could not be transferred without their own consent. And that this is their meaning, is I think, evident from the grant of King Athrwys in page 200; here the *hæreditarius* is not made a party, but he does that which amounts to the same thing. He immediately attorns a tenant to the Bishop at a certain annual rent; no doubt the same which he had before paid to the King. Thus then I should render the passage in page 140, with his villain Gwrhytir; page 149, and Gordocuis the villain, the son of Caldern; page 170, and Judon, the villain, the son of Ceriau; page 180, with the consent of their villains Jud-hail, and Frendur; page 199, together with Domngualet, the villain.

In page 198, we have perhaps, an instance of the first sort of villains called *Villains in gross*, who were attached to the person, and not to the lands; for Crin seems to have been transferred *nolens volens* to Caincair, and by her with as little ceremony, to the Bishop. He was, no doubt, what our old law books call a “pure villain, of whom the lord took redemption to marry his daughter, and to make him free; and whom the lord might put out of his lands and tenements, goods and chattels, at his will, and beat and chastise, but not maim him;” that it is to say, he was a very slave. The *Hæreditarius*, on the contrary, was a proprietor, holding his lands in villenage by certain fixed rents, or various services except military duty, which was a service of a more honourable kind.

LANN OUDOCUI.—PAGE 400.

LANN OUDOCUI is the same place, as that which under the name of Llaneineon, was given to Oudoceus, as mentioned in his Life, page 379, by a King Eineon. By the boundary, this is Llandogo, including some part of Trellech. Caletan is the Cleadon brook, and the ford is now called Cicely Ford.

EMRICORVA IN GWENT ISCOED.—PAGE 402.

“*THREE uncias of land full of the navigation of the river Wye,*” is a translation certainly of the words as they stand, but it is evident that something is omitted in the original, which is necessary to complete the sense; some word or words indicating a right or privilege. Thus “*Judhual Rex &c dederunt tres uncias agri (et privilegium) pleni navigationis Gui fluminis (id est Emricorva.)*” King Ithael, &c. gave three uncias of land, and the privilege of freely navigating the river Wye, that it is to say, (*ym mhric Corva*) in boats made of small pieces of wood or twigs; just that sort of boat still made use of on the Wye, which we now call *Coracles*. *Corva* is the plural of *Carw*, signifying either a stag, or a boat. *Corf* is still a local term for a sort of basket, and *Cerb*, or *Cerv* in Irish is a coach, waggon, or a boat.

No name is given to the three uncias of land, but the description of its boundaries is so accurate that there can be no mistaking it. By referring to the grant of St. Kinemark’s page 412, it will be seen that its boundary begins at the same point in the vale of Annuc on the Wye. The vale of Annuc is no other than that wherein the present town of Chepstow stands, which it would seem was not then built. Commencing from what was formerly the outlet of a ditch, called Silver Pill, but which is now a graving dock, up the hollow, leaving the church on the left, continue up a lane now dignified with the title of Nelson Street, and which was formerly no doubt the ditch or water-course intended, and so to the Town Wall, leaving the Gate about 100 yards on the right; proceeding onwards in the same direction, we arrive at another hollow, or slope towards the east, and crossing its top to Hardwick Cliffs, we there find the fountain, a very curious dropping well, near the top of the rocks overhanging the Wye, into which its waters find their way; the river is then the boundary. This is the place called in the Bull of Pope Honorius, (page 571 and 584) the land below the castle of Gwent, that is Chepstow Castle.

LANNEMRDIL.—PAGE 403.

LLANERTHIL in the parish of Llandenny, Monmouthshire. Rhydymaen or Stoneford still retains its original name, which should not have been translated.

LANN MENECHI.—PAGE 404.

LAN MENECHI now Lan Manach in the parish of Llanddewi Rhydderch. The Manach, or Meneich is a brook which rises in the Skiryd Vawr mountain, and falls into the Trothy.—See pages 407, 418, and 454.

BOLGROS.—PAGE 406.

BOLGROS is certainly not Preston on Wye, which we have already identified with Llan Custennyn. There are two farms called Bellamoor, or Bullmoor, between Madley and Preston, that very likely may be part of this grant, though the houses so called are some distance from the river.

LANN GUORBOC.—PAGE 407.

THERE being no description of the boundaries, it is impossible to say where this place is. Wonostow is called in old writings Llanwarrow, Walwaristow, Wonewalstow, and Owenstow.

LANNBUDGUALAN.—PAGE 410.

Foy, including part of the parish of Bridstow, in Herefordshire, answers the description better than Ballingham. "The Willow ford is Sellack, thence across the isthmus to near the mouth of Circhan, which falls into the Wye near Wilton."

LANNCINMARCH.—PAGE 411.

LANN CIMUARCH, St. Kinemark's, clearly includes the north side of the town of Chepstow, and great part of the parish of St. Arvans. The other places are noticed elsewhere, except Llanndeu, which I see no reason to identify with Dewston near Chepstow. Llanddewi Fach is about five miles from Caerleon, but in the deanery of Chepstow, and still belongs to the church of Llandaff. This appears to me to be the place meant rather than the other.

LANN COIT.—PAGE 412.

THIS place is Llanfair Cilgoed in Llantilio Crossenny, and given to the church by the same person as the parish in which it lies. It includes part of Grosmont parish. Hubert de Burgh in the reign of Henry III. gave to the abbey of Dore lands, called *Linchoit*, to make a grange of, and the hermitage of *Llanfair*, &c. with the consent of the Bishop of Llandaff, who was party to the deed. The original document is extant with the seals of the parties quite perfect. The Bishop received other lands in exchange. There are the remains of this chapel still standing, and parties have been buried there within the last century.

CWM MEURIG.—PAGE 417.

CWM MEURIG.—Little Dewchurch, Herefordshire; Morraston, (Meurig's town) is a farm in the parish, situated in a Cwm below the church, at the bottom of which, is a small brook, probably the one here called the Wern.

SEVEN CHURCHES.—PAGE 418.

OF these Lannbudgualan, Lann Mocha, and Mafurn have been already noticed. Merthyr Cynfall is clearly, from the boundary, Llangunvil, near Monmouth, in the parish of Dixton. Llan Typallai appears to join Llan Mocha, and must be some place in Llangattock Vibonavel, or St. Maughan's, Landinnil is clearly Itton, near Chepstow; the pool of Iceth is still called Pwll y Gath. Penhic Pool is corrupted into Pink. Trefguid is the village of Itton. Mable is Llanvapley, but the grant extends considerably beyond the boundary of the parish. Dyfnant du is a brook, which rises in the Skiryd mountain, and after joining the Manach, falls into the Trothy. Other parts of this parish are mentioned in page 404, and 454.

LANN CUM.—PAGE 420.

LLANGWM, Monmouthshire. This parish is divided into two hamlets, called Llangwin Isaf, and Llangwm Uchaf, but formerly Llangwm, and Gwarthaf Cwm. There were two churches, one in each hamlet; one of these is in ruins. The boundary of this grant is very confused. I think it includes Llangwm only. There are other grants of lands here.

LANDS ON THE GAMBER IN HEREFORDSHIRE.—PAGE 421.

It may be a place called Llanfainerch, or Llafernach in the parish of Llangarran, so called from the Donor.

CONUC.—PAGE 425.

CONUC is evidently in Glamorganshire, and is the same as that which in the grant page 441, is called Maerun.

HELIC AND TENCU.—PAGE 425.

HELIC and Tencu, from the donors, are in Eryngy, perhaps Sellack, as this belonged to Llandaff. See page 546.

THE VILLAGE OF GWINNONUL.—PAGE 428.

THE village of Gwinnonni must be in Mathern, and near Pwll Meurig. The ruins of the chapel exist in a brake between Pwll Meurig Village and Mounton.

CWMCERRUC.—PAGE 428.

POSSIBLY Kilgwrrwg in Monmouthshire; yet from the three abbots, who witness the grant, it would seem to be some place in Glamorganshire. Kilgwrrwg however still belongs to Llandaff.

ABERMENEI NEAR FRUTMUR.—PAGE 429.

THE Ffrod mawr is a brook which joins the Usk below Llansantfread in Monmouthshire. The Menei seems to be a small stream, which joins the Usk about a mile above, and this must be Llanfihangel juxta Usk.

TITUUC ON WYE.—PAGE 432.

TITUUC on the Wye. Henllan in Herefordshire, where Dubricius established his school; a clerical error for Cetiauc, see Gurvid page 385, where the name is correctly written.

CEMEIS.—PAGE 433.

THERE are two parishes of this name in Monmouthshire, but the place here meant is Kemeys Inferior, from the circumstance of the lands mentioned in the grant recorded in page 483 joining it.

JUDBIU.—PAGE 434.

JUDBIU is in Herefordshire, possibly the same as Lann Junabui.—Llandinabo.

GWRMARCH.—PAGE 435.

GWRMARCH is in Herefordshire from the donors, but where, is unknown. Perhaps Marstow, otherwise Martinstow, if we may indulge in a little etymological conjecture, and suppose Gwrmarch synonymous with March-awg, a Knight, as St. Martin was in his younger days a cavalry officer.

MACHYNYS.—PAGE 439.

MACHYNYS. Possibly Mochas in Herefordshire, at least that is the place, the name of which, most nearly resembles it.

CUM BARRUC, CONUBIA, COLCUCU, LANNCERNIU.—PAGE 442.

THESE places have been mentioned before, and seem to be very near, or adjoining each other, and Tir Conloc mentioned in page 319. If the latter be Eaton Bishop, the nearest churches in the vale of Dore, are Turnaston and Vowchurch, which are distant in a direct line about five miles, and are close together, and these are probably the places meant. Mafurn seems to be in the same valley, possibly Peterchurch. Llandewi is Much Dewchurch. Llangaran still retains the name, but as this purports to be a restoration, it must have occurred before under a different appellation.

LECHLUIT.—PAGE 449.

THE description is extremely vague, but Walterstow, which adjoins Clodock, has the river Monnow on one side, and is between two brooks, Lennic is therefore probably some place in the immediate neighbourhood.

ELCON.—PAGE 450.

ELCON on Dulas, not the Herefordshire brook of that name, but one of several streams bearing the same appellation in Monmouthshire. Elcon seems a contraction of Eddlogan, and I think that it is some place in Lantarnam, where there is a stream called Dulas, which rises in Twyn Barlwm mountain, and joins the Torfaen, or Avon Lwyd. Another brook of the same name passes Llangibby, and falls into the Usk.

VILLAGE OF CATHOUEN.—PAGE 451.

I READ it *Cathonen*, and suppose it to be a place now absurdly enough called *Cats Ash*, about a mile from Caerleon, in Langstone parish. Here is a public house distinguished by the sign of a Cat in an ash tree. It might be supposed that this conceit of the landlord gave name to the place, but it is certainly not so, as the name occurs in deeds and records of very ancient date, and no doubt suggested the sign from a misconception of the name, which is evidently that of a man.

THE CHURCH OF TRYLLECH, LANN MAINUON.—PAGE 452.

THIS is not the parish church of Trellech, but the chapel of Trellech's Grange, and stands in the angle between the great, and less Angidi, which

uniting half a mile below, form a powerful stream, that works several mills and the machinery of the wire works at Tintern, and falls into the Wye below the forge. It is evident that the three druidical stones, which gave name to the parish, were standing when this grant was made, and had probably been there centuries before. This is quite conclusive against those who ascribe their erection to the Saxon Harold, a little before the Norman Conquest.

GURTHEBIRUID, LANN GUNGARUI ON TROTHY.—PAGE 454.

THE boundary states this place to join the Trothy, and the brook Me-neich ; it must therefore be in the parish of Llanvapley, Monmouthshire ; other parts of the same parish are contained in different grants. See pages 404 and 418.

ELLGNOU INGILORINID OR BREICAN.—PAGE 455—8.

THERE is a brook called Breican, or Brachun in Lantarnam, and this may be some place on its banks.

MAMOURIC, LANN VUIEN.—PAGE 460.

MAMOURIC, Lann Vuien, appears to be Llangoven in Gwent. St. Govein or Goveinwen, was the wife of Tewdrig, and mother of Meurig. The church is about two miles and a half from Raglan, and four miles S. W. of Monmouth, but as the lands granted joined the Mainti, it must have included part of Trelech ; perhaps the same as Eccles Guvian, where Teilo was born, and written in a previous grant Gunniau for Guvian.

BRYN LUGUNI, AND MATHENNI.—PAGE 461—2.

BRYN LLYNGWREN (Bird Cherry Hill) is the ancient name of Raglan in Monmouthshire. Mathenny is Llandenny, the name being retained in old deeds and records till within these few years. The boundary of the last may be easily traced. It takes in a part of the parish of Raglan.

CAER RIOU.—PAGE 464.

CAER RIOU, seems the same as Llanvanners in a subsequent grant, page 503. The Chapel farm is in this hamlet, and included in the bounds assigned to the chapelry. As I am not aware of the existence of any Caer near it, I am at a loss to account for the name, which was probably the original appellation before the Chapel of Llanvanners was erected.

DIN BIRRION.—PAGE 465.

CAN this be Usk, the Roman Burrium ?

MERTHYR MACHES.—PAGE 466.

LLANVACHES near Caerwent. In old records this place is called Llanvaches, alias St. Tathey's. St. Tathey founded a school at Caerwent, which became very famous. The noted Gwentian, St. Cadoc, was one of his disciples. St. Maches was a sister of St. Cadoc, who is said to have been born in that ancient city.

VILLAGE OF GULIBLE.—PAGE 469.

THIS *wet place* was certainly in Gwent, and is mentioned in the boundary of Llancaadwalader page 469. It is probably Preston or Priest's town, in the parish of Christchurch, which at the time of Domesday survey, belonged to Abraham the priest, Archdeacon of Gwent.

LANN CULAN.—PAGE 471.

NOW Llangua, Monmouthshire, on the Monnow, near Grosmont. In the records, it is written Llangulan, or Llanguan.

PENONN AND ST. TYLULL.—PAGE 471.

PENONN and St. Tylull; it should be St. Tyeull. This is St. Dials in Lantarnam, between the Brachan and Dulas brooks. The ruins of the Chapel have been lately removed to repair the farm buildings.

MAINUON, THE VILLAGE OF GUIDCON.—PAGE 474.

WE have already seen that Mainuon is Trellech's Grange, this is the same place, or part of it. The style of the Manor is still called Trellech's Grange, alias Kilwithan.

LLANBEDEUI.—PAGE 475.

THE boundaries show this to be the Chapelry of Penterry, between Tintern Abbey, and St. Arvans. The glen of Mannou Rhos, yr Eithin, and Cilcoit as far as Angidi, no longer belong to it, but form part of the parish of Chapel Hill, in which stands the far famed Abbey of Tintern.

CAER NONOU.—PAGE 479.

As no boundary is given, we can only infer from the words of the grant that this place is in Gwent, and near a river, either the Severn, the Wye, or the Usk. If Nonnou were anything more than a proper name, and we knew its meaning, it might assist us. The only place that has a name at all similar, that I am aware of, is Undy, sometimes written with an alias Nondy, and I believe both are correct, the first from St. Gwndaf, or Gwndy, and the other from his wife Nonwy, or Gwenonwy a daughter of Meurig ap Tewdrig, the church being dedicated to both these saints, or what is perhaps more correct, the original edifice being built by them.

I think modern writers have fallen into a great mistake in canonizing every one, who happens to have a church bearing his name. It is very evident that the churches are often named after their founders, not their patron-saints. Teilo built, or caused to be built several churches which go by his name, and therefore he is set down as the patron saint, but Teilo did not dedicate the churches to himself. Llandogo, pages 379, 400, 422, is called in one place Llan Eioneon, page 481 from the donor of the land, who does not seem to have had any pretensions to sanctity, and afterwards Llan Ondocni from its founder, who was not so presumptuous as to anticipate his canonization by erecting a church to his own honour. Undy or Nondy is on the Severn, about nine miles from Chepstow.

TREFICARN PONT.—PAGE 480.

TREF Y CARN is the chapel farm near Abercarn, in the parish of Mynyddislwyn. The chapel is now converted into a small farm house and barn. A bridge over the Ebbw, just below is called Pont y Mynachlawg. In the neighbouring parish of Henllys is a place, called Craig Llywarch, probably from the donor of this place. Abergwenffrwd is about four miles from Abergavenny. The Gwenffrwd being the boundaries between the counties of Monmouth and Brecon.

JULIUS AND AARON.—PAGE 483.

THE Lechou is a small rivulet, which rises in the Caer wood, on the Maendy farm. The brook Bedd yr Alltudion must be that which has its source a quarter of a mile east of the former, and falls into the Usk near St. Julian's house. The Merthyr, or Amir is the same place as that elsewhere called Humir and Humri; see the boundary of Cemaes in page 433.

PENCREIC IN ERGYNG.—PAGE 488.

THIS place is four miles from Ross, on the Monmouth road. The chapel was either dedicated to, or built by Glewis, and it gave the name of Glewston to the few houses near it. The remains were taken down a few years ago, and the east window removed, and set up as an ornament in the pleasure grounds of a neighbouring gentleman.

RHIW AND BRANUC.—PAGE 489.

RHIW is probably the same as Caer Riou, page 464. Branuc from the witnesses to the grant, seems to be in Herefordshire.

LLANMEIRI PENROS.—PAGE 490.

As the possessions of the donor appear to have been in the level of Caldicot anciently called Iscoed Llefnydd, this place is probably in that district, where there are several churches dedicated to St. Mary, but the one which has the best title to the appellation Penros is, I think Llanwern, sometimes called Llanmeir in the records.

TREF PEREN.—PAGE 493.

"TREF PEREN, that is Lannmihangel Mawr," Neither of these places can possibly be St. Pierre, from the boundaries described. They are evidently Llanfihangel Rogeat and Rogeat. The Editor is mistaken in stating that the situation of Merthyr Geryn is unknown. That chapel stood near the Upper Grange Farm House, in the parish of Magor, its remains have not been removed many years, when the materials were made use of for repairing the farm buildings.

YSCUIT CYST.—PAGE 495.

I DO not coincide in opinion with the Editor that this place is Portsuit, which is full two miles from the outlet of Pwll Meurig, and near

the mouth of the Troggy. The description answers to St. Pierre, which is on the banks of the Meurig, and near its junction with the Severn, forming a small harbour more generally called St. Pierre's Pill.

CYUYU.—PAGE 496.

THIS is in Mathern. Two mistakes made in transcribing require correction; the initial letter should be T, and the first *u* is an *n*. Tyny, for Tynewydd, now Newton, about half a mile north-west of the church.

CONSCUIT CASTLE AND ST. BRIDGET.—PAGE 496.

THE boundary, though not very clear, seems to include Caldicot, also and probably St. Brides Netherwent. There are no traces of any castle, or fortified post near Caldicot, except the Norman fortress near the village. It is very probable however that this might have been erected on the site of a more ancient one. In St. Brides, a small British post occupies a commanding situation on a hill opposite to the church.

THE GRANT OF MORGAN HEN.—PAGE 502.

"MACHUMUR Lann luit," is Machu mawr Llanllwyd. This is an extra parochial place attached to the parish of Llangattoc Vionavel; at the dissolution of Monasteries it belonged to the priory of Monmouth; the chapel no longer exists. Llanvanners chapel is still used as a place of worship, and divine service is performed there every Sunday; it is about a mile from Llanllwyd, and from its appearance must be one of the oldest churches in Monmouthshire. The boundaries, as here given, include the place called Caer Riou in page 464. Lanngouronoi may be Garway in Herefordshire, but from the description, which is very confused, I should rather suppose it to be Llanrothal. Lanntituil cannot be Ciluwch, but some place on the opposite bank of the Trothy, it is now called Llanderry in Llanarth parish. Llanfihangel Cruc cornou is well known. Llanmihangel i Pull, from the boundary, must I think be Mounton near Chepstow. Llanngunnhoil, is Llangunvil as noticed before. Llannisien, is Llanishen near Trellech. Lan Gwern Tunauc is very probably Gwernesney, or Langwern Isaf, but from the description of the boundary, I am unable to make it out.

LANNMIHACGELL LECHRIT AND STIFILOT.—PAGE 507.

IF the Taroci here mentioned be the Troggy (Trochydd or Trochwy) which runs past Caerwent, and joins the Severn below Caldicot, there is no church on its banks, to which the description will apply, unless it be Dinham about a mile off, where there was a chapel now in ruins, and this may be the place as Castell Dinan, in which way the name is often written, is among the places mentioned in the Bulls of Pope Honorius, page 571, and 584.

LANNGUORONOL.—PAGE 510.

THE description differs so widely from that in page 504, that it can scarcely be supposed to be the same place. All that can be said is that

both are on the Monnow ; the former is, I think, Llanrothal, and this is perhaps Garway. They are adjoining parishes.

VILLAGE OF ELCU.—PAGE 514.

THIS being a restoration, it must have appeared before under some other name. It may possibly be the same as Elcon and Helicon.

JUNABIC—PAGE 515.

THIS place must be in Gwent, but I cannot identify it. There is a brook called Golchfa, or Olchfa, now softened into Olva, which has its source in Wentwood, passes Penhow, and St. Bride's, and ultimately discharges itself into the Severn at Magor Pill.

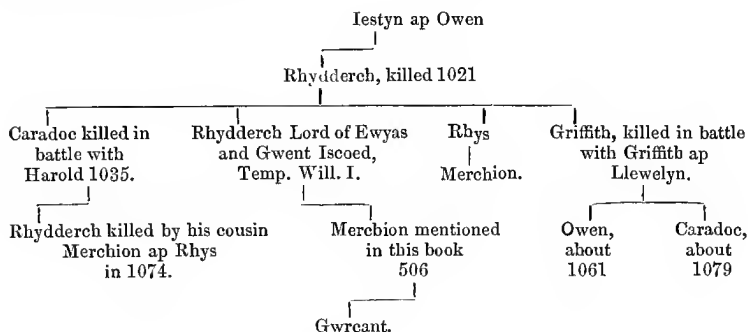
RHYDDERCH AB IESTYN.—PAGE 519.

OF all the absurdities, which disfigure, and disgrace the History of Wales, there is none more glaring than the account given of this Prince. All our historians, (at least the later ones) and pedigrees make him the son of Iestyn ap Gwrgan, prince of Glamorgan, and the Editor in his Preface seems to have fallen into the same error, pages xli, xlii. The writers seem never to have reflected upon the impossibility of Iestyn ap Gwrgan, who was driven out of Glamorgan by Fitzhammon in 1090, and who is no where represented as an old man, being the father of a Prince, who was old enough, and powerful enough to seize on the Principality of South Wales in 1021. For it follows of course that in such case Iestyn must have been near 120 years old when fighting at the head of his army against the Normans. He must have been born in the time of his great great grandfather Morgan Hen, and survived his great, great grandson, Rhydderch ap Caradoc ap Griffith ap Rydderch, who was killed in 1074.

It would also follow as a natural consequence that Rhydderch must have been born in the time of his great great grandfather, Owen ap Morgan Hen. Again Iestyn's sons must have attained as great an age as their father ; for Caradoc, the eldest was living in the time of Giraldus, and his son Morgan ap Caradoc, in the year 1188, as we learn that the latter, attended Archbishop Baldwyn, and escorted him through his territories. Then to crown the whole, Iestyn ap Gwrgan is represented to have married, first, a daughter to Elystan Glodrydd, who died about 1010, and secondly, a daughter of Bleddyn ap Cynvyn, prince of Powys, and that his great grandson Caradoc ap Griffith ap Rhydderch married another daughter of the same person. These matches, if true, would have produced in their children, such a confusion of consanguinity as was never equalled since the days of Lot.

All this nonsense has arisen from the similarity of names, Caradoc of Llancarvan, and others have merely called this Prince, Rhydderch ab Iestyn, without carrying the patronymic a step higher, and as no person of the name of Iestyn is previously mentioned, this Rhydderch, and his descendants have been grafted on the genealogy of the Princes of Glamorgan without further enquiry. See a Pedigree in the Harleian MSS. published in the Appendix to Williams' History of Monmouthshire ; another in the Herald's Office ; that published at the end of Warrington's History of Wales ; and various others, in which the individuals of these two families are jumbled together in the strangest manner possible.

It is quite evident that Rhydderch, whatever pretensions he might have had to the Principality of South Wales, had no claim whatever to that of Glamorgan, which at that period belonged to Owen ap Morgan Hen, or his sons Howel and Ithel. The only author, in which I find anything leading to a knowledge of who Iestyn, the father of this Rhydderch, really was, is Fenton, in his Historical Tour in Pembrokeshire, page 307, according to whom, he was a son of Owen ap Howel Dda. This at once clears away all the mist, and removes all the difficulty. It shows the sort of claim, Rhydderch had to South Wales. In point of time this Iestyn might have married a daughter of Elystan Glodrydd, and his great grandson a daughter of Bleddyn ap Cynvyn, and his great great grandson by the number of descents, would be the contemporary of Iestyn ap Gwrgan, to whom, if he were any relation at all, it must have been on the female side. The pedigree of the families of Newton, and Cradoc give the descent correctly thus :—



HENRIU IN LEBUND IN GWENT—PAGE 529.

HENRIU in Llyfnydd. There is a farm of this name near the ruined chapel of Llanbedr, and opposite another ruined chapel called Llandevaud. There is also a manor of the same name. The grant appears to include both chapels and the whole hamlet of Llanbedr in the parish of Langstone. The Dulas brook is that which crosses the turnpike road, near the chapel of Llandevaud, and is discharged into the sea through the great drain called Monk's Ditch. Llanfihangel is the church of Kemeys Inferior.

VILLAGE OF CARNOU, THAT IS CRUCOU LEUIRN AND CRUCOU MORGAN.—PAGE 530.

FROM the boundary of Crucou Morgan ; it appears to be Cophill in Itton parish, Crucou Leuirn may be Crick, a chapelry attached to Mathern.

LLANSANFFREAD IN MAINAUR CRUGMAES.—PAGE 531.

THE boundaries clearly point out this to be in Lantarnam, adjoining St. Dials, between Nantbrechan and Nantglas, somewhere near, or upon Gellylâs farm ; where there was a chapel now destroyed. To the west of

St. Dials, there are remains of a chapel called Llandervil, although this, from its situation, cannot be Llansanffread; it is probably one of the many places in the neighbourhood mentioned in this Book under some other name.

CECIN PENRHOS UPON WYE.—PAGE 532.

THIS is evidently an error; it should be on Myngwy, and the description clearly shows it to be the Tump Farm on the opposite side of the river to Rockfield, and adjoining Llangunvil.

CECIN PENICELLI NEAR LANNMOCHA.—PAGE 533.

THIS must be in Rockfield, and is probably either the chapel farm, or part of Perthire.

TREF RITA.—PAGE 543.

THERE is no place now so called in Llandegveth, but it is probably part of that parish.

VILLAGE OF GUNHUC IN GUARTHA CUM.—PAGE 544.

THIS is not the little chapelry of Llangunnoc, as might be supposed from the name, but a place in Gwarthaf Cwm, now called Beiliau, about half a mile south of the church, in the angle between the Broeni and Nantymarch. Here is a small entrenchment, but no traces of a church.

