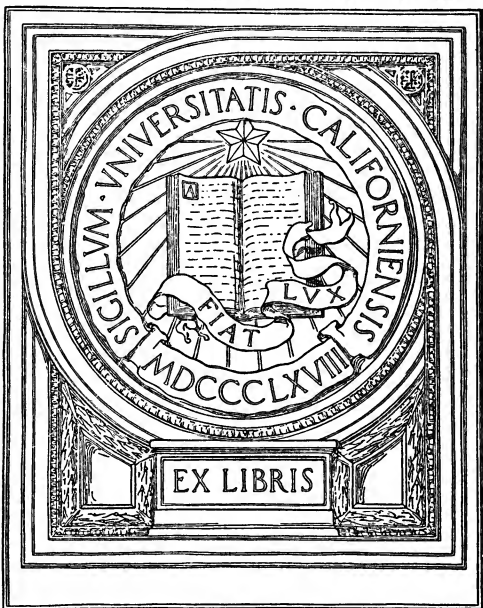


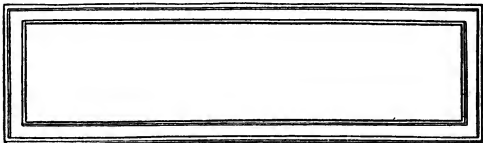


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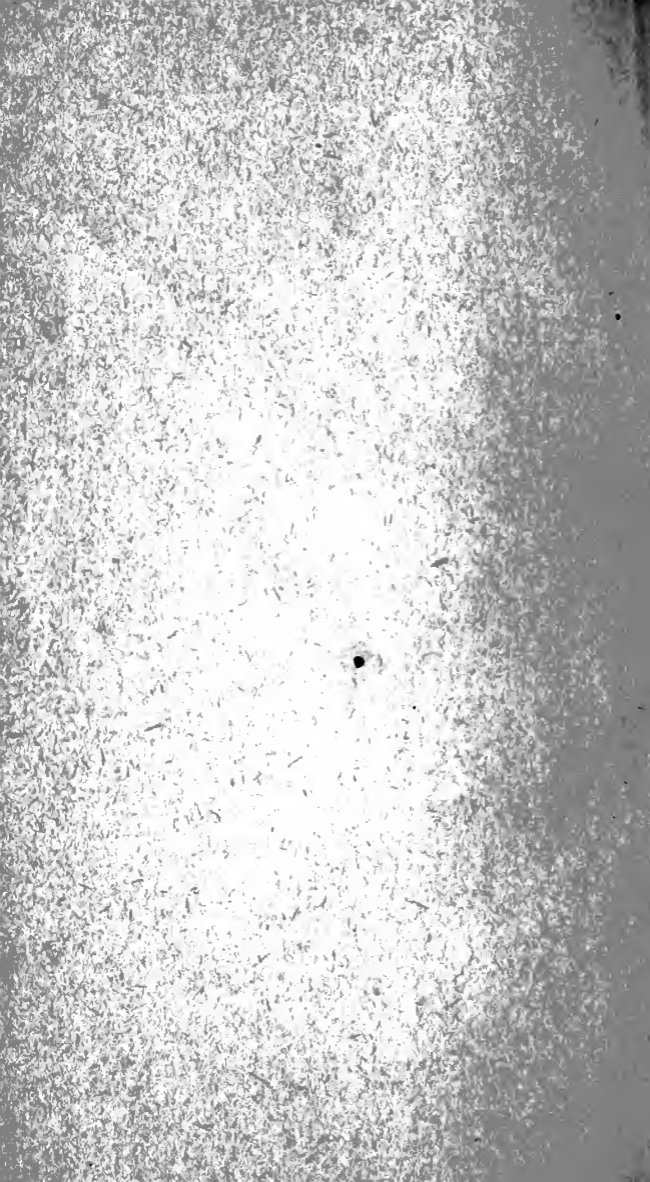
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BY THE  
REV. D. DAVEN JONES, B.A.  
*Vicar of Llanfynydd, Carmarthenshire.*  
*Author of the 'History of Kidwelly.'*



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## PREFACE.



THIS little book treats, in a comparatively small compass, of subjects involving the perusal of authorities not easily accessible to the general reader. To present these in a simple form to the public has been an agreeable task.

The history of the remotest ancestors of the Cymry is enshrouded in almost impenetrable darkness. The only hints guiding to a knowledge of their mode of life, and even of their existence, are afforded by results of geological researches, and discoveries among sepulchral remains.

At irregular intervals we snatch fitful glimpses of later generations as they emerge into the light of written history, for some authentic, if fragmentary, accounts of them are given by classical writers. Such information, when available, has been the basis on which the following narrative has been built up. When these writers are silent about ancient Britain and about Wales, it has been necessary, for consecutiveness of treatment, to resort to such information from native and other insular sources as, with more or less confidence, may be regarded as tolerably trustworthy.

In this attempt, therefore, to present to my readers the early Cymry, whether in their civil or in their ecclesiastical polity, a distinction has been made between historical and legendary data; and while the extravagant developments usually incidental to

Tradition have been resolutely discountenanced, an endeavour has been made to utilize any historical material that they may appear to contain.

The narration, as will be observed, concludes at the period when the Cymric State came to an end, after an existence under its native Princes of over two centuries.

Should the circulation of this book prove that it meets a need, a similar volume may follow dealing with the vicissitudes of the Cymry from the point in their history at which they are here left, down to the incorporation of their Church into the Anglican Communion, and the subsequent enactment of the Statute of Wales.

I desire to acknowledge my indebtedness to the authors whose works are hereinafter mentioned, and also to Mr. W. J. Waterhouse, B.A., B.Sc., B.C.L., Plâs Waun Fawr, Tregaron, for the invaluable and much appreciated services which he courteously rendered to me in reading the manuscript and correcting the proofs.

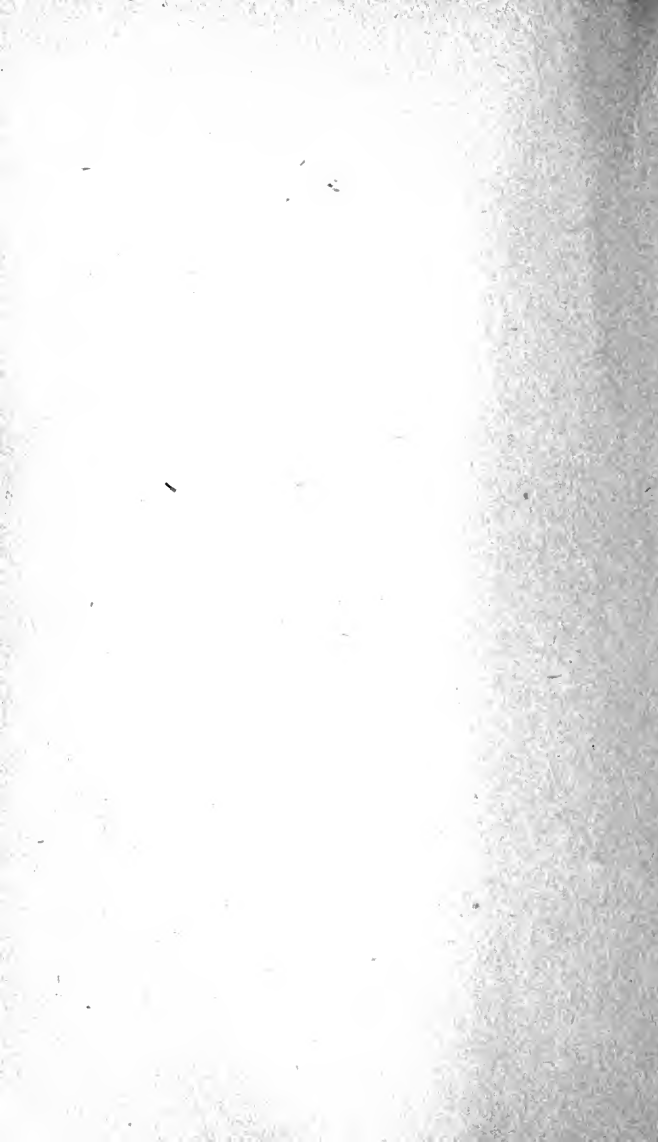
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November 10, 1910.*

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## ERRATA.



- Page 34, line 25, *for full-stop substitute semi-colon, and  
for 'The,' read 'a.'*
- „ 74, line 18, *for second 'Tangwn,' read 'Cawrdaf.'*
- „ 153, line 12, *for 'Malgwn,' read 'Maelgwn.'*



## CHAPTER I.

### The Early Ancestors of the Cymry.

#### PREHISTORIC INHABITANTS.

**M**ANY thousands of years ago, probably before the 'great ice age,' the English and Irish Channels were dry land, and the British islands formed a promontory on the mainland of the European continent. In that far-off age, this territory is supposed to have been inhabited by primeval savages, commonly called 'palæolithic,' or 'old stone' men. These people in process of time were replaced by other primitive races of non-Aryan blood, who may be regarded as the aborigines of the country, and who, for convenience of ethnological classification, are variously designated as 'Ivernians,' or 'Iberians.' They belonged, broadly speaking, to the 'neolithic,' or 'new stone' period; that is, the age in which the weapons, whether of defence or sport, and the implements used for such stone-

dressing as had been developed, were of polished flint; an advance on the palæolithic age, the weapons of which were of stone crudely chipped.

In an advanced stage of the neolithic age, the Ivernians, as for the purpose of this book they shall be called, appear to have gained some knowledge of the discovery of gold; for stone battle-axes and craftsmen's implements have been dug up, which are acknowledged to belong to their period, and which are adorned with the precious metal. There is reason also to believe that the Ivernians before their absorption were not unacquainted with tin and copper, for they are supposed to have cultivated the use of bronze. Neither were they ignorant of the manufacture of pottery, as the unearthened sepulchral urns, which are said to belong to their age, amply show.

The remains of these strange races may still be traced in the artificial mounds, called 'tumuli,' or 'barrows,' in which they buried their dead; in the 'cromlechs' which make their appearance up and down the country, and which are believed to be 'megalithic,' or 'great stone,' monuments originally imbedded in these

sepulchral mounds, and laid bare by the long-continued action of the elements ; as well as in the druidic remains which have resisted the ravages of the ages.

### THE CELTIC IMMIGRATIONS.

*The Goidels.* There is little doubt that the earliest Aryan invaders of Britain were tribes that belonged to a section of the Celtic branch of the great Aryan family, and are known as 'Goidels' or 'Gaels.' They are said to have come from the continent, probably from the north of the Danube. The approximate date assigned to their immigration is 600 B.C., just when the Jews were taken captive to Babylon.

The whole island, to which they are supposed to have given the name *Alban*, seems to have been dominated by these Goidelic tribes for some centuries after their immigration. In time, a process of amalgamation went on between them and their vanquished predecessors the non-Aryan Aborigines.

This was, in all probability, the ethnological constitution of the dwellers in ancient Britain, when, for the first time, it fell within the ken of the civilized world.

*The Brythons.* While the Goidelic immigration is generally supposed to have happened in the 6th century before the present era, Britain is said to have been invaded again in the 2nd century B.C., by the Brythons, a people who formed another section of the Celtic branch of the Aryan family, and who came hither from Gaul. It is, however, regarded as probable that the Brythons began to cross over to this country in small bands at a still earlier period.

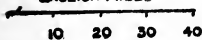
The immigration of these Gallo-Brythons was probably gradual, and the process may have extended over centuries. When they had established themselves here in sufficient numbers they selected for their habitation the eastern portion of the island, whence the Goidelic inhabitants had been driven before them to the west and north.

*Tribal Settlements.* It will therefore be seen that the population of Britain became an admixture of non-Aryan and Celtic peoples, and was composed of Ivernians, Goidels, and Brythons. The classification of the tribes under tribal designations is not however known to history before the time of Julius Caesar; nor were any named then except those tribes with which the great Roman general was brought in contact,

**B**

# THE CYMRY

ENGLISH MILES



the list being completed by other and later ancient writers.

While the Brythons were distributed in the districts which now constitute the eastern counties of England, the Celtic tribes which occupied the south-western and western regions of the island were the Dumnonii, the Silures, the Demetae, the Ordovices, and the Decangi, or Cangi.

The Ordovices are supposed to have been Brythons, who had formed the vanguard of the Brythonic invaders, and who, like the Goidels, had been driven westwards by the later Brythonic immigrants. The other Celtic tribes were Goidelic. The Dumnonii were settled in the south-western peninsula; the Silures in the eastern portion, the Demetæ in the western part of what is now South Wales; the Ordovices in mid-Wales, and the Decangi in North Wales. These tribes, together with the Ivernians, who still abode among them, possibly as serfs, were the early ancestors of the Cymry of the present day.

*Celtic Civilization.* Phœnician merchants, even at the dawn of history, are said to have plied a secret trade in tin with the inhabitants of the south-western peninsula of Britain, when the whereabouts of the island was yet unknown

to the rest of the world. Herodotus, who wrote his History in the 5th century B.C., appears to have known little of Britain, although the name 'Cassiterides,' which he incidentally mentions, is supposed to have reference to the Tin-lands of Cornwall.

Happily, the lack of native information is to some extent supplied by the testimony of three foreign explorers of considerable importance, who found their way, at different times before the Christian era, into Britain, and who reported on its agricultural and mineral resources, as well as on the domestic customs of its early inhabitants. These were Pytheas, Posidonius, and Julius Caesar.

A voyage, inaugurated by the Greek merchants of Marseilles for the exploration of Britain in the interests of commerce was conducted by Pytheas, one of the most celebrated geographers of ancient times. The explorers landed in this country about the middle of the 4th century B.C. The report prepared by Pytheas, though only cursorily recorded by later classical writers, such as Timæus (B.C. 300), Diodorus Siculus (B.C. 44), Strabo (B.C. 20), Pliny (A.D. 70), Tacitus (A.D. 80), and Minucius Felix (A.D. 210), represents the earliest historical information extant relative to Britain.



According to this account, agricultural development seems to have reached an advanced stage, for Pytheas reports having seen abundant corn fields, and sheaves gathered into covered and commodious barns. Bee-keeping, and a beverage made of wheat and honey, fell also under his observation ; while wheeled-ploughs, and a prepared manure, are recorded, probably on the authority of Pytheas, as having been among the inventions of the British agriculturists of that age. Mention is also made by Pytheas of a British Tin industry, and of the conveyance of the ingots by sea in coracles to a point which was regarded as the most convenient for shipment to the continent ; the isle of Thanet being the probable place of export.

The discovery of these shores by Pytheas seems to have resulted in the establishment of a systematic commerce in tin between the Greek merchants of Marseilles and the south-eastern coast of Britain.

The next explorer whose observations have been handed down, was Posidonius, a Greek like Pytheas. He is said to have landed in this island about the year 100 B.C., and to have penetrated further inland, and made a more comprehensive survey than his predecessor.

His impressions seem to point to the Goidelic inhabitants, as those from whom, for the most part, they were received. He describes, with some minuteness, the method then in vogue of working tin, a circumstance which would naturally connect his visit with the south-western peninsula, where tin-smelting is known to have been an established industry among the Goidels.

A somewhat primitive method of harvesting is also reported by Posidonius as having been adopted by the tribes whose acquaintance he made, for he speaks of the ears of corn as being cut, and stored in pits dug in the earth, whence they were fetched as required, and were prepared by hand for human food.

Hence it may be inferred that the survey made by Pytheas was more or less confined to the south-eastern region of the island, while Posidonius was brought in contact with western tribes, who were far less advanced in the art of agriculture than their eastern kinsmen.

Corn-grinding was introduced by the Romans, and does not seem to have been known to the early British inhabitants, whose custom was to crush the cereals in a mortar.

The dwellings of the tribes were rude constructions of timber and reeds, which not in-

frequently were sunk in the earth, and covered over with a layer of soil.

The oxen of the forests seem to have remained untamed, the inhabitants being content with a diminutive breed of cattle, which they either imported on their arrival, or found ready to hand in the possession of the Aborigines. Hence it would appear that some of the tribes, especially in the interior, were more pastoral than agricultural, and that they subsisted more or less on the milk supplied by this notable milk-producing breed of cattle.

It is improbable that the Celtic tribes of Britain were unclad savages, for there is reason to believe that even the earliest of them that arrived in this country were not unacquainted with the art of cloth-making. Moreover, as far as the Brythons were concerned, the very appellation 'Brittones,' which they themselves adopted, is held by Sir John Rhys ('Celtic Britain,' p. 209), to have derived from the Celtic word 'brethyn,' '*cloth*, or cloth-clad people.' Nor could this designation have been adopted in contra-distinction from the Goidels, for the Brythons are supposed to have been identified with the name before they arrived in this country. Besides this, repeated references are made by classical writers

to a distinctive dress worn generally by the Celtic tribes.

Their warlike weapons are described by the same authorities as consisting of broadswords, bows and arrows, and spears with prongs, which latter gave rise to Britannia's Trident. Good evidence of their knowledge and use of these weapons is supplied by specimens which from time to time have been dug up in burial-places acknowledged to have been Celtic.

In the year 55 B.C., Julius Caesar, after vainly endeavouring to elicit information as to the constitution, laws, and military resources of the British tribes, from the Gallic traders who had been in constant touch with this island, resolved to make a descent upon Britain with a large army. He soon discovered that he had under-estimated the prowess of the British cavalry and charioteers, who excited his admiration; and he was forced to withdraw his legions without having gained any substantial advantage.

In the next year, Caesar again fitted out a vast expedition, the largest ever known to have invaded this country. This second campaign was more successful than the previous one, and resulted in the surrender of certain of the British tribes, with the exaction of hos-

tages and the imposition of tribute, which was rarely, if ever, paid. But it signally failed in the accomplishment of the territorial conquest of the island.

That there was at this period a regular intercourse between this country and the continent there can be no doubt. In fact, Caesar's chief pretext for the invasion of Britain was the supply of British auxiliaries which the Gauls constantly received during their contests with the Romans. Moreover, it is known that the British were kept fully informed of Caesar's designs on Britain, when the Roman invasion was as yet only in contemplation; for British hostages were despatched to Caesar on the continent before he ever set foot on British soil.

The great general, who was one of the mightiest makers of history the world has ever seen, was also an important historiographer, and the interest of his acquaintance with Britain centres in the information he vouchsafes to give about the country and its peoples in his Commentaries of his Gallic and British campaigns.

That much of what is related of the native tribes was founded on hearsay evidence it is but reasonable to suppose. It may, therefore, be well to bear in mind, in view of the in-

timate connection that subsisted between the British and their kinsmen the Gauls, that Caesar's account of the political, social, and religious condition of the latter, may, more or less, be applicable to that of the former.

*The Tribal Language of Britain.* At the time when Britain emerged into the light of history, the tongue of the Ivernians seems to have completely died out, the universal language of the inhabitants being purely Celtic, either Goidelic or Brythonic; and both these dialects existed side by side, and continued to be in use until the former yielded to the latter, and became extinct in the 8th century.

#### THE RELIGIONS OF ANCIENT BRITAIN.

In this island, the earliest religious system of which there is record appears to have been Druidism, with which the pre-Celtic Aborigines, the Ivernians, are primarily associated. It was once also the common religion of Gaul, but its home is stated by Julius Caesar to have been in Britain. The description of the system, as practised mainly in Gaul, which is recorded in his 'Gallic War,' book VI. 14—20, and allusions made to it by classical writers, such as Diodorus Siculus, Pliny, Tacitus, and Suetonius (A.D. 110), constitute the

earliest authentic information available bearing on the subject.

The Druids are stated by these authorities to have been sacrificial priests, who were held in great honour and awe, and who were the recognized exponents of the divine will. The education of the young and the administration of justice were committed to their charge. As a class they were exempt from military service, and all taxation. They had a president, the Archdruid, whom they elected at a convention, probably the 'Gorsedd' of Welsh bardic literature.

Aspirants to the druidical office had to submit to the most rigid tests, the novitiate often extending over 20 years. Their education was entirely oral, either because the esoteric literature was deemed too sacred to be committed to writing, or, as Caesar suggests, because the transcription of their sacred books would tend to impair the memory.

The curriculum included studies other than theology, such as astronomy, geography, and physics, while the druids are stated to have been conversant with the Greek language, which was believed by Pliny to have supplied the name *druid*, a theory which is supported by other writers who derive the name from the

Greek word 'δρῦς,' a *wood*, the root of which is 'δρυ—'; the Celtic equivalents being the Welsh 'derw,' the Armorican 'dero,' and the Cornish 'dar.' This does not appear improbable, seeing that the druids regarded with such veneration the oak-tree, the mistletoe, and the grove, their favourite place for worship, and that the Welsh bardic name for druids is 'derwyddon.'

The druids held that the soul was immortal, and they also taught the doctrine of the 'transmigration of souls;' that is, the passing of the soul at death into another body, tenets which appeared to Caesar to be inculcated by the druids for the purpose of inducing men to be less fearful of death, in order that they might be the more courageous and daring against their foes; a low conception certainly, though perhaps a natural impression left by these tenets on the mind of a soldier and an enemy.

The doctrine of vicarious atonement was also among the tenets of druidism, and Caesar states that it was pushed to such lengths as to involve, in times of calamity, the sacrifice of human victims. Except in this grim feature, the druidic religion is acknowledged to have supplied a loftier and more spiritual ideal of divine worship than any of the other pre-Christian



religions with which it became eventually mixed up.

The megalithic, or large stone enclosures, known as 'druidic circles,' which are still in evidence throughout the length and breadth of the country, prove the sway this religion held over the early inhabitants of Britain.

The huge stone constructions at Stonehenge and Avebury are supposed to have been sacred temples associated with this form of religion; and recent excavations made at the former place are said to have yielded ample evidence that the erection there belongs to the neolithic, or new-stone period, all the implements discovered amidst the ruins being of polished flint, a conclusion which confirms the conviction of astronomers, who hold that this temple was erected between 1600 and 2000 B.C.

Two other influential classes are connected with druidism by Diodorus and Strabo. These were the Bards, and the Seers, or Ovates, the former being represented by them as minstrels who sang the fame of their countrymen to the accompaniment of the harp; and the latter, as mere soothsayers, or sorcerers.

There is, however, little doubt that the later druidism was but a travesty on what the religion once had been. It had degenerated by the time when it came to be described by Latin

writers, into a sordid system wherein sorcery was one of the chief elements. This, together with the fact that the later druids were the main instigators of the Celtic tribes in their resistance to the Romans, made the system altogether baneful in the sight of the invaders. Perhaps this accounts for their desire to extirpate druidism—a desire which was realized under Tiberius in Gaul, and under Claudius in Britain, when the Roman legions pushed their arms to Mōna (Anglesey), which had then become the secluded refuge of the discredited religion.

The Goidels, while still remaining devotees of Pantheism, also embraced Druidism, the religion of the conquered inhabitants, so that the religion of the Goidelic tribes was a composite thing consisting of both systems.

The Brythons, on the other hand, are said to have brought their religion with them. It was polytheism, and included the worship of the sun, clouds, rivers, wells, forests, mountains, and fire, together with that of divinities who, in Julius Caesar's opinion, corresponded with the classic deities of Rome—Mercury, Apollo, Minerva, Jupiter, and Mars.

These, therefore, seem to have been the religions of the ancestors of the Cymry in the ages preceding the Christian era.

## CHAPTER II.

### The Roman Occupation of Britain, and the earliest Phases of British Christianity.

#### ADVANTAGES DERIVED FROM THE ROMAN OCCUPATION.

**I**NDECISIVE though the Julian invasions had been, no further attempt was made to reduce Britain into subjection to the Roman empire for nearly a century after the final departure of Julius Caesar and his army, B.C. 54.

An expedition under Aulus Plautius was however sent by Claudius Caesar, A.D. 43, to subdue the island. This proved to be the commencement of a series of sanguinary engagements between Briton and Roman, extending over a period of 40 years. The contest eventually resulted in the subjugation of southern Britain, and its occupation by the Roman legions. Thenceforward it was an Imperial Province, ruled by Roman governors, the abode of many Roman colonists, and the resort of several Roman emperors.

This altered condition of things, which was to continue for about 300 years, was not however without its advantages. Although the Briton had to share his patrimony with the invader, close contact with the highly civilized and humane Roman, afforded the British natives opportunities for social development such as their comparative isolation had hitherto denied them. And by no means least among these advantages was the establishment of a freer communication between Britain and the continent, in virtue of which the Britons soon became acquainted with, and participated in, the social, political, and religious movements of more cultured nations

Whilst the war of conquest was raging in Britain, the Apostle Paul, and possibly the Apostle Peter, were in Rome, where considerable interest was evinced in the operations at the seat of war, and in the prospect of the expansion of the empire westwards. Ever since the Julian invasions, things British had been popular in Rome, where, as stated by Roman writers, Roman citizens delighted in driving out in British chariots, such as had engaged the admiration of Julius Caesar. The same authorities also say that in Rome at this time, ladies dyed their hair in imitation of

that of the British warriors, British patterns and figures were woven into tapestries, while British baskets, the products of a peculiar native industry, were in great demand.

It may, therefore, be reasonably assumed that the two leading ambassadors of Christ, one of whom certainly found his way to the imperial city at this time, would not be ignorant of the general interest created by the stirring events that were being enacted in Britain, and would fervently desire that its capitulation to the Roman arms might prove advantageous to its evangelization. The new religion was then beginning to be the object of attention in Rome; and it is probable that an occasional visitor who had some knowledge of Christianity accompanied the Roman soldiers to Britain, and communicated the news of the Gospel, at this early date, to British natives.

*Inter-tribal communication improved.* For the purpose of efficient government, the newly-acquired province was divided by Hadrian into two parts—Upper and Lower Britain; and by Diocletian again these were subdivided into four provinces; Valentia, the district that lay between the two Roman walls, after reconquest being accounted the fifth province. The Diocletian provinces were named, *Britannia Prima*,

*Britannia Secunda*, *Flavia Caesariensis*, and *Maxima Caesariensis*, and, it is conjectured, roughly corresponded with the later divisions known as Wessex, Wales, Mercia (including East Anglia), and Northumbria, respectively.

New roads were now made to supplement the inter-tribal roads which already were in existence, the chief highways radiating from London as the centre. One of these stretched westwards through *Britannia Prima*, and entered *Britannia Secunda* at Glevum (Gloucester). From this point it took a southern course to *Isca Silurum* (Caerleon) where the second legion was stationed, and was extended thence through *Leucarum* (Loughor) to *Maridunum* (Carmarthen). Improved communication was thus established between the south-eastern and the south-western regions of the country.

*The Social and Political condition of the British tribes under Roman dominion.* The British inhabitants seem to have been permitted to live under conditions similar to those to which they had been accustomed before the Roman occupation. They still enjoyed a considerable measure of political and social freedom. The tribes retained their settlements, and were nominally ruled by their own chiefs; who were, however, amenable to the Roman

power, much as the native Rajahs in India reign in subordination to British suzerainty.

This is evidenced by the Roman policy which delegated to the native chiefs commanding, if dependent, positions. Among these may be mentioned the following:—Tiberius Claudius Cogidubnus, the Roman name given by Tacitus to a British prince whom he describes as 'Legatus Augustralis,' or Imperial Legate; Owain ab Maccsen Wledig; Cunedda Wledig; and Einion Yrth.

The British, it is true, were vanquished, but they were not enslaved, for under the propraetorship of the noble Agricola, A.D. 78—84, the attitude adopted by Rome towards Britain was based on the motto—'Non poena, sed saepius poenitentia'—*not penalty, but rather penitence*, signifying an avowal, on the part of the British, of Roman supremacy, and the acceptance of Roman civilization. Even before the 'Pax Romana' became a reality under the good rule of Agricola, there is reason to believe that the British had learnt to appreciate the benefits that accrued to them from their new situation.

The education of the young now passed from the hands of the Druids to schools established under Roman auspices, where the youth of the

upper classes among the tribes were taught the language and customs of their conquerors ; and Roman writers such as Juvenal and Martial speak of the proficiency of the British at this time in Latin literature. Thus a period of tranquillity and mutual understanding was inaugurated, during which considerable advance was made by the British in educational, industrial, and social development.

#### THEORIES RESPECTING THE INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

There is scarcely any subject about which legend has so busied itself as that of the origin of British Christianity. Some of these legends assign it to missions personally conducted by certain of the Apostles ; others, to agencies in the Apostolic or sub-Apostolic age ; while most of them give credit to Rome as having been the source from which Christianity first found its way into Britain. It is but natural to assume that a knowledge of the Gospel may have been imparted to some British natives by attendants in the train of the Roman army ; but history does not supply any evidence of the establishment of a Christian Church in Britain at this time. Not only,



therefore, does the silence of history rob the legends of a good deal of their plausibility, but the manifest corruptions and interpolations by which they are characterized have aroused suspicion of unscrupulous partizanship on the part of their propagators. Legends though they be, and unsupported by history, they are here briefly noticed because they constitute the only literature bearing on the subject at the period in question.

*The St. Paul legend.* It is traditionally said that the great Apostle of the Gentiles actually paid a visit to Britain, and was the honoured guest of the family of Caradoc in Siluria. Certain assertions made by classical authors seem to have given rise to this tradition; such as that of Theodoret, who states that St. Paul 'brought help to the isles of the sea,' and that of Clement of Rome, who speaks of the Apostle as having extended his journeys 'to the end of the west.'

Recent writers, in the absence of sufficient evidence, discredit the belief in any Apostolic visits to Britain. They maintain that Theodoret's expression, 'the isles of the sea,' would more properly mean the islands of the Mediterranean, especially Crete; while Clement's assertion, 'the end of the west,' probably refers

to the western extremity of the Spanish peninsula.

*The St. Peter legend.* Tradition says that the Apostle Peter also came to Britain, where he preached the Faith of Christ, set up Churches, and ordained bishops, priests, and deacons, after which he returned to Rome in the 12th year of the reign of Nero, that is A.D. 66. This is mentioned in the 'Acta Sanctorum;' and oddly enough, seems to be founded on the authority of a document of the 6th century known as the 'Menology of the Greek Church.' It is not improbable that this tradition arose from the confusion of St. Peter with a later representative of the see of Rome.

*The St. Simon Zelotes legend.* The alleged connection of this Apostle with Britain is now understood to have been due to a copyist's error in the designation of the supposed field of his apostolic labours.

*The Arimathæan legend.* This legend bears the impress of Geoffrey of Monmouth, described as the 'romancer of the 12th century.' It states that St. Joseph of Arimathæa arrived in this country, and settled at Avallon (Glastonbury), where he built, with wattle and mud, the first Christian Church in Britain.

The earliest variant of the legend, unfortun-

ately leaves Joseph unidentified, and merely represents him as leader of a band of missionaries who settled at Glastonbury. There is little doubt that Glastonbury was associated with early Christian developments in this country, and that a primitive Church, such as that described in the legend, was erected there. It is, therefore, not improbable that this circumstance is responsible for the Arimathæan story.

*The Brân legend.* When Caratacos, known in modern Welsh as Caradoc, was taken prisoner to Rome, tradition asserts that he was accompanied thither by his father Brân, to whom in Welsh literature is given the epithet 'Fendigaid,' *Blessed*, and his daughter Gladys. When Caratacos was graciously permitted to return to Britain, Brân and Gladys were retained as hostages for the released prisoner's fidelity. During their exile at Caesar's court, the hostages are represented to have been converted to the Christian religion, and Gladys, which is the British name for Claudia, became much admired in the imperial city, where she was married to a Roman patrician, who also became a Christian. Their residence is said to have been the 'Titulus,' to which St. Paul had access, and which afterwards became the Chris-

tian Church known as ' St. Pudentiana.' Brân, in course of time, is said to have returned to his Silurian home, accompanied by Aristobulus, a disciple of St. Paul, who was consecrated by the Apostle first bishop of Britain.

Whatever may be said of the truthfulness of the other assertions in the story, Brân appears to have been surreptitiously introduced into the original legend. Again, Tacitus is silent respecting the return of Caratacos, a circumstance which renders it highly improbable that the event ever occurred. Moreover, there seems to be no trustworthy evidence that Caratacos was the son of any other than Cunobelinus, or Cymbeline, called by Suetonius, the King of Britain, whose sole heir Caratacos became, on the death of his elder brother Togodumnus.

The alleged union of the Gladys of the legend with a Roman patrician, and her association with St. Paul, would seem to be due to a reference made by Martial, a contemporary Roman writer, to the marriage, just at this time, of a British princess whose name was Claudia Rufina, to a Roman of high birth named Pudens. Claudia Rufina, in all probability, was the daughter of Tiberius Claudius Cogidubnus, the native British kinglet des-

cribed by Tacitus as Imperial Legate in Britain, and with whom Pudens, the son of Pudentinus, is associated in the inscription on a marble tablet discovered at Chichester. It is not impossible, though it is improbable, that the Pudens and Claudia of Martial are those whose names are so honourably mentioned by St. Paul in his Second Epistle to Timothy (2 Tim. iv. 21), which is acknowledged to have been written about this time.

*The Lucian Legend.* The version published by Dugdale of this legend is as follows:—‘ In the year 185, Pope Eleutherius sent hither into Britain, at the instance of King Lucius, two eminent Doctors, Faganus and Damianus, to the end that they might instruct him and his subjects in the principles of the Christian religion, and consecrate such Churches as had been dedicated to divers false gods, unto the honour of the true God : whereupon these holy men consecrated three metropolitical sees in the three chief cities of the island, unto which they subjected divers bishopricks : the first at London, whereunto all England, from the banks of the Humber southwards, and Severn eastward, belonged : the second, York, which contained all beyond Humber northwards, together with Scotland : the third, Caerleon (upon Uske),

whereunto all westward of Severn, with Wales totally, were subject.'

The story is also preserved, but with some variations, in 'Liber Landavensis,' pp. 309—310, published by the Welsh MSS. Society.

It is based on a Roman document known as the 'Catalogus Pontificum,' or Roll of the Pontiffs, originally written shortly after the middle of the 4th century. The germ was developed in a subsequent Roll written about A.D. 530. The name and duration of the pontificate of Eleutherius (more correctly Eleutherus) is mentioned in the original document, but not a word is said about Lucius. It is significant that no mention of this tradition is made by Gildas. Bede's account is certainly given on the authority of the second edition of the 'Catalogus,' which is strongly suspected of corruption at the hands of Prosper of Aquitaine. The present version of the story was elaborated by the romantic imagination of Geoffrey of Monmouth in the 12th century, and may be truthfully described as a transparent fabrication.

While some of the foregoing legends may seem to be invested with a certain degree of actual truth, they are, in their nature, apocryphal, and should only be accepted as such.

Their successive settings are frequently characterized by that Roman arrogance which equally despises and lacks historical support.

This view is confirmed by the fact that when Christianity became an organized religious system in this country, its practice is found to have been in several points of more or less importance at variance with Roman usage.

Some have supposed that during the Roman occupation the Christian religion found favour only with the Roman colonists, and that it did not appeal to the British natives ; but many Romans are known to have still continued loyal to the worship of the gods of Roman mythology, to whom temples were built on British soil. Some of these were subsequently converted into Christian Churches, wherein the images of Christ and His Apostles were substituted for the statues of classic deities, and those of such Roman emperors as had received divine worship.

Besides, if the wealthy Roman colonists lent their support to Christianity in this country, the Church might have been expected to be at least as affluent in Britain as it was in other countries where Christianity was at this time established ; whereas the contrary was the case. This is attested by the poverty, as will be seen

in the next chapter, of three British bishops who attended the Council of Ariminum, which compelled them to be the only prelates of the four hundred representatives present, who accepted hospitality at the hands of a heterodox emperor.

The assumption is also in contravention of patristic testimony, for Tertullian, who includes Britain in the list of countries which constituted Christendom early in the third century, makes this observation:—‘*Britannorum inaccessa Romanis loca, Christo vero subdita.*’ ‘*Haunts of the Britons, inaccessible to the Romans, but subject to Christ.*’ Now, the inaccessibility to the Romans of the people amongst whom the gospel of Christ had taken root, seems clearly to point to the British tribes with whose mode of living the Romans little cared to intermeddle.

*British Christianity of Gallic Origin.* There can, therefore, be little doubt that Christianity was, more or less, established in Britain before the end of the 2nd century, and trustworthy authorities seem now to agree that it was an off-shoot of the Church of Gaul. History speaks of a Gallican Church at this period, Vienne and Lyons being the chief centres of ecclesiastical activity. The two first Bishops



of Lyons were Pothinus and Irenaeus, both of whom came from Asia Minor, the latter having been a disciple of Polycarp, who was consecrated Bishop of Smyrna, by the Apostle John. From this, as well as from the fact that a Greek colony was settled at this time in Gaul, it is concluded that the Gallican Church was largely Greek-speaking, and of eastern origin. During the episcopate of Pothinus the Church of Gaul was submitted to a terrible persecution ; and an account of the sufferings of the Gallic Christians at the time is preserved in a Letter addressed by the Churches of Vienne and Lyons to the mother Churches of Asia and Phrygia.

In all probability, many Christian refugees found their way to Britain during this persecution, and became missionaries in this country, a circumstance which might easily have originated the Arimathæan and Lucian legends.

*The Affinity of the Gallican and British Churches.* That from an early period there existed a close relationship between the sister Churches of Gaul and Britain there can be no doubt. This is made evident by illustrations, which may here be anticipated :—

I. The dedication by St. Ninian of his church at Whitherne in Galloway, to St. Martin, Archbishop of Tours, whose disciple he had been.

2. The similarity of language which is exemplified by the planetary names for the days of the week, which, with one or two exceptions, are identical in the British and Gallican calendars.

3. The sympathy which evoked the succour which the Gallican Church repeatedly bestowed on her weaker sister at the hands of Germanus, Lupus, and Victricius, Bishop of Rouen.

4. The points in ritual which were common to the two Churches, such as are enumerated in Warren's 'Celtic Church,' viz. :—'The Lections ; Proper Prefaces ; the position of the Benediction ; the Deprecatio for the departed ; the Benedicite Omnia Opera ; the use of ecclesiastical colours, and the observance of Rogation Days.'

*Early Missionary Methods.* The evangelization of Britain was probably effected by organized bands of twelve or thirteen missionaries, headed by a leader called 'decurio,' of which the order of Preaching Friars is supposed to have been a revival. These bands would establish their stations here and there among the tribes, as opportunity offered. The system which would be in harmony with early missions such as those which tradition associates with Glastonbury and Glamorgan.

As conquest and civilization had, under less favourable conditions gradually extended from east to west, and as druidism had been driven to its doom on the western limit of the island, so might it be expected that Christianity, in like manner, but with a greater facility provided by the new Roman roads, spread from tribe to tribe, and province to province till it reached the western extremities of the land.

## CHAPTER III.

### The Romano-British Church.

**A**LTHOUGH Britain, as already observed, is included by Tertullian in his enumeration of the Christian countries at the end of the 2nd century, it is believed that there was no fully organized Church in this country prior to the year 176, as no mention is made of it by Irenaeus, who tabulated the western Churches in that year. It is probable that the British Church was not founded till some time afterwards.

The profession of Christianity, to which Tertullian may have referred, appears however to have become widespread here by the time of the tenth persecution which took place under Diocletian, A.D. 304, when, in spite of the well-known clemency of Constantius, who then ruled over Gaul and Britain as Caesar, many British Christians are said by Gildas to have suffered for their religion, the most notable among whom were St. Alban, of Verulam, described as the 'proto-martyr' of Britain, and Aaron and Julius, of the city of Caerleon-on-Usk.

*British Bishops at Provincial Councils.* Early in the 4th century there is proof that Britain had its Church, founded on an orthodox basis, having the three Orders of the Ministry, Bishops, Priests, and Deacons, and in the enjoyment of communion with the Catholic Church of the continent. At the Council of Arles, in Gaul, which was convened by Constantine the Great, A.D. 314, for the purpose of ascertaining the voice of the Catholic Church on the schism originated by the Donatists, so called from Donatus, an African bishop, the names of three British bishops, who were attended by a priest and a deacon, are among those of the assembled prelates. The bishops from Britain were Eborius, Bishop of York; Restitutus, Bishop of London; and Adelphius, Bishop of some British locality which has been the subject of dispute. These, therefore, would appear to have been the accredited representatives of the Church established in the Roman provinces of Britain.

The signatures at the Council of Nicaea afford no evidence of the attendance of any representatives of the British Church, although in view of the presence of British bishops at Arles, the first of the Councils, and the special interest taken by Constantine in Britain, it is not improbable that the Church of Britain was here

also represented. St. Athanasius, the great champion of the Catholic Faith at Nicaea, speaks, however, of the decrees of the Council, which had been brought to Britain by two Roman presbyters, and of his own acquittal by the Council of Sardica, A.D. 347, as having been subscribed to by the British bishops.

That British bishops were present at the Council of Ariminum, held A.D. 360, under the auspices of Constantius II. in the semi-Arian interest, is attested by Sulpicius Severus, who further states the fact, already referred to, that three of their number were induced by their indigent circumstances to accept the heterodox emperor's hospitality, which the other prelates could afford to refuse.

*General Orthodoxy of the British Church.* The last-mentioned circumstance has been construed by some as indicating a doctrinal vacillation, and an inclination on the part of the British bishops to repudiate the Nicene formula. But Sulpicius distinctly asserts that poverty was the reason why the British Bishops accepted the Imperial allowance, 'thinking it more consistent with duty to burden the Treasury than individuals.' Even if there had been any hesitation, the lapse from the Faith could only have been momentary, for St. Athanasius writing to

the Emperor Jovian, A.D. 363, testifies that Britain was still faithful and loyal to Catholic Christianity.

Before the end of the 4th century, similar testimony is borne by St. Chrysostom to the acceptance and use, on the part of the British Church, of Catholic discipline and formulae; while St. Jerome also speaks of Britain, together with other countries—‘as adoring one Christ, and observing one Rule of Truth.’

The Church which existed in Britain previous to the Saxon invasion has, however, been described by Haddan in his ‘Remains’ (pp. 216—218), as a somewhat insignificant and effete institution, and one which was ‘confined mainly, if not exclusively, to Roman settlers, and Romanized natives.’ Be this as it may, the fact remains that she was a constituent part of the Catholic Church. She was, moreover, regularly consulted, from time to time, in the exercise of Catholic discipline, and in the formulation of the Catholic Creed; as evinced by the presence and voice of her bishops at the Councils of early Christendom.

*The Roman evacuation detrimental to the British Church.* British territory had proved, under the most favourable circumstances, an unprofitable acquisition to the Romans. Being

so far removed from the seat of Government, the maintenance of a large army of occupation involved considerable expense to the Imperial Exchequer. Early in the 5th century, the Romans encountered serious trouble from the Goths, who invaded Italy, and threatened the very existence of the empire. Rome, therefore, was compelled to concentrate all her available military resources against these fierce invaders; and for this purpose, the legions were withdrawn from Britain in the first decade of the 5th century.

All that was best in the manhood and youth of the British tribes followed the Roman army to the continent. Both Gildas and Bede bear testimony to this adult depopulation of the country, and their testimony is repeated, with still sadder emphasis by the 8th Triad, which says—'None remained in the island, save women and little children nine years of age, and those became Cymry.' Britain was, by this means, deprived of all good influences, both in regard to religious and political affairs, except such as were supplied by the Christian clergy and leaders that still remained.

*The Pelagian heresy.* Hardly had the Roman evacuation been effected, when the heretical tenets of Pelagius, a Celtic layman and monk,



made an inroad upon the Catholic faith in Britain. The heresy involved the denial of the doctrine of Original, or Birth-sin ; the necessity of Infant Baptism ; and of divine grace to perform good works. Pelagius personally propagated his doctrines in Rome, whither he went, after a visit to Gaul, probably with the general exodus at the time of the withdrawal of the Roman troops. There, in spite of his erroneous views, he was esteemed for his piety by St. Augustine, Bishop of Hippo, who presented an uncompromising opposition to his tenets.

Pelagianism became rife in Gaul, where it spread with such rapidity as to induce the emperor Valentinian to issue an edict, A.D. 425, to Patroclus, Archbishop of Arles, empowering him to summon all the bishops who were tainted with the heresy, and to send them into banishment, if they did not recant within twenty days. The heresy is said to have been introduced into Britain by Agricola, the son of a bishop, who probably was among the fugitives driven hither by the edict.

Pelagianism seems to have found favour in Britain. Its popularity may perhaps be attributable to the admiration in which the heresiarch was held by his fellow-countrymen, in respect

of his virtues and talents ; or possibly, to an element of druidism which, it is supposed, still lingered in the British Church, and with which some of the Pelagian doctrines seemed compatible, especially those respecting the ' freedom of the will ; ' the druids having taught that in the human state, good and evil were so evenly balanced that liberty ensued, and the will was free.

*Sympathetic aid from the Gallican Church.* In her simple unsophisticated faith unaccustomed to subtle heresy, the British Church made an appeal to the sister Church of Gaul for assistance to stem the tide of Pelagianism. St. Germanus and St. Lupus, who were, respectively, the Bishops of Auxerre and Troyes, were accordingly sent over, A.D. 429, for this purpose. Their Celtic names are given as Garmon and Bleiddian, and there is reason to believe that they were able to converse in a language which was understood by the British, for it is known that the original dialect of Gaul did not materially differ from that of Britain, particularly that which was spoken by the Brythonic tribes.

The prelates conducted a vigorous crusade against the new heresy, and met the Pelagians, who were led by Agricola, in a public discussion

at Verulam (St. Albans) ; and so impressive were their eloquence and argument, that the advocates of the error are said to have barely escaped violence at the hands of the people.

The heresy was condemned by the Council of Carthage, A.D. 416 ; but some of its insidious tenets continued to lurk in Britain for many centuries, a fact which is attested by the formulation of the ninth Article of Religion in the Book of Common Prayer, which is directed against such misbelief.

*The 'Alleluia' Victory.* At the time when the Gallican bishops were prosecuting their mission in Britain, the savage Picts of the north, who had remained un-subdued by the Roman arms, accompanied by bands of Saxons, who had been making raids on the shores of Britain prior to the landing of the Jutes in Thanet, broke through the Roman walls erected by Agricola and Hadrian, and molested the southern tribes. An incursion happened during the Lenten season, when the British clergy were engaged in preparing catechumens for the Easter Festival. These would include, besides ordinary candidates, any whose baptism had been deferred either on account of the influence exerted by the Pelagian doctrines, or on account of the impression which generally pre-

vailed in that age of the special heinousness of sins committed after baptism, to which the deferment of the baptism of Constantine is said to have been due.

A recurrence of these attacks afforded the bishops an opportunity to bring their strategical genius to bear on the situation. Scouts having been sent out to ascertain the position and movements of the insurgents, stalwart tribesmen were placed in ambush among the trees in a valley. The marauders soon swooped down the mountain slopes, when the British priests were bidden by St. Germanus to raise the Easter cry 'Alleluia.' Those in ambush repeated the shout, so that the Picts and Saxons, overwhelmed with fear that they were outnumbered, fled panic-stricken to their stronghold.

The scene of this bloodless victory has been supposed to be at a spot in the vale of Mold, Flintshire, which is still called Maes-Garmon; and Llanarmon-yn-Iâl has been identified with the site on which St. Germanus built his Church of wattle for the celebration of the Easter Festival. This is, however, disputed, because there is no reliable evidence that the Gallican bishops ever visited the part of the country now called Wales; and it is supposed that

the Welsh Churches dedicated to them, such as Llanarmon, St. Harmon, and Llanbleiddian owe their foundations to some admirers of the saints, who were of Armorican extraction, and who lived in a subsequent age.

Another visit to Britain was made by St. Germanus, A.D. 447, accompanied this time by Severus, Bishop of Treves. This mission also had for its object the suppression of the same heresy which seems to have been revived. The visit appears to have been of a more constructive character than the previous one; for through the influence of St. Germanus, British Churches were now built, bishops were multiplied, and the devotional spirit was intensified.

The advent of this Gallican saint is generally believed to have marked an epoch in the history of the native British Church, by reason of the monastic spirit which was at this time infused into it, and to which the establishment of the numerous Welsh monastic Institutions was due.

*St. Ninian's Mission among the Southern Picts.* About the time of the abandonment of Valentia, supposed to be the territory between the Roman walls of Agricola and Hadrian, which, at intervals, had been garrisoned by Roman troops; Ninian, a Brython who had been educated at

Rome, and afterwards in Gaul, established a Christian mission in this district. Here, he built a church of stone, which was unusual in that age, when churches were constructed of wicker-work and mud. It is said that while the church was in course of erection, news of the death of his friend and late master St. Martin, Archbishop of Tours, reached Ninian, who, thereupon dedicated his newly-built church to that great Gallician prelate. This circumstance, therefore, fixes the mission of St. Ninian at the end of the 4th and the beginning of the 5th century, as St. Martin died A.D. 400.

Ninian's labour among those barbarians was to be of short duration, for he was banished after eight years, when he retired to Ireland. But before his banishment, Ninian had succeeded, according to Bede, in founding a monastery in Valentia, where many Christian priests and monks of Britain and Ireland received their education in that turbulent period. He is also credited by Bede with having founded the see of Casa Candida, (White House), since called Whitherne in Galloway.

How far the conversion of these people was effected must be judged by results which are by no means creditable to their new faith. They are described by St. Patrick as the 'Apos-

tate Picts,' a description which would seem to be abundantly justified by the ruthless manner in which they molested the southern British Christians, who were rendered defenceless by the wholesale withdrawal of their protectors.

*Remains of Romano-British Churches.* Seeing how numerous are other traces of the Romans in Britain, it may well be asked why there are so few remains of Romano-British Churches? It is indeed supposed that there are only two which can, with any degree of certainty, be claimed to be dedications which belong to this period. These are, the church of St. Ninian's erection just referred to, and another church in Canterbury, both of which are dedicated to St. Martin. A church also at Silchester, the ground plan of which has recently been discovered, is understood to provide a third instance.

That the ecclesiastical relics relating to this period should be so few is difficult to account for, considering that in the latter part of the Roman occupation, the Church was well established in Britain, with a rite and corporate existence of its own. The explanation supplied by Gildas is, that the Romano-British churches were the special objects of destruction at the Saxon invasion.

It must, however, not be forgotten that British churches, especially in rural districts, where the tribes mostly dwelt, were constructed of no more durable materials than wattle and mud, such as the one which St. Germanus built, and the one which was erected at an early time at Glastonbury. In all probability British churches were thus built as late as about the middle of the 5th century, and considerably later, according to Bede. Well, therefore, might their foundations be sought for in vain!

In such towns as then existed, it is supposed, that churches were built of brick and stone. The ruins of these would still remain, and their sites therefore would be known to the English when they became Christianized, who then probably re-built them with the same materials, and on their original foundations.

Heathen temples, too, after being stripped, and their idols melted down, which was done by the authority of the sons of Constantine, who visited Britain, were converted into Christian Churches. Private dwelling-houses of wealthy converts were also used for Christian worship, and were in course of time consecrated for that purpose.

It is, therefore, probable that many Christian edifices in this country stand on the very sites



of churches originally built in the Romano-British period ; as well as on the spots once occupied by heathen temples, where the worship of the deities of Roman mythology was in vogue, prior to its final suppression by the decree of the great Emperor Theodosius, A.D. 390.

## CHAPTER IV.

### The National Aspirations of the Cymry, and the Monastic Character of their Native Church.

**T**HE native British Church was a continuation and development of the Romano-British Church, and may be considered one of the choicest benefits that accrued from the Roman occupation.

The British natives who were brought into the closest contact with the Roman colonists were the Brythons, and it is well known that during the Romano-British period, blood relationship sprang up between the two races. This kinship must have existed for generations under Christian influence, during which time the Brythons would not only have been Romanized, but also more or less imbued with Christianity. The native British Church, therefore, may be considered to have grown out of the Romano-British Church in the midst of the Brythonic tribes.

It should not, however, be forgotten that the

Goidels were still in the land, although driven before their dominant kinsmen to the south-western and western regions of the island, where in process of time they became fused with their Brythonic masters, as they themselves had fused with the Ivernians. Sometime before the Saxon conquest, the Goidelic tribes also embraced Christianity, although it may have been at first, as is maintained by Mr. Willis Bund in his 'Celtic Church,' only 'a veneer over their pagan superstitions.'

It is supposed that the assimilation of the new religion was a far easier process to the Goidels than it had been to the Brythons. The transition in the case of the former involved less sacrifice, as the Christian religion was more in harmony with their previous religious instincts.

What the adoption of Christianity relatively meant to the Brython and Goidel is thus described by Dr. Collins (Bishop of Gibraltar), in his 'Beginnings of English Christianity:—' Christianity appealed in an entirely different way to the Brython and Goidel. The former found himself confronted with a definite alternative, polytheism or Christianity; and he either renounced his polytheism or did not. The Goidel, on the other hand, had nothing

definite to give up, or very little. His pagan *equation* might remain as before. He might accept the new religion and still retain his veneration for holy places, his incantations, and so forth. The isolated Christian preacher with whom he came into contact was but such another as his own priests or wise men; and to accept his religion was but to accept a stronger magician. The place given to the Christian priest in the tribe was analogous to that previously given to the heathen; and a tribe which had received Christ in name might remain heathen "with a veneer of Christianity."

*The Cymric Confederation.* In the interval between the Roman evacuation and the Teutonic conquest, the British tribes were perpetually harassed by northern hordes from beyond the Roman wall, and were reduced to great straits. Vortigern, called in Welsh literature, Gwrtheyrn, one of their kings, after vainly endeavouring to obtain military aid from Ætius, the Roman Consul, invited the Jutes to come and assist them in repelling these intermittent attacks. The first contingent of the Jutes accordingly arrived, A.D. 449, at Ebbsfleet. The northern marauders were defeated, but the Jutes demanding better terms than the Britons were disposed to grant, resolved to stay, and

they made east Kent their permanent settlement.

Other Teutonic tribes were soon attracted hither, the Saxons arriving A.D. 477, and again in 495, while the Angles came over in 547. The Saxons established themselves in Sussex (South Saxons), and Wessex (West Saxons), and the Angles selected the country between the Humber and the Firth of Forth, which became the kingdom of Northumbria.

The Celtic inhabitants were driven by these heathen immigrants westwards and northwards—some to West Wales, as the south-western peninsula came then to be called; some to Wales proper; some to Cumbria, which extended from the Mersey to the Solway Firth; and others to Strathclyde, which embraced the western part of the island from the Solway Firth to the Firth of Clyde. The Teutonic settlements, therefore, formed a geographical barrier between the Britons and the continent, and deprived the latter of all means of intercourse by land with their Gallic kinsmen and co-religionists.

From this time the Celtic inhabitants became known among themselves as CYMRY, and among the Saxons as WEALAS or WELSHMEN. The name Cymry means *Confederates* or *Compatriots*,

and was probably a revival of the older appellation 'Cambrox' or 'Cumbrox,' which means a *fellow-countryman*, and it seems to have been applied alike to Goidelic and Brythonic tribes in their combined resistance to the encroachments of the Saxons and Angles. The name *Cymry* appears to have assumed a national significance from the 6th century onwards.

The *Cymry* recognised the authority of a ruler known as '*Gwledig*' or over-lord, who occupied a position similar to that which was held by the '*Dux Britanniarum*,' by whom the western part of the island was governed during the Roman occupation.

The Confederation of the *Cymry*, thus diffused, was, however, soon destined to be broken up. In consequence of the great and decisive battle of Deorham, A.D. 577, in which a West Saxon tribe called the '*Hwiccas*,' gained a notable victory, West Wales (that is, Cornwall and Devon), was cut off from what is now Wales. *Æthelfrith*, King of Northumbria also defeated the *Cymry* of Strathclyde, in 613; and as a result of the victory which he gained at the battle of Deva or Chester, the *Cymry* were deprived of the territory which they called '*Teyrnllwg*,' and which comprised the greater part of what is now Cheshire and Lancashire.

It will, therefore, be seen that the Cymric Confederation, hitherto held together by external pressure, was split up into three separate sections, the Cymry of Dumnonia; the Cymry of Cymru, or Cambria; and the Cymry of Strathclyde. The west, or Dumnonian Cymry, while still retaining their language, became known as Cornishmen, and were brought into subjection to the English in the reign of Æthelstan. The Cymry of Strathclyde, in course of time were likewise absorbed by the Scottish and English kingdoms. Parts of Wales proper, or Cambria, which comprised the country between the Severn and the Dee, however, asserted their independence till the time of Edward I., and the whole territory became the natural home of the Cymry on British soil, and was known among themselves as 'Cymru,' and among the English as 'Wales.'

*The British Settlement in Armorica.* Towards the end of the 4th century a colony of Britons had also been established in Armorica. Maximus, or Maccsen Wledig, as he is called in the Welsh Triads, who as commander had ingratiated himself with the army of Britain, withdrew his allegiance from his imperial master, Gratianus, and was proclaimed Emperor of the West, A.D. 383. His soldiers, as they

had previously done in the case of Constantine, followed him to the Continent, where he was established in the sovereign dignity. Having thus attained their object, the British contingent, on their homeward journey, are said by Nennius to have fallen short of their destination, and to have settled mostly in Armorica, which afterwards became known as *Brittany*.

This British settlement beyond the sea proved attractive to many of the Cymry when under pressure from the Teutonic invaders, for thither many a Cymric bishop led his flock in the latter part of the 6th century, to escape the ferocious attacks of their heathen assailants, when the rest of their compatriots were driven to the west and north of Britain.

*The Common Language of the Cymry.* Goidelic is generally acknowledged to be the language of the Ogham inscriptions found in Britain. As the fusion of the two Celtic families proceeded, the Goidelic was gradually superseded by the Brythonic, the tongue of the dominant family. The national language of the Cymry, therefore, came to be what is still known as 'Cymraeg,' or 'Brythoneg,' (derived from the name 'Brython.') The Goidelic speech is supposed to have become extinct in Wales as early as the 8th century.



In their retreat westwards the Cymry took their Christian religion with them. The native British Church, which was the continuation of the Church which had been governed at the beginning of the 4th century by Eborius, Res-titutus, and Adelphius, after being remodelled, became the Church of the Cymry, which still exists, and which is at the present time represented by the four Welsh sees.

*The Monasteries of the Church of the Cymry.* When British Christianity was forced to take refuge in the western part of the island, the demoralized condition of the Cymry consequent on the Teutonic conquests, together with the prevailing instability in civil affairs among themselves, did not conduce to Church organization on diocesan lines.

There were, therefore, no diocesan bishops, as there were no dioceses, and no secular or parish priests, as no parishes had yet been formed. The episcopal form of government was however retained, but the vitality of the native British Church was centred in the monastic system. Each monastic establishment was complete in itself with its abbot or president, its Church or Churches, its priests and monks; and therefore with the means ready at hand for maintaining a continuous supply of clergy.

There is every reason to believe, that unlike the Irish or Scottish monasteries of that age, whose abbots were often Presbyters, or even laymen, the abbots of the Welsh monasteries were bishops.

The asceticism incidental to Celtic monastic life may partly be responsible for the charge of exclusiveness which was brought by the Italian mission against the Church of the Cymry. This is still repeated by anti-Celtic writers, because, as it is said, the Cymric Christians lacked in missionary zeal by making no effort to convert the Teutonic conquerors.

The Cymry were at this time a vanquished people, whose national life was only in the first stage of its formation, and whose internal affairs were in such a disorganized state as to render monastic houses a convenient refuge for the general exercise of their religion. They can, therefore, hardly be held culpable, because they did not launch on a missionary enterprise among pagan intruders, who supposed that their own gods had prevailed in battle; who had destroyed the churches in which the Cymry and their fathers had learnt to worship; who had driven them ruthlessly from their patrimony; and who had given them little quarter in the process.

In view of what are considered to be established facts relative to the period, it is however difficult to see how this charge can be maintained. St. Patrick, the Apostle of Ireland, is acknowledged to have been a British ecclesiastic, who at one time was closely and honourably associated with more than one Cymric monastery. Then again during a subsequent apostacy, the Irish saints of the second order received considerable sympathy and support in the re-establishment of Irish Christianity from saints of the Cambrian Church, notably Dewi, Cattwg, and Gildas, who visited Ireland, and who, according to an ancient document quoted by Haddan and Stubbs in their 'Councils,' gave a new Canon of the Mass to the Irish Church.

A similar relapse had also about this time befallen the religion of the Cymry of Strathclyde, who were re-Christianized in the latter part of the 6th century under the influence of a Christian King. The conversion to Christianity of the Northumbrian Angles is also claimed by certain Welsh Records, which derive their information from a work attributed to Nennius, to have been effected through the instrumentality of Cumbrian missionaries under Rum or Rhun, son of Urbgen or Urien.

Bede, however, gives the credit of the conversion and baptism of Edwin, King of Northumbria, to Paulinus, the Roman prelate of his court; but as this officiant had soon to withdraw from the scene of his ministrations, and as the Strathclyde Cymry are supposed at this time to have been brought into subjection to the Northumbrian kingdom, the account of the evangelistic efforts ascribed to the Cymry among their fellow-subjects is rendered still more probable.

Be this as it may, the eventual evangelization of the English, except those that were settled in Kent, East Anglia, Wessex, and Sussex, who were converted by Italian missions, was brought about by Celtic missionaries sent out from the monastic colony established by St. Columba in Hii, now called Iona. While, therefore, the British Church may have been prevented by political considerations from taking an active part in the general conversion of the English, it had the satisfaction of contributing to this end by means of services which it had already rendered in reorganizing and re-kindling the missionary zeal of the Irish Church, from which St. Columba and his companions came to north Britain. It may also be said that the Cambrian Church indirectly participated in the preparation for

the Columban mission, in so far as Columba himself was a disciple of Finnian of Clonard, who had been instructed by St. David in the traditions of the British Church.

Such missionary efforts as were made under the social and political conditions of the time, among the Celtic tribes, were due to the exertions of bands of priests sent out from the monasteries, under the charge of a bishop. These bands settled in districts where they lived a simple life in common, according to monastic rules, ministering to the temporal and spiritual wants of the poor and needy, and preaching the gospel among the tribes. The early development of the Celtic Churches, therefore, proceeded on tribal rather than on diocesan lines.

A band of these itinerant monks became known as COR, or *choir*, said to have been a druidical term meaning 'a circle,' and the monastic body whence they emanated was regarded as BAN-GOR, the prefix '*ban*' meaning *high*, *chief*, or *principal*. Ban-gor, therefore, means High-choir. The term COR came also to be used to denote an ecclesiastical edifice.

The earliest monasteries were groups of huts or cells in the shape of bee-hives, erected with branches of trees and mud, surrounded by a

rude stone wall, and flanked by an earthwork. A situation near the sea was generally selected, where solitude and security against land attacks were conducive to meditation.

The monastic movement in the Celtic Churches was probably the result, in a great measure, as has already been observed, of the mission of St. Germanus to the British Church, and of the influence which the Gallican Church, wherein monasticism was well established, generally exercised on the minds of British ecclesiastics. Swayed by this influence, St. Ninian established his monastery at Whitherne, in Galloway ; St. Patrick introduced the monastic life into Ireland ; St. Columba crossed the sea and founded his monastery at Iona ; and Paulinus, who is represented as having been a disciple of St. Germanus, became the founder of the monastery of Tŷ-gwyn, Pembrokeshire.

In the Cambrian Church the 6th century witnessed a great religious revival, which resulted in the establishment of numerous monastic institutions, in connection with which there were, in most cases, colleges or schools of sacred learning. The most important and influential of these, together with their patrons, founders, and first principals or abbots, are tabulated below :—

Monastic Institution.	Place.	Patron.	Founder.	First Abbot or Principal.
Bangor Iltyd, or Caerworgan	Llantwit Major	Meirchion	Iltyd	Iltyd
Côr Emrys	Caer Caradawg	Emrys Wledig	Ambri	..
Bangor Wydrin	Glastonbury	..	..	Elfan
Caerleon	Monmouthshire	..	..	Gwyndaf Hen
Llancarfan	Do.	Meurig	Cattwg Ddoeth	Cattwg Ddoeth
Henllan	Ergyng	..	Dyfrig	Dyfrig
Mochros	Do.	..	Do.	..
Llangenys	Glamorgan	..	{ Cyngar, or Doc- winus	..
Bangor Iscoed	Flintshire	Cyngen ab Cadell	Dunawd	Dunawd
Tŷ-gwyu	Pembrokeshire	..	Pawl Hen	Pawl Hen
Menevia, or Rhôs	Vale of Rosina	Gynyr of Caer-gawch	..	Dewi
Bangor Deilo	Llandaff	Dyfrig	Teilo	Teilo

Monastic Institution.	Place.	Patron.	Founder.	First Abbot or Principal.
Côr Enlli ..	Bardsey ..	King Einion ..	Cadfan ..	Cadfan
Caerwent ..	Monmouthshire ..	Ynyr Gwent ..	Tathan ..	Tathan
Bangor Deiniol ..	Carnarvonshire ..	Maelgwn Gwynedd ..	Deiniol ..	Deiniol
Côr Seiriol ..	Anglesey ..	King Einion ..	..	Seiriol
Llanedeyrn ..	Glamorgan ..	..	Edeyrn ..	..
Llanbadarn Fawr ..	Cardiganshire ..	Maelgwn Gwynedd ..	Padarn ..	Padarn
Llowes ..	Radnorshire ..	..	Maelog ..	..
Côr Cennydd} ..	Gower ..	..	Cennydd ..	..
Trallwng ..	Welshpool ..	..	Llewelyn ab Bleiddyd ..	Gwrnerth
Caergybi ..	Holyhead ..	..	Cybi ..	..
Llanelwy ..	St. Asaph ..	..	Cyndeyrn ..	Cyndeyrn
Clynnog ..	Carnarvonshire ..	Cadfan	Beuno ..	Beuno



The principal monastic institutions or choirs of the isle of Britain are stated by Triad 84 (3rd series) to have been *Bangor Illtyd*, *Cor Emrys*, and *Bangor Wydrin*, to each of which two thousand four hundred members are said to have been attached. These were divided into separate companies of one hundred each, which were employed night and day in offering the 'Laus Perennis,' or continuous praise to God. In his 'Ecclesiastical History,' which was written about a hundred years after the destruction of the monastery of Bangor Iscoed, Bede states that there were at this establishment two thousand one hundred monks divided into seven courses of three hundred each. The celebrated seminary of Henllan is also said to have had a thousand pupils under the principalship of Dyfrig or Dubricius.

These institutions were not confined to the youth, for old men also often resorted thither to employ their declining years in religious exercises. Côt Enlli became renowned, according to Welsh tradition, as 'the land of Indulgences, Absolution, and Pardon; the Road to Heaven, and the Gate of Paradise,' whither many illustrious saints were wont to retire to spend the eventide of their lives, and to be buried, a custom which became so prevalent

as to gain for the secluded island the name of 'Necropolis of the Welsh Saints.'

The presidents of the British monastic institutions were Abbot-bishops, the chief of whom, on the formation of the Welsh sees, became diocesans. Some of the monasteries, on account of their importance and influence, were regarded as Archmonasteries, and their abbots held a primatial position in regard to those of subordinate and dependent establishments. It is, therefore, not improbable that this circumstance gave rise to the idea of the possession of metropolitan authority by certain of the diocesan bishops of the Welsh Church, which has been erroneously supposed to have been enjoyed alternately by those of Llandaff, St. David's, and Bangor.

Few details have been handed down respecting the character of the religious services of the British monasteries except that a somewhat ornate and even elaborate ritual, and choral services, were included in their regime. This information is gathered from Gildas, who explicitly refers to 'the purple palls of the Altar, the multiplication of Altars in a single church, and the ecclesiastical melodies and tuneful voices of the young.' The employment of music in the early British Church is also

confirmed by the following reference attributed to Taliesin (*Myvyrian Archaiology* p. 27) :—

‘He is not a talented minstrel,  
Who praises not the Creator ;  
He is not an accurate songster,  
Who praises not the Father.’

### EARLY MEN OF LETTERS AMONG THE CYMRY.

*Verse Writers.* The muse of the bards, many of whom were associated with the Welsh monasteries, at some period of their lives, seems to have been stirred at this time by the treatment which their countrymen received at the hands of the Anglo-Saxon invaders. The barbarous cruelty shown by the enemy, gave birth to many bardic effusions of great merit, which are still extant, although some have been marred by later interpolations. The following list of Welsh bards who flourished in the 6th century is given by Nennius :—*Talhaiarn* ; *Tatangwn* ; *Aneurin* ; *Taliesin* ; *Llywarch Hen* ; and *Cian*, also called *Gwynnwn*. To these may be added others who belonged to the same century ; such as *Golyddan* ; *Myrddin*, the bard of Uthyr Pendragon ; *Tristfardd*, the bard of Urien Rheged ; *Dygynnelw*, the bard of Owain ab Urien ; *Afan Ferddig*, the bard of

Cadwallon ab Cadfan ; *Afaon*, the son of *Taliesin*, and others : while *Elaeth*, *Meigant*, and *Tyssilio*, flourished in the next century.

Compositions of this period which have been handed down, are attributed to the following.—

*Aneurin*, the oldest of the bards—‘*Y Gododin*,’ ‘*Gwarchan Adebôn*.’ *Gwarchan Cyneflyn*, ‘*Gwarchan Tutfwlch*,’ and ‘*Englynion y Mis-oedd*.’

*Taliesin*, *Pen-beirdd* (the chief of the bards), ‘*Angar Cyfyndawd*,’ ‘*Anrheg Urien*,’ ‘*Gwaith Gwenystrad*,’ ‘*Gwaith Argoed Llwyfain*,’ ‘*Gorchan Maelderw*,’ &c.

*Llywarch Hen*—‘*Marwnadau Geraint ab Erbin*, *Urien Rheged*, *Cynddylan*, and *Cadwallon*.’

*Golyddan*—‘*Arymes Prydain Fawr*.’

*Myrddin Wyllt*—‘*Yr Hoianau*,’ and ‘*Afall-enau*.’

*Meigant*—‘*Marwnad Cynddylan*,’ and some ‘*Englynion*.’

*Tyssilio*—‘*Ymatreg Llewelyn a Gwrnerth*.’

While their productions imply that they received tuition in bardic schools, it is known that some bards were also members of one or other of the above mentioned monastic schools of learning ; among the latter were *Taliesin*, and probably *Aneurin*, who were students of the College of *Cattwg Ddoeth*, and *Elaeth*, who was a member of *Côr Seiriol*.

*Prose writer.* *Gildas* was, as far as is known, the only writer of prose whom the Cymry of this period produced. He was a monk historian of the 6th century, who is inseparably connected with the development of the Welsh Church, and is found in constant association with Dewi and Cattwg, as well as other saints of the Welsh Church. He is known more especially as the writer of '*De Excidio Britanniae Liber Querulus*,' and the 'Epistle,' which bears his name, both of which are in Latin.

It has been conjectured that he was the same person as Aneurin, the bard; but certain circumstances recorded of each militate against this supposition.

*Nennius*, another British monk-historian, wrote in the 9th century.

## CHAPTER V.

### Chieftains who moulded the National Life of the Cymry, and who became Founders of Holy Families.

#### WELSH CHRONICLES AS A SOURCE OF INFORMATION.

**D**OWN to the beginning of the 5th century, allusions to the condition of life among the early inhabitants of Britain appear in classical and patristic writings which, though of a fragmentary nature, are authentic. On the evacuation of this country by the Roman legions, such allusions abruptly cease, and for the next three hundred years, which cover the 'era of the Welsh saints,' the only information about the British Cymry, except that which their own scant records afford, is given by the Venerable Bede in his 'Ecclesiastical History,' and some Gallic and Irish historians.

The Cymry, as might have been expected, in the unstable condition of things under which they lived, do not seem to have preserved the annals of their country at this time in consecutive and chronological order.

Happily, however, various Cymric records have been handed down, consisting chiefly of genealogies, with occasional historical references which are acknowledged to have a claim to recognition in regard to truth, inasmuch as they furnish a species of information in which falsehood or forgery would be readily detected. The most valuable of these are (1) 'Bonedd Saint Ynys Prydain.' (The Nobility of the Saints of the Isle of Britain). (2) 'Bonedd, neu Achau Saint Ynys Prydain.' (The Nobility, or Pedigrees of the Saints of the Isle of Britain). (3) 'Achau Saint Ynys Prydain'; commonly known as the 'Silurian Record.' (4) The 'Triads.'

Ancient genealogies were recorded by a peculiar order of Welsh bards called, 'Arwydd-feirdd,' or Herald-bards. Their productions are more circumscribed than the legendary writings which succeeded them, and are supposed to have supplied bare and isolated facts which tradition subsequently elaborated and distorted. The Arwydd-feirdd among the Cymry were the historians of their age; and the social position of each person of note was recognized in accordance with the lineage which they preserved.

When the Bardic Orders embraced the Christian religion, which they are supposed to have

done in the era in question, it is probable that their heralds would pay particular attention to the preservation of the pedigrees of the members of those families that contributed so largely to the catalogue of the Welsh saints.

The three Holy Families of the Isle of Britain specifically mentioned by the Welsh Triads were those of Bran Fendigaid, Cunedda Wledig, and Brychan Brycheiniog. These were not, however, the only holy families among the Cymry, for the genealogical records of the Welsh saints make mention of others, many of whose members are honourably included in Cymric Hagiology.

The chief founders, or heads, of these families, or clans, were the following :—

Coel Godebog.  
 Macsen Wledig.  
 Cunedda Wledig.  
 Brychan Brycheiniog.  
 Cystennyn Gorneu.  
 Cadell.  
 Gwrtheyrn Gwrthenau.  
 Seithenyn.  
 Caw Cawlwyd, or Cawllwg.  
 Cadell Deyrnllwg.  
 Ynyr Gwent.  
 Emyr Llydaw.  
 Ithel Hael.  
 Bicanys.



Beyond their bare genealogies, little is recorded of most of these. Certain historical references have, however, come down, which connect some of them with diverse important developments in the national life of the Cymry during this period of isolation. It is proposed here to give such information of each of them as Welsh literature has preserved, and which is regarded, with any degree of confidence, as consistent with probability as regards truth.

#### COEL GODEBOG, OR COEL HEN GUOTEPAUC.

This Cymric chieftain, of whom nothing is related by the genealogists except his pedigree, is said to have flourished in the early part of the 4th century, and to have, therefore, been contemporary with Constantine the Great, although the romance writers of the middle ages represent him as the grandfather of the latter.

Coel married Stradwen, or Ystrafael, daughter of Cadfan ab Cynan Meiriadog and sister of Cadfrawd. The fruit of this marriage was Ceneu, a son; and Gwawl, a daughter. The former became an ecclesiastic, and is included in the list of Welsh saints, but no foundation has been left to commemorate him. The latter was married to Edeyrn ab Padarn Beisrudd, the father of Cunedda Wledig.

The pedigree of Coel, published in 'Y Cymrodor,' Vol. XI. p. 174, appears thus—'Coyl hen Guotepauc, map Tec.mant, map Teu.hant, map Telpu.il, map Vrb.an, map Grat., map Iume.tel, map Riti.girn, map Oude.cant, map Ou.tigir, map Ebiud, map Eudof, map Eudelen, map Aballac, map Beli *et* anna.'

The following Welsh saints were of the line of Coel:—

*First generation*—Ceneu.

*Second generation*—Mor.

*Third generation*—Cynllo Frenin.

*Fourth generation*—Pabo Post Prydain ; Talhaiarn ; Madog Morfryn ; Llyr Merini, Cynfarch Oer.

*Fifth generation*—Gwenddolau ; Cof ; Nudd ; Dunod ; Sawyl Benisel ; Carwyd ; Arddun ; Cynwyd Cynwydion ; Tangwn ; Tangwn ; Cadfarch ; Maethlu or Amaethlu ; Ciwg ; Elaeth Frenin.

*Sixth generation*—Deiniol ; Cynwyl ; Gwarthan ; Asaf ; Clydno Eiddyn ; Cynan ; Cynfelyn Drwsgl ; Cadrod Calchfynydd ; Cathan ; Gwrfyw ; Buan.

*Seventh, and subsequent generations*—Deiniolen ; Cedwyn ; Dyfnog ; Cynhafal ; Nidan ; Grwst ; Collen ; Cwyfen.

## MACSEN WLEDIG, OR MAXIMUS.

Macsen Wledig, whom many petty chiefs of Wales and Welsh saints acknowledged as their ancestor, was a Roman officer who served under Theodosius, and subsequently assumed the command of the Roman army of occupation in Britain. He is reported to have finally subdued the troublesome Picts and Scots of North Britain, A.D. 384. He was a contemporary of Cynan Meiriadog, a Welsh chieftain, whose sister, Elen Luyddog, he is said to have married, a circumstance which might have given rise to the legendary account which asserts that Helen, a daughter of Coel Godebog, was married to Constantius, and, therefore, became the mother of Constantine the Great.

Maximus was, as already observed, proclaimed emperor by the troops under his command; but his reign was of short duration, for he was defeated and slain at Aquilea in July, A.D. 388.

He appears from the Triads to have bequeathed a son to Britain, who became known as 'Owain ab Macsen Wledig,' and who, at a National Convention was raised to the dignified office of 'Pendragon,' or chief sovereignty of the Isle of Britain.

The saints named below were of the family of Maccsen Wledig :—

Owain Finddu ; Peblig ; Eðnyfed ; Madog ; Melangell ; Elffin ; Llidnerth ; Dingad ; Lleuddad ; Baglan ; Gwytherin ; Tygwy ; Tyfriog ; Eleri.

#### CUNEDDA WLEDIG.

The Cymry who had settled in Wales, Strathclyde, and Cumbria, as has been seen, recognized the supreme authority of a ruler who became known as 'Gwledig,' or *Over-lord*. The earliest and most illustrious among these rulers was Cunedda, son of Æternus, (Edeyrn), son of Paternus by Gwawl, daughter of Coel Godebog. It is stated that Cunedda began to exercise the prerogatives of a legitimate *regulus* in the third decade of the 4th century in Strathclyde, where probably he was in command of the garrison left to guard the Roman wall, and where his original patrimony lay. His name is Celtic, and he himself came of a Cymric, that is, Brythonic stock, although doubtless he also had Roman blood in his veins. His paternal grandfather, Paternus, is described in Welsh literature as 'Padarn Beisrudd,' that is, *Paternus of the red tunic*, which suggests his possession of the purple of office under the Roman ad-

ministration. This circumstance would place Cunedda in a favourable position with the Cymry at a time when, having been deprived of Roman protection, they were harassed on all sides by fierce enemies, and were without any warlike strength of their own, the native soldiers who had been drafted into the Roman army having been enlisted on the foreign service of the empire.

On his mother's side, Cunedda inherited the headship of the tribe of Coel Godebog, the contemporary representatives of which were Ceneu, and his son Mor, who were professed ecclesiastics. The prestige, therefore, with which Cunedda was endowed would naturally appeal both to the Latinizing and the Cymric elements.

Under the rule of Cunedda, the Cymry received a considerable accession of strength, both in their civil and religious affairs; for not only were their conflicting elements welded together in a common resistance to foreign encroachments, but their Church found in him and his descendants munificent patrons, and illustrious saints. His family is reckoned by the 18th Triad to have been one of the holy families, and to have been 'the first that gave land and privileges to God and His saints in the Isle of Britain.'

Cunedda probably extended his sway from the Firth of Forth to the Severn Sea (the British Channel), and his lineal descendants became the princes of Gwynedd (North Wales), and rulers of various other districts in Wales. They also retained the authority of the Gwledig, which at that time was recognized as the perpetuation of the office of the 'Dux Britanniarum.' This privilege they exercised for more than two centuries, down to Cadwaladr, when the Cymric state, in the sense it was then understood, came to an end; Cadwaladr, who died in the latter part of the 7th century, being the last ruler of the Cymry who wore the 'Crown of Britain.'

Prominent among the descendants of Cunedda, who shared in the trend of the political events of this period, were CEREDIG, after whom Ceredigion (Cardiganshire) is named; MEIRION, who gave his name to Merionethshire; CASWALLON LAW HIR, and his son MAGLOCUNOS, or MAELGWN GWYNEDD, the most redoubtable of all the princes of the house of Cunedda, and who is described by Gildas as 'insularis draco,' or the *Dragon of the Island*; probably in reference to his standard.

As Cunedda himself had to relinquish his original patrimony and to recede southwards

under pressure from the northern Picts, so the princes of his line had to encounter the opposition of a similar people in their sphere of action. These were certain non-Brythonic colonists who were not embraced by the Cymric Confederation, and who about the end of the 5th, or the beginning of the 6th century, occupied the western parts of south and north Wales. They are vaguely described by Nennius as 'Scotti,' *Scots*, and in Welsh literature they are called 'GWYDDYL FFICHTI,' a name which would seem to have been given them by the Brythons, meaning probably *painted*, or *Pictish Goidels*.

While it is possible that these may have been isolated communities of British Goidels who had been scattered before the Brythons when the latter were pushed westwards, it is more reasonable to suppose that they were Scottish or Irish adventurers. Indeed, a certain people known as the Déisi are said by an Irish tradition to have been expelled from Munster at this time, and to have settled in Dyfed (Pembrokeshire). There is no doubt that these people at one time exercised considerable power on the western shores of Wales, and dominated the districts that lay in that direction.

Among the rulers of Wales in the earlier part of the 6th century, who were inveighed

against by Gildas on account of their immoral living, Vortiporios is mentioned by him as being the tyrannical prince of these Goidels, or Gwyddyl Ffichti, who were settled in that part of Dyfed which had not been then annexed to the territory of Ceredig. But the fact that Vortiporios had become the patron of St. David, the grandson of Ceredig, implies that he and his subjects were being subdued by the all-powerful Cunedda family.

These strangers were, however, eventually driven out of the country, according to Nennius, by Maelgwn, prince of Gwynedd (North Wales), about 146 years subsequent to the interposition of Cunedda, his great-grandfather, in affairs appertaining to Wales proper, or Cambria.

While, therefore, Cunedda and his immediate descendants were the great champions of the Cymry in civil affairs, they also became patrons in their ecclesiastical matters; and in a later age a large number of the family of Cunedda became important ecclesiastics, and illustrious saints of the Cambrian Church. Those of the second generation were—

Sandde; Gwenaseth; Meigyr; Meilyr.

Those of the third generation were—

Afan; Doged; Tyssul; Carannog; Pedrwn;  
Pedr; Tyrnog; Cyndeyrn; Cyngar; Dogfael;



Dewi ; Einion Frenin ; Seiriol ; Meirion ; Celynin ; Ceithio ; Gwyn ; Gwynno ; Gwynnoro.

Subsequent generations produced the following—

Cynfelyn ; Cynudyn ; Gwynlleu ; Teilo ; Mabon ; Eurgain ; Edeyrn ; Cadwaladr Fendigaid, and others whose names appear in the chapter on Cymric Hagiology and Church Foundations.

#### BRYCHAN BRYCHEINIOG.

As a Christianizing factor among the early Cymry, the numerous family of Brychan occupied a most prominent position ; and in the production of Welsh saints it hardly comes behind that of Cunedda. These two families are associated in the Welsh Triads as having constituted the most important Holy Families of the Isle of Britain ; and the Triads are explicit in ascribing a distinctive office to each. They state that '*the family of Cunedda was the first that gave land and privileges to God and His Saints in the Isle of Britain ;*' while Brychan is represented as having '*given his children and grandchildren a liberal education, that they might be able to teach the Faith in Christ to the nation of the Cymry, where they were unbelievers.*'

Brychan, who is supposed to have been con-

temporary with Cunedda, is said to have been the son of Marchell, the daughter of Tudor or Tewdrig, who is represented as king of a territory in South Wales, called Garthmadryn, possibly commensurate with the present Brecknock, south of the Eppynt hills. His mother is said to have been married to Aulach, son of Cormac mac Caerbre, a Scottish or Irish King. This being so, Brychan was ethnically more Goidelic than Brythonic; but in spite of this, his progeny looms large in Cymric Hagiology.

Brychan himself is styled as 'regulus' of Brecknock, but it is improbable, although the Cymry of that age are known to have respected the claims of clanship, that either he or Cunedda, attained such a position by inheritance. Moreover, the very fact that the territory which owned his sway was called after his name 'Brycheiniog,' implies that it was gained by conquest.

The primary and secondary Churches ascribed to the Brychan family afford some indication as to the districts where its power was chiefly exerted. There are, altogether about 55 of these particular foundations. The largest number are to be found in Breconshire and the neighbouring districts, where there are 22. In the counties of Pembroke and Carmarthen

there are 16. Anglesey has 5 ; while the remainder are grouped together in Denbighshire.

Some have supposed that the allusion made by the Triads to the unbelievers among the Cymry points to the Gwyddyl Ffichti, and that these were the people for whose special religious benefit Brychan is said to have 'given his children and grand-children a liberal education.'

The semi-Irish origin of Brychan himself lends colour, it is true, to this supposition ; and there is reason to believe that the 'Scotti' or Gwyddyl Ffichti were not only themselves non-Christian, but that they persecuted the native Christians with whom they were brought in contact. These colonists were, however, mere aliens in Wales, and were, as already stated, expelled from the country early in the 6th century. Nor does it seem reasonable to regard these people as the only infidels in Wales ; for British Christianity, at this early age was probably mixed up with many heathen ideas, so that it can hardly be supposed that the Cymry had then a keen susceptibility to shades of religious doctrine.

The inhabitants of the tract of country extending from Brecon to Neath seem also at this time to have been Goidels ; the remnant, it may be, of the Goidelic population of the

country, possibly the brave Silures. But these people are not to be confounded with the Gwyddy1 Ffichti, who could hardly have penetrated so far inland. Besides, it is known that this eastern Goidelic settlement was separated from that of the Goidelic Picts in the west by a colony of Brythons, the Ordovices, who had pushed their possessions southwards along the eastern bank of the river Towy as far as the sea.

Clydwyn, the second, or possibly the third son of Brychan, inherited his father's patrimony and is said to have extended his influence over the territory now represented by the counties of Carmarthen and Pembroke. In this case, the Churches ascribed to the Brychan family in those parts may be accounted for; while those found in North Wales may be attributable to matrimonial alliances which are known to have taken place between the family of Brychan and that of Cunedda.

Among the progeny of Brychan were the following saints:—

Cynog; Dingad; Arthen; Cyflefyr; Dyfnan; Gerwyn; Cadog; Mathaiarn; Pasgen; Neffai; Pabiali; Llecheu; Cynbryd; Cynfran; Hychan; Dyfrig; Cynin; Dogfan; Rhawin; Rhun; Cledog, or Clydog; Caian; Gwladus; Arian-

wen ; Tanglwst ; Tudglyd ; Mechell ; Nefyn ; Gwawr ; Gwrgon ; Eleri ; Lleian ; Nefydd ; Rhiengar ; Goleuddydd ; Gwenddydd ; Tydie ; Elined ; Ceindrych ; Gwen ; Cenedlon ; Cymorth ; Clydai ; Dwynwen ; Ceinwen ; Tydfyl ; Enfail ; Hawystl ; Tybie.

#### CYSTENNYN GORNEU.

This person, who was a contemporary of Brychan, appears to have been a chieftain in Devon and Cornwall, where he became the founder of a family, the following members of which are included among the Welsh saints:—

Erbin ; Digain ; Ysgin ; Geraint ; Garwy ; Cado ; Selyf ; Cyngar ; Iestyn ; Cybi.

#### CADELL.

The power of this ruler is understood to have been exerted chiefly in the region of the present counties of Monmouthshire and Glamorgan. He was the ancestor to whom is traced the origin of these saints:—

Gwynllyw Filwr ; Cattwg Ddoeth ; Cammarch ; Glywys Cerniw ; Hywgu ; Maches ; Cynfyw ; Gwyddlew ; Gwodloew ; Beuno ; Cannen.

## GWRTHEYRN, OR VORTIGERN.

More than one authority states that Gwrtheyrn was a chieftain who originally ruled over a clan whose settlement was in the valley of the Wye. and that at the time when St. Germanus paid his second visit to this country, he had been elected 'Pendragon,' or chief sovereign of Britain.

It is agreed that his father's name was 'Gwrthenau,' and in the history attributed to Nennius his pedigree appears thus—'Guorthenau, Mc Guitaul, Mc Guitolin, Mc ap Glou.'

The saints of his house were—

Gwrthefyr Fendigaid, or Vortimer; Madrun; Edeyrn; Aerdeyrn; Elldeyrn.

## SEITHENYN.

This chieftain is represented as the king or ruler of the 'plain of Gwyddno,' which was submerged by an irruption of the sea between 500 and 550 A.D. The inundated territory is described in Welsh literature as 'Cantref y Gwaelod,' (the Hundred of the Deep), and is supposed to have been a strip of lowland which stretched along the coast of Cardiganshire and Merionethshire, traces of which are reported to have been discovered under the sea.

The children of Seithenyn having been thus deprived of their patrimony are said to have devoted themselves to religion, and, with the exception of one son, Arwystli Gloff, to have become members of the monastery of Bangor Iscoed. Their names were—

Gwynodl ; Merin, or Merini ; Senefyr ; Tudglyd ; Tudno ; Tyneio.

Seithenyn is also stated in some accounts to have been the grandfather of Gynyr of Caer-gawch, the father of Non, the mother of Dewi (St. David).

#### CAW CAWLWYD, OR COWLLWG.

Caw was originally a chieftain of Strathclyde, and is said to have been deprived of his patrimony, whereupon he receded southwards, like Cunedda, under pressure from the Picts of the North. He settled in Anglesey in the reign of Maelgwn Gwynedd who befriended him, and became the ancestor of a goodly number of descendants who are reckoned among the Welsh saints. In a certain record preserved in the 'Myvyrian Archaiology' (p. 418), it is even stated that his family was accounted the third Holy Family of Britain, and ranked with those of Cunedda and Brychan.

The origin of the following saints is traced to him :—

Hywel; Ane; Aneurin; Caffo; Ceidio; Aeddan Foeddog; Cwyllog; Dirynig; Cain; Eigrad; Samson; Eigron; Gwenafwy; Gallgo; Peirio; Cewydd; Maelog; Meilig; Gwrddelw; Gwrhai; Huail.

#### CADELL DEYRNLLWG.

This chief, whose influence lay in Powys, married Gwawrddydd, a daughter of Brychan, and founded a new branch of that family to which belonged the following saints :—

Cyngen Sant; Mawan; Ystyffan; Tyssilio; Enghenel; Eldad; Ysteg; Egryn.

#### YNYR GWENT.

This was also a Welsh chieftain whose patrimony was in Gwent (Monmouthshire). He married Madrun, daughter of Gwrthefyr (Vortimer), son of Gwrtheyrn; and was the founder of the monastery of Caerwent. He was the father of Ceidio, Tiwg, Iddon, and Cynheiddion; all of whom were Welsh saints.

#### EMYR LLYDAW.

Emyr was, as his name signifies, an Armoric prince, and was a nephew of St. Germanus.



He lived in the latter part of the 5th century, and is closely associated with the early British Cymry and their Church. Great benefit was conferred on the Cambrian Church by certain members of his family who came to Wales, and who were numbered among its saints. Of these the following are mentioned :—

Amwn Ddu ; Alan ; Gwyndav Hen ; Cadfan ; Derfel Gadarn ; Dwywau ; Cristiolus ; Rhystud ; Sulien ; Tydecho ; Samson ; Tathan ; Padarn ; Lleuddad ; Llonio ; Llynab ; Meigant ; Hywyn ; Trinio ; Canna ; Meilyr ; Maelrys.

#### ITHEL HAEL.

This was another Armorican prince who also became a benefactor to the Welsh Church, for several members of his family accompanied the bands of pilgrims that emigrated and settled in Cambria.

These included the following :—

Dochdwy ; Dyfnig ; Fflewyn ; Gredifael ; Llechid ; Tanwg ; Tecwyn ; Tegai ; Trillo ; Twrog ; Tyfodwg ; Yst.

#### BICANYS.

Armorica was also the home of this prince, who is bound up with the history of early

Cymric Christianity. He married a Welsh princess of the name of Rieingulid (modest queen), daughter of Amlawdd Wledig, a King of Britain, by whom he had two sons. These were Illtyd (St. Iltutus), whose name is indissolubly associated with the establishment and conduct of one of the chief Collegiate Institutions in connection with the Welsh Church, and Sadwrn. Crallo also was his grandson.

## CHAPTER VI.

### The Establishment of the Welsh Diocesan Sees, and the re-organization of the Cambrian Church on Diocesan Basis.

**T**HE Welsh Diocesan Sees, which still exist, were founded about the middle of the 6th century under the influence of the Brythons, whose fathers had grown familiar with such organizations; and their establishment was fostered by the monastic spirit already engendered in the Church of the Cymry. Their formation was also facilitated by the territorial re-adjustment under Cymric princes, which resulted from a great civil revolution among the Celtic tribes of Britain. This appears to have originated soon after the final disappearance of the Roman army, when tribal feuds were again revived, and British chieftains once more contended for supremacy.

*The Cuneddaite Revolution in its bearing on the Foundation of Welsh Diocesan Sees.* It has been seen that the revolution originated under Cunedda proved favourable to the establish-

ment of the Welsh dioceses, inasmuch as ecclesiastical organizations were generally countenanced by the civil rulers, and permitted to proceed side by side with the political movements of the times. The area which constituted the jurisdiction of each of the original Welsh sees was governed by the division of the country into separate and distinct principalities, which became known as Gwynedd, Powys, Ceredigion, Dyfed, and Gwent and Morganwg, with which each diocese, broadly speaking, became co-extensive.

Thus, the see of Llandaff was founded by St. Dubricius (Dyfrig) and St. Teilo, under the patronage of Meurig ab Tewdrig, King of Gwent and Morganwg : the see of Menevia (St. Davids) was founded by St. David under the patronage of Vortiporios, prince of Dyfed ; that of Llanbadarn Fawr, which was incorporated in the Diocese of St. David's, A.D. 720, was founded by St. Padarn ; that of Bangor, whose first bishop was St. Deiniol, was founded by Maelgwn Gwynedd ; while that of Llanelwy (St. Asaph) was founded by St. Cyndeyrn, under the auspices of Maelgwn, and his father Caswallon Law Hir.

There are instances in which, at this time, the sway of individual princes overlapped



the dominions originally assigned to them ; as in the case of Maelgwn Gwynedd, whose supremacy, according to Gildas, was as widely recognized as that of Cunedda. But there does not appear to be sufficient evidence to prove that any one of the diocesan prelates enjoyed, or claimed, metropolitan authority. It is true that some diocesan bishops are described in ancient documents as archbishops, but previous to the 12th century it can be shewn that this title as far as the Welsh Church is concerned was merely complimentary, and did not imply any jurisdiction of any one see over another.

*The Independence of the Welsh Dioceses.* The above mentioned bishoprics were distinct units, and independent of each other. There does not seem to have been any combined action on the part of the Welsh dioceses. Ample evidence of this diocesan exclusiveness in the Welsh Church is afforded by the independent action which her constituent parts took in the Easter controversy with the Roman Church ; for while the example of Northumbria, Strathclyde, and Iona, in the matter of conformity to the Roman usage, was followed by the Northern Welsh dioceses, A.D. 768, the Church in South Wales did not give its adhesion to the new method till A.D. 777.

Indications of a similar exclusiveness appear also in the Scottish or Irish Church. While the south of Ireland adopted the Roman Easter A.D. 634, it was not adopted by the north of Ireland till the year 692. It would, therefore, seem that Celtic Christianity at this period of isolation lacked in the aptitude, possessed in a high degree by Latin Christianity, to weld together disintegrated elements among tribes and peoples.

The spirit of independence inherent in the sections of the Church of the Cymry may probably have been partly due to the almost complete isolation of the Cymry, since the middle of the 5th century, from the Continental Churches and their organizations. And also to some extent the political interests, which through their territorial re-arrangements had become peculiar to each principality may have exercised a similar influence. It is, therefore, not to be wondered at that the Welsh bishops, who acknowledged no metropolitan authority in their own Church, treated with disdain the overtures of St. Augustine when he claimed their submission.

In addition to the Welsh sees already named, another see, called Llanafan Fawr after its supposed first bishop, is mentioned by Haddan

and Stubbs. This is, however, questionable. In any case, Llanafan Fawr, if really a separate see, was merged in the See of Llanbadarn Fawr before the incorporation of the latter into the See of St. David's. The existence of Llanafan Fawr as a distinct see is made additionally doubtful by the late Archdeacon Bevan in his 'History of St. David's' (p. 31), where it is stated 'that there was a see at Llanafan is rendered improbable by the fact that the Church lies between the two groups of Padarn Churches in Cardiganshire and Radnorshire.' There seems, however, little doubt that St. Afan was a Welsh bishop, as attested by the following inscription at Llanafan Fawr where he is buried:—'Hic Jacet Sanctus Avanus Episcopus.' *Here lieth St. Afan, Bishop.* He succeeded St. Padarn in the See of Llanbadarn Fawr, where he is said to have been put to death by Danish pirates.

*Non-Diocesan Bishops.* As there were archbishops without archi-episcopal authority, except such as was exercised in monastic institutions where the influence of the arch-monastery was exercised over subordinate religious houses, so there were bishops without sees. These latter were mostly 'chorepiscopi,' or regionary-bishops; and there is reason to believe that



this class was very numerous in the Church of the Cymry, as well as in the other Celtic Churches of this period. This was specially the case in regard to the Scottish or Irish Church of Ireland, where, anterior to the formation of the Irish sees, bishops were numbered by the hundred.

The Cambrian Church received a considerable influx of British bishops, who with their flocks, had been driven from the eastern parts of the island by the Saxon invaders. Many Armorican prelates had also taken refuge in Wales during a political disturbance, due to oppression by the Franks in their own country. This doubtless accounts for the large number of bishops that were, at this time, in the Church of Wales. Rhygyfarch, the biographer of St. David states that there were as many as 118 present at the Synod of Llanddewi Brefi, which it is maintained by recent writers was convened by St. David, not as generally supposed, for the suppression of the Pelagian heresy, but rather for the purpose of enforcing ecclesiastical discipline.

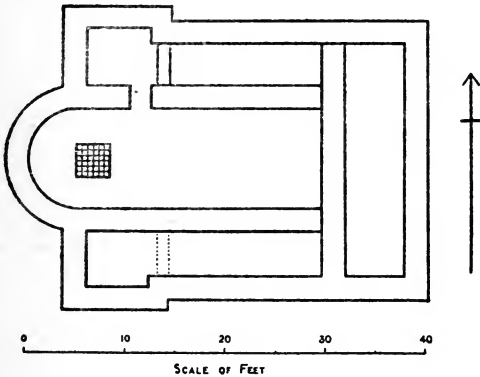
*Parochial Churches founded.* It has been observed that Cunedda's example of beneficence to the Church of the Cymry was followed by his sons and descendants; and it may be

said that the inauguration of the parochial system was facilitated by such endowments as were granted for that object in the period of tranquillity that ensued after the civil confusion already alluded to. As in the other Celtic Churches, so also in the Church of the Cymry, the parochial churches were still constructed with crude timber. Bede, indeed, expressly states that the practice of building churches of stone was unusual among the Britons in the year 565 ; and the derivation of the Welsh word *adail* or *adeilad*, which is still used to denote any building, would seem to be traceable to the materials of which the early Celtic churches were constructed.

The Brythons, under whose paramount influence the British Church was re-modelled, would naturally seek to fashion their parochial churches in accordance with the design of the town churches in Roman Britain with which their fathers had become familiar. The remains of these latter, although exceedingly scanty, show that they were built on the plan of the Basilicas, or Judgment Halls.

Important excavations made in the year 1892 at Silchester have exposed the ground plan of one of these edifices, which is acknowledged to have been a 4th century Christian

church. The tracing below, taken from the 'English Historical Review,' No. xliii., shows that the Church in question stands east and west. The central part is 30 ft. long by 10 ft. wide, with an apse in the west end; on either side are aisles 5 ft. wide; at the east end there is a porch 7 ft. deep, extending the whole width of the building. The nave was floored with red tile, while in the apse there is a panel 5 ft. square of more elaborate tessellated pavement, on which the altar probably stood.



Taliesin the bard speaks in the 6th century of 'ecclesiae rotundae,' *round churches*. These may have been suggested by the druidic temples which were of a circular form, and which

at an early age were superseded by Christian churches. It may be supposed that their erection was due to the predominance, at that time, of the Goidelic element among the Cymry; for while the Brythons do not seem at any period, to have embraced Druidism, the Goidels, as already stated, had not only assimilated that religious system, but were considerably influenced by their old religion, after they had nominally adopted Christianity.

The presumption of the predominance, at one time, of the Goidels in matters of religion would also seem to derive some confirmation from the Ogham inscriptions, which are acknowledged to be invariably Goidelic.

*Early consecration of Churches.* The term 'Llan' derived from *planum*, and which means *a sacred enclosure*, is of great antiquity, and was applied originally to a burial-ground, and subsequently came to be used of the edifice built on the site. Probably it was the earliest name used among the Cymry, not only in Wales, but also in Cornwall, and even in Brittany, to denote a Christian church; and although 'eglwys,' from *ecclesia*, came to be adopted as a synonymous term, the latter is seldom to be found in place-names, while the earlier 'Llan' serves as a prefix in the designa-

tions of most of the Welsh parishes and churches.

The most ancient churches of Wales were generally called by the names of their living founders, who took part in their consecration. Bede states that the ordinary time among the Britons for consecrating their churches was during the Lenten season. In this the example given by St. Germanus was followed, reference to which has already been made. Although Lent is mentioned as the period in which churches were set apart for religious observances, there is reason to believe that consecrations were not confined to this season. All consecrations however occupied a space of time usually extending over forty days, which was spent in prayer and fasting on the 'Llan' or enclosure, on which the church was to be built.

Benefactions given to the church by the princes of the Cunedda dynasty were of a comprehensive character, and were bestowed on *diocesan* rather than on *parochial* churches. The enclosures within which the latter were erected were, for the most part, acquired from pious and less illustrious donors, who also, from time to time, added portions of their landed property either as freewill offerings, or

as sometimes was the case, as marks of penitence for gross moral-or religious offences.

*Subsidiary Churches.* In later times, probably posterior to the 7th century, another class of churches sprang up known as 'capelau' from *capella*, a term which was originally applied to a small building that served as the repository of the cope of St. Martin, and subsequently came to signify a small church. These smaller churches were of a secondary character, and were subordinate to the primary or parochial churches. They also, in their turn, were subdivided into two classes. (1) The 'Capel Bettws,' derived by the late Archdeacon Bevan in his 'History of St. David's' from 'capella baptismalis;' and (2) the 'capel' proper. The privilege of the administration of baptism was delegated to the former, by which it was elevated in point of ecclesiastical importance, to an intermediate position between the primary, or parochial church, and the capel proper.

*Formal Church Dedications.* These dedications, which were in vogue in the Latin Church, were generally unknown to the Celtic Church; and the dedication of churches to tutelar saints, such as the Apostles and the Blessed Virgin, was introduced into the Welsh Church

in a later age by the English under the influence of Archbishop Theodore. Even then, the Cymry preferred to associate their churches with their own saints, and formal dedications were adopted with considerable limitations.

Bede speaks of formal dedications in conjunction with the erection of stone churches among the Britons, which may be supposed to imply that their introduction into the Welsh Church was simultaneous.

*The St. Michael Dedications.* At the beginning of the 8th century (about the year 717), dedications of churches to Michael, the Archangel, found favour in Wales. This was originally a Continental dedication, and its acceptance by the Welsh Church proves that its isolation at this time was not as rigid as it had been. The popularity of the Michael dedication among the Cymry may be inferred from the numerous Llanfihangels, altogether about 90 which are regularly distributed all over Wales.

*The St. Mary Dedications.* The earliest instance of a dedication to the Blessed Virgin in Wales is that of a church in Bangor, North Wales, which was founded A.D. 973 by Edgar, King of England. Between this time and the Reformation, about 140 Welsh Churches were dedicated to St. Mary. Most of these were in

towns, where the Normans and Flemings had gained the ascendancy. Church dedications to St. Mary in country places are attributed to the influence of the Cistercians.

*Remains of early Cymric Christianity.* Meagre as are the relics of the Romano-British Church, those of the ancient Church of the Cymry are unfortunately still more meagre. There is no vestige left of one of the original churches. In fact, the only visible remains of Cymric Christianity which still survive, consist of a certain number of unhewn monumental stones with sepulchral inscriptions.

About ninety of these are to be found in Wales alone, of which eighteen bear Ogham inscriptions, a mode of writing said to have been devised by some Goidelic native of Siluria or Demetia, and consisting of notches of various lengths cut on the edge of a stone. The Ogham memorials found in Wales, with two exceptions only, namely those at Loughor and Bridell, are bilingual; the Ogham inscriptions being an 'echo' of epigraphs written in Roman characters on the face of the stone. The Ogham Stones of Wales, mentioned by Ferguson in his 'Ogham Inscriptions,' are to be found in the following places:—Loughor; Nevern; Usk Park; Treffgarn; St. Dog-



mael's ; Llanfechan, Carmarthenshire ; Clydai ; Cilgerran ; Pool Park, Ruthin ; Llandawke, Pendine ; Trallwng ; Tygoed, Cardiganshire ; Middleton Hall, Llanarthney (removed from Llanwinio) ; Caldey Island ; Bridell ; Kenfig ; British Museum (removed from Llywel).

Ogham-writing is supposed to have been discontinued in Wales in consequence of the influence exerted by certain reforms introduced by the mission of St. Augustine.

*Scripture Version of the Celtic Churches.* From the writings of Fastidius, a Briton and follower of Pelagius, who wrote a treatise A.D. 430 which is still extant, as well as from works attributed to St. Patrick and Gildas, it has been inferred that the version of Scripture with which they were most familiar was one which preceded the Vulgate of St. Jerome, although their references are considered to indicate some acquaintance with that version. Numerous quotations in the writings of Gildas differ from both the older Latin version and the Vulgate, and seem to point to the existence of a version of Scripture in the Cambrian Church of the 6th century which was peculiar to it.

*The Liturgy of the Church of the Cymry.* The works of Gildas also furnish indisputable

proofs that the Welsh Church of this age possessed a rite of its own, differing from both the Gallican and Roman; and in some respects, from the Scottish or Irish rite. These differences would seem to have been mainly in the Ordinal, or Office of Ordination; the peculiar rites being—

1. The consecration of bishops by one bishop.

2. The anointing of the hands of deacons.

3. The anointing of the heads, as well as the hands, of priests and of bishops; and of the head twice in the case of bishops.

4. The prayer at the giving of the stole to deacons.

5. The rite of delivering a copy of the Gospels to deacons.

6. The rite of investing priests with a stole.

Baptism also provided another peculiarity which is supposed by some to have consisted in *single* immersion, exception to which it is thought was taken by St. Augustine at his conference with the Welsh bishops. Others, however, maintain that the exception had reference to the unction of the head with oil before baptism, a ceremony which was omitted by the British Church.

Gildas again refers to the Britons as being

'contrary to the whole world, and hostile to the Roman custom, both in the *Mass* and in the *Tonsure*.' There is reason to believe that the peculiarity in the ritual of the Mass was a multiplicity of Collects. The British tonsure differed from the Roman custom inasmuch as British Ecclesiastics shaved their heads in an irregular circle from ear to ear, whereas the Roman rule was to shave the crown, and leave a circle of hair to symbolize the Crown of thorns.

## CHAPTER VII.

### Cymric Hagiology, and Church Foundations.

**I**N approaching this subject it is necessary to bear in mind that the Church of Wales proper, or Cambria, constituted one portion only of the Church of the Cymry in the 5th and 6th centuries. The Cymry of this period may be geographically divided into two sections—British and Foreign. The British Cymry may again be subdivided into three groups, that is to say, those who lived in (1) Wales proper, or Cambria, (2) Strathclyde and Cumbria, and (3) Devon and Cornwall. The foreign Cymry were, as already observed, those who had established a settlement beyond the sea in Armorica, or Brittany. It will therefore be seen that in the era of the Welsh saints, the Cymry were settled in four distinct groups or aggregations, which were geographically separated from each other. In each of these districts a branch of the Cymric Church existed, while Cambria seems to have been the rallying point for all the sections in matters ecclesiastical.

In fact, it may be said that except those of the family of Brychan, which it is true was Welsh on the distaff side, and resided in Wales proper, the saints whose names are familiarly connected with the earliest phases of the Cambrian Church were either of Armorican or Cumbrian extraction. Strictly Cambrian saints were of subsequent generations. All however belonged to the period which was ushered in by the invasion of Cunedda, when Welsh history may be said practically to begin.

Sainthood seems to have been embraced as a profession in the Cymric Church as early as about the middle of the 5th century, or soon after the second visit of St. Germanus to this country, which occurred about this time. It involved the consecration on the part of ecclesiastics of their lives to the service of religion; and it was marked not infrequently by great deprivations and austerities.

#### A SCHEDULE OF WELSH SAINTS, AFTER WHOM EXISTING CHURCHES ARE NAMED.

For the convenience of the reader, the names of those Welsh Saints whose memories are still perpetuated by Church foundations are given below in a tabulated form, together with

the families to which they belonged ; the age in which they lived ; the churches bearing their names ; and the dates (old style) of their festivals, as far as may be ascertained with a reasonable degree of confidence. The fair held on the old Patronal Festival now usually occurs eleven days later, owing to the change in the Calendar. In several cases these fairs were held on the *eve* of the Festival. This introduces a discrepancy, which, however, is only apparent.

Saint.	Family.	Century.	Church Foundations.	Festival (Old Style)
Aeddan Foeddog (otherwise Moedok)	Caw .. .. .	6-7	Llawhaden, Pems. Nolton, do. West Haroldston, do. St. Aidan's, under Whit- church, Pems.	Jan. 31
Aelhaiarn .. ..	Hygarfael .. ..	6	Llanaelhaiarn, Merioneths. Llanhaiarn, Carns.	Nov. 1
Afan .. .. .	Cunedda .. ..	6	Cedigfa, or Guilsfield, Monts. Llanafan Fawr, Brecons. ..	Nov. 16
Ailfyw .. .. .	Gynyr of Caergawch	6	Llanfechan, Builth, do. Llanafan Trawsgoed, Cards. Llanailfyw (St. Effeis), Pems.	Sept. 12 (Irish Cal.)
Amaethlu, or Maethlu	Coel Godebog .. ..	6	Llanfaethlu, Anglesey Llandefalle, Brecons. (?)	Dec. 26
Anno, or Anno .. ..	Brychan .. .. .	5	Llananno, Radnors. Newborough, Anglesey St. Andrews (Dinas Powys), near Cardiff	May 20
Andras .. .. .			St. Andrews, Penarth	

Saint.	Family.	Gen. Fam.	Church Foundations.	Festival (Old Style)
Ane .. ..	Caw .. ..	6	Coed Ane, under Llanelian, Anglesey	Jan. 13
Asaf .. ..	Coel Godebog ..	6	St. Asaph Cathedral (jointly)	May 1
Baglan ab Dingad ..	Macsen Wledig ..	..	Llanasa, Flints. Llanfaglan, under Llanwnda, Carns.	
Baglan ab Ithel ..	Ithel Hael ..	..	Baglan, under Aberavon, Glam.	
Beuno .. ..	Cadell .. ..	6	Aberffraw, Anglesey .. Trefdraeth, do.	Ap. 21
			Capel Beuno, under Llan- idan, Anglesey	
			Clynnog Fawr, Carns.	
			Bottwnog, do.	
			Carngiwch, do.	
			Pistyll, do.	
			Penmorfa, do.	
			Gwyddelwern, Merioneths.	
			Llanycil, do. [Flints.	
			Capel Beuno, under Llanasa,	



Bodfan	..	Coel Godebog	..	7	Berriew, Monts. Llanfeuno, Herefords.	..	Jan. 2
Brynach Wyddel	..	..	..	..	Aber, Carns. Llanfrynach, Brecons. Llanfrynach, or Penllin, Llanboidy, Carns. [Glam. Chapel, under Llanddarog, Carns.	..	Ap. 7
Buan	..	Coel Godebog	..	6	Llanfernach, Pems. Dinas, do. Nevern, do. Chapel, under Henry's Mote, Pems.	..	Aug. 4
Cadell ab Urien	..	Coel Godebog	..	7	Bodfuan, Carns. Llangadell, under Llanearfan Glam.	..	Aug. 4
Cadfan	..	Emyr Llydaw	..	6	Sully, Glam. Towyn, Merioneths. Llangadfan, Monts. Chapel in Llangathen Church, Carns.	..	Nov. 1
Cadfarch	..	Coel Godebog	..	6	Penegos, Monts. Abererch, Carns.	..	Oct. 24
Cadog	..	Brychan	..	5	LlanSpyddydd, Brecons. Llangadog Fawr, Carns.	..	Jan 24

Saint.	Family.	Order	Church Foundations.	Festival (Old Style)
Cadog ( <i>continued</i> )	.. ..	..	Chapel, under Kidwelly, do. Chapel in Monmouth Chapel in Llanedern, Mon. Chantry at Abergavenny	Nov. 12
Cadwaladr Fendigaid	Cunedda	7	Llangadwaladr, Anglesey .. Llangadwaladr-y-n-Moch- nant, Denbighs. Michaelston-y-Fedw, Glam. Magor, Glam. Llangadwaladr (Bishopston) Mon.	..
Caffo ..	Caw ..	6	Llangaffo, under Llangein- wen, Anglesey	Nov. 1
Caian ..	Brychan	5	Tregaian, under Llangefni, Anglesey	Nov. 1
Cain ..	Caw ..	6	Llangain, Carms.	Nov. 1
Callwen ..	Brychan	5	Cellan, Carms. .. .. Chapel, under Devynock, Carms.	Nov. 1
Cammarch ..	Cadell	6	Llangammarch ..	Oct. 8
Canna ..	Emyr Llydaw	6	Llangan, Glam. ..	Oct. 25

Caradog	.. .. .	.. .. .	12	Llangan, Carm. Treganna (Canton), Cardiff Lawrenny, Pems. .. Chapel under Roch, do. Llangrannog, Cards. .. Chapel under St. Dogmaels, Cards.	Ap. 14 May 16
Caron .. (otherwise Piran and Ciaran)	.. .. .	.. .. .	5-6	Tregaron, Cards. .. St. Kerian, Exeter Several Churches in Cornwall	March 5
Cathan, or Cathen	.. .. .	Coel Godebog	6	Llangathen, Carm. ..	May 17
Cattwg (St. Cadoc)	.. .. .	Cadell	6	Llangattock, Brecons. .. Porteinion, Glam. Gelligaer, Glam. Cadoxton-juxta-Barry, do. Llancarfan, do. Pendaulwyn, do. Pentyrch, do. Llanmaes, do. Cadoxton-juxta-Neath, do. Llangattock, near Usk, Mon. Llangattock Lenig, do. Llangattock Lingoed, do. Llangattock Feibion Afel, Mon.	Feb. 24

Saint.	Family.	Gen-try.	Church Foundations.	Festival (Old Style)
Cattwg ( <i>continued</i> )	.. ..	..	Caeleon-on-Usk, do. Llangattwg Penrhôs, do. Raglan, do. Trevethin, do.	Nov, 1
Cedol ..	.. ..	..	Llangedol (Pentir), Carns. ..	
Cedwyn ..	Coel Godebog	.. 6	Llangedwyn, Denbighs. Llangedwyn, in Ystradyw Brecons.	
Ceidio ..	Caw ..	.. 6	Rhodwydd Geidio, in Llan-trisant, Anglesey Ceidio, Carns.	
Ceidio ..	Ynyr Gwent ..	.. ..	Llangeinwen, Anglesey ..	Oct. 8
Ceinwen (otherwise Ceinwryf, or St. Keyna)	Brychan ..	.. 5	Cerrig Ceinwen, do. Llangeinor, Glam. Maenor Gain, do. Kentchurch, Herefords. Keynsham	
Ceitho ..	Cunedda ..	.. 6	Llangeitho, Cards. .. Llanpumpsaint, Carns. (jointly)	Aug. 5
Celer ..	.. ..	..	Llanger, Carns.	

Celynin ab Helig	..	Cunedda	..	7	Llangelynin, Carns. Llangelynin, Merioneths. Llanpumpstaint, Carns. (jointly)	..	Nov. 20
Ceneu ..	..	Coel Godebog	..	5	Llangeneu, under Llangat- tock, Brecons.	..	June 15
Cennych	..	..	..	..	Llangennech, Carns.	..	Aug. 1
Cennydd ab Gildas	..	Caw	..	6	Llangennydd, Gower Chapel in Senghenydd, Caer- philly	..	July 15
Cewydd	..	Caw	..	6	Aberedw, Radnors. Diserth, do. Llangewydd, near Bridgend, Glam.	..	..
Ciwa ..	..	..	..	..	Chapel in Mynachlogddu, Pembs.	..	Feb. 8
Ciwg ..	..	Coel Godebog	..	6	Llangiwa, Mon. Llangiwig (Llangwicke), Glam.	..	June 29
Cledog, or Clydog	..	Brychan	..	5	Clodock, Herefords.	..	Nov. 3
Cloffan	..	..	..	..	Llangloffan, Pembs.	..	..
Clydai	..	Brychan	..	5	Clydey, Pembs.	..	Nov. 1
Cofen ..	..	..	..	..	Llangofen, Mon. St. Govan's Chapel, Pembs.	..	..
Collen ..	..	Coel Godebog	..	7	Llangollen, Denbighs.	..	May 21

Saint.	Family.	Gen	Church Foundations.	Festival (Old Style)
Crallo ..	Bicanys ..	6	Llangrallo (Coychurch), Glam.	Aug. 8
Cristiolus ..	Emyr Llydaw ..	6	Llangristiolus, Anglesey .. Eglwyswrrw, Pembs. Penrieth, do.	Nov. 3
Curig Lwyd ..	Coel Godebog ..	7	Llangurig, Monts. .. Llangwyfan, in Trefdraeth, Anglesey	Feb. 17 June 3
Cwyllog ..	Caw ..	6	Llangwyfan, Denbighs. Tudweiliog, Carns.	June 7
Cybi ..	Cystennyn Gorneu ..	6	Llangwyllog, Anglesey .. Caergybi, Anglesey .. Llangybi, Cards.	Nov. 6
Cyfelach ..	Cadell ..	8	Llangibby, Mon.	
Cyfyw, or Cynfyw ..	Cadell ..	6	Llangyfelach, Glam. Llangyfyw, Mon.	
Cynbryd ..	Brychan ..	5	Llangynyw, Monts.	Mar. 19
Cyndeyrn (St. Kentigern) ..	Coel Godebog ..	6	Llanddulas, Denbighs. .. Llanelwy (St. Asaph) Cathed- ral (jointly) Several Churches in Cum- berland	Jan. 13

Cyndeyrn ab Arthog	Cunedda	..	..	Llangendeirne, Carns.	July 5
Cynfarch Oer	Coel Godebog	..	..	Llanfair Dyffryn Clwyd, Denbighs. (jointly)	
Cynfelyn	Cunedda	..	..	Llangynfelin, Cards. Church at Welshpool, Monts.	
Cynfran	Brychan	..	..	Llysaen in Rhôs, Denbighs.	
Cyngar ab Geraint	Cystennyn Gorneu	..	..	Hope, Flints.	
				Llangefni, Anglesey	
				Badgworth, Somerset	
				Congresbury, do.	
Cynhafal	Coel Godebog	..	..	Llangynhafal, Denbighs.	Oct. 5
Cynhaiarn	Hygarfael	..	..	Ynys Cynhaiarn, Carns.	
Cynidr	Brychan	..	..	Llangynidr, Brecons. (jointly)	Dec. 8
				Aberyscir, do. (jointly)	
				Glasbury (now St. Peter's), Brecons.	
				Llanywern, under Talyllyn, Brecons.	
				Cantreff, Brecons.	
				Kenderchurch, Herefords.	
				Winforton, do.	
				St. Enoder, in Cornwall	
Cynin	Brychan	..	..	Llangynin, Carns.	

Saint.	Family.	Cep- tury	Church Foundations.	Festival (Old Style)
Cynllo ..	Coel Godebog ..	5	Llanbister, Radnors. Llangynllo, do. Nantmel, do. Llangynllo, Cards. Llangoedmore, do. Devynock, Brecons. Ystradgynlais, do. Penderin, do. Battel Chapel, do. Merthyr Cynog, do. Llangynog, under Llangan- ten, Brecons. Llangynog, Monts. Llangunnock, Herefords. Llangunnock, Mon	July 17
Cynog ..	Brychan ..	5		Feb. 11
Cynog (2nd bishop of Llanbadarn)	..	6	Llangynog, Carms.	
Cynon ..	..	6	Tregynon, Monts. Capel Cynon, Cards.	
Cynwyd Cynwydion	Coel Godebog ..	5-6	Llangynwyd Fawr, Glam.	



Cynwyl, or Cynvil ..	Coel Godebog ..	6 ..	Cynwyl Gaio, Carms. Cynwyl Elfed, do. Aberporth, Cards. Penrhôs, Abererch, Carns. Llangynvyl, near Monmouth Rhoscrowther (Llanddeg- yman), Pems. Pwllcrochan, Pems. Llandegeman, Cwmdu, Brecons. St. Decombe's, Cornwall Chapel in Wendron, do. Bangor Cathedral ..	..	Jan. 8
Degeman ..	.. ..	7 ..	Llanfôr, Merioneths. Llanuwchllyn, do. Marchwiel, (?) Hawarden, Flints. Worthenbury Chapel, do. Llanddeiniol, Cards. St. Daniel's, Monkton, Pems Llanddeiniol, or Itton, Mon. Llangarran, Herefords. Llanddeiniolen, Carns.	..	Aug. 27
Deiniol (St. Daniel) ..	Coel Godebog ..	6 ..	Llanddeiniolen Fab, Llan- idan, Anglesey	..	Sep. 11
Deiniolen ..	Coel Godebog ..	7 ..		..	Nov. 22

Saint.	Family.	Ceg- ym	Church Foundations.	Festival (Old Style)
Derfel Gadarn ..	Emyr Llydaw ..	6	Llandderfel, Merioneths. .. Llanfihangel-juxta-Llantar- nam, Mon	April 5
Dewi Sant (St. David)	Cunedda ..	6	St. David's Cathedral (jointly) Brawdy, Pems. Bridell, do. Hubberston, do. Llanddewi Velfry, do. Llanuchllwydog, do. $\frac{2}{3}$ Llanychaer, do. Manor Deifi, do. Prendergast, do. Whitchurch, do. Bangor Teify, Cards. Blaenpennal, do. Blaenporth, do. Henfynyw, do. Henllan, do. Llanddewi Aberarth, do. Llanddewi Brefi, do.	March 1

Capel Bangor, do.  
 Llanarth, do.  
 Capel Dewi, in Llandyssul,  
   Cards.  
 Abergorlech, Carns.  
 Abergwili, do.  
 Bettws, do.  
 Henllan Angoed, do.  
 Llanarthney, do.  
 Capel Dewi, do.  
 Llanycrwys, do.  
 Meidrym, do.  
 Capel Dewi, in Llandilofawr,  
   Carns.  
 Chapel in Dynevor Castle,  
   Carns.  
 Capel Dewi, in Llanelly, do.  
 St. David's, Carmarthen  
 Garthbreny, Brecons.  
 Llanddewi Abergwessin, do.  
 Chapelry, in Abergwessin,<sup>1</sup>/<sub>1</sub> do.  
 Llanddewi'r Cwm,<sup>1</sup>/<sub>1</sub> do.  
 Llanfaes, do.  
 Llanwrtyd, do.  
 Llywel, do.

Saint.	Family.	Gen- tury	Church Foundations.	Festival (Old Style)
Dewi Sant ( <i>continued</i> )			<p>Maesynys, do.  Trallwng, do.  Chapelry at Dolhywel, do.  Llanynis, do.  Ti'r Abad (Llanddulas), do.  Colfa, Radnors.  Cregruna, do.  Glascwm, do.  Heyope, do.  Llanddewi Fach, do.  Llanddewi Ystrad Enni, do.  Rhiwlen, do.  Whitton, do.  Bettws, Glam.  Laleston, do.  Llanddewi, do.  Ystalyfera, do.  Llangyfelach, do. (jointly)  Bettws, Mon.  Llanddewi Fach, do.  Llanddewi Rhydderch, do.</p>	

Llanddewi Sgyryd, do.			
Llangyniow, do.			
Llanthony, do.			
Dewstow, do.			
Trostrey, or Trawsdre, do.			
Dewchurch Magna, Here-			
Dewsall, do. [fords.			
Kilpeck, do.			
Little Dewchurch, do.			
Asprington, Devon			
Church in Exeter, do.			
Thelbridge, do.			
Dewstone, Cornwall			
Barton, Somerset			
Moreton-in-the-Marsh, Glos.			
Airmyn, Yorks.			
Bodfari, Flints	6		
Llangerniw, Denbighs.	5		Nov. 21
Llangystennin, do.			
Lann Cerniu, Golden Valley, Herefords.			
Lann Custenhin (Welsh Bicknor)			
Dingatstowe, Mon.			
New Tredegar, do.			

Diheufyr  
Digain

Macsen Wledig  
Cystennyn Gorneu

Dingad ab Nudd Hael

Macsen Wledig

Saint.	Family.	Cen- -tury	Church Foundations.	Festival (Old Style)
Dingad	Brychan	5	Llandingad, Carmarthen.	Nov. 1
Docheu, or Cyngar	..	6	Llandough, Glamorgan.	..
Doged	Cunedda	6	Llanddoged, Denbighs.	..
Dogfael	Cunedda	..	St. Dogmael's, Pembrokeshire.	June 14
			St. Dogwell's, do.	
			Mynachlogddu, do.	
			Melinau, do.	
			Llanddogwel, Anglesey	
			Capel Dygwel, attached to Llanfechell, do.	
Dogfan	Brychan	5	Llanrhiadr-yn-Mochnant, Denbighs.	July 13
Dona	Cadell Deyrnllwg	7	Llanddona, Anglesey	Nov. 1
Dunawd Fyr	Coel Godebog	6	Bangor-is-Coed, Flintshire.	Sept. 7
Dwynwen	Brychan	5	Llanddwyyn, Anglesey	Jan. 25
Dwywau	Emyr Llydaw	6	Llanddwywau, Merioneths.	..
Dyfnan	Brychan	5	Llanddyfnan, Anglesey	April 23
Dyfnig	Ithel Hael	6	Llanwrin, Montgomerys.	..
Dyfrig (St. Dubricius)	Erb, King of Eryng	5	Llandaff Cathedral (jointly) Gwenddwr, Brecons. Llanvaches, Monmouths.	Nov. 14

Edeyrn	..	Gwrtheyrn	..	Whitchurch, Herefords.	
Edeyrn ab Nudd	..	Cunedda	..	Ballingham, do.	
Egryn	..	Cadell Deyrnllwg	..	Hentland, do.	
Egwad	..	Caw	..	St. Devereux, do.	Jan. 6
Eigrad	..	Caw	..	Moccas, do.	
Einion Frenin	..	Cunedda	..	Llanfrother, do.	
Elaeth	..	Coel Godebog	..	Porlock, Somerset.	
Elian Ceimiad	..	Coel Godebog	..	Llanedeyrn, Glam.	
Elldeyrn	..	Gwrtheyrn	..	Bodedeyrn, Holyhead	..
Elli	..	(A disciple of Cattwg)	..	Edern in Lleyrn	
Enddwyn	..	..	..	Llanegryn, Merioneths.	
Enghenel	..	Cadell Deyrnllwg	..	Llanegwad, Carmns.	
	..	..	..	Chapel, do. do.	
	..	..	..	Llanfynydd, do.	
	..	..	..	Llaneigrad, Anglesey	
	..	..	..	Llanengan, Carns. ..	Feb. 9
	..	..	..	Amlwch, Anglesey ..	Nov. 10
	..	..	..	Llanelian, do.	
	..	..	..	Llanelian, Denbighs.	
	..	..	..	Llanelldeyrn, St. Fagan's,	Jan. 13
	..	..	..	Glam.	
	..	..	..	Llanelly, Carmns. (jointly)	
	..	..	..	Llanelly, Brecons.	
	..	..	..	Llanenddwyn, Merioneths.	
	..	..	..	Llanenghenol, Anglesey	

Saint.	Family.	Cher Cer	Church Foundations.	Festival (Old Style)
Erfyl ..	.. ..	7	Llaneurfyl, Monts. ..	July 6
Eurgain ..	Cunedda ..	6	Llaneurgain (Northop), Flints.	June 29
Ffli ..	Caw ..	6	Rhôs Ffli, or Rhos Sili, Gower	
Ffewyn ..	Ithel Hael ..	6	Llanfflewyn, Anglesey	
Gallgo ..	Caw ..	6	Llangaligo, do. ..	Nov. 27
Gartheli ..	.. ..	..	Capel Gartheli, Cards.	
Gastayn ..	.. ..	..	Llangasty Tal y Llyn, Brecons.	
Gredifael ..	Ithel Hael ..	6	Pennynydd, Anglesey	Nov. 13
Grwst ..	Coel Godebog ..	7	Llanrwst, Denbighs.	Dec. 1
Gwenfaen ..	Pawl Hên ..	6	Rhoscolyn, Anglesey	Nov. 5
Gwenllwyfo ..	.. ..	..	Llanwenllwyfo, do.	
Gwenog ..	.. ..	..	Llanwenog, Cards. ..	Jan. 3
Gwladus ..	Brychan ..	6	Chapel under Gellygaer	
Gwrhai ..	Caw ..	6	Penystrywad, Monts.	
Gwrhir ..	(A Bard of St. Teilo)	6	Llysaen, Glam.	
Gwrthwl ..	.. ..	..	Llanwrthwl, Brecons. Maes Llanwrthwl, Caio, Carns.	



							Mar. 2
Gwyddelan	..	..	..	..	..	Llanwyddelan, Monts.	..
Gwyn	..	Cunedda	..	..	6	Dolwyddelan, Carns.	
Gwynno	..	do.	..	..		Llanpumpsaint, Carns.	
Gwynnoro	..	do.	..	..		do.	
(Celynin)	..	do.	..	..		do.	
(Ceitho)	..	do.	..	..		do.	
Gwyndaf Hên	..	Emyr Llydaw	..	..	6	Llanwnda, Carns.	
Gwynen	..	..	..	..		Llanwnda, Pemsb.	
Gwyngenuau	..	Pawl Hên	..	..	6	Llanwnen, Cards. (?)	
Gwynio	..	..	..	..	6	Capel Gwyngenuau, Holyhead	
Gwynlleu	..	Cunedda	..	..	6	Llanwynio, Carns.	
Gwynllyw Filwr	..	Cadell	..	..	5	Nantcwnlle, Cards. 3	
Gwynodl	..	Seithenyn	..	..	6	St. Woolos, Newport, Mon.	Mar. 29
Gwynnin	..	Coel Godebog	..	..	7	Llangwynodl, Carns.	Jan. 1
Gwynno, or Gwynnog	..	Caw	..	..	6	Llandygwynnin, do.	Dec. 31
Gwynws	..	Brychan	..	..	5	Y Faenor, Brecons.	
Gwytherin	..	Macsen Wledig	..	..	6	Llanwynno, Glam.	
Hychan	..	Brychan	..	..	5	Llantrisant, do. (jointly)	
Hywyn	..	Emyr Llydaw	..	..	6	Llanwnws, Cards. ..	Dec. 13
Idloes ..	..	Llawfrodedd	..	..	7	Gwytherin, Denbighs.	
		Farchog Coch	..	..		Llanhychan, do.	
			..	..		Aberdaron, Carns.	
			..	..		Llanidloes, Monts.	

Saint.	Family.	Number of Churches	Church Foundations.	Festival (Old Style)
Iestyn ab Geraint	..	6	Llanieistin, Carns.	
Ilar ab Nudd	..	6	Llanilar, Cards.	
Illtyd (St. Illutus)	..	5	Llanilltyd Fawr (Lantwit Major)	Feb. 7
			Ilston, Glam.	
			Newcastle, do.	
			Llantrisant, do. (jointly)	
			Llanilltyd Fardre, do.	
			Llanharry, do.	
			Llantryddid, do.	
			Llantwit, Neath, do.	
			Llanilleth, Mon.	
			Llantwood, or Llantwyd, Pems.	
			Pembrey, Carns.	
			Capel Illtyd, Defynock, Brecons.	
Isan ..	..	6	Llanilltyd, Merioneths.	
	..		Llanishen, Glam.	
Ismael ..	..	6	Llanishen, Mon.	
	..		St. Ishmael, Carns.	
	(Nephew of St. Teilo)			

Issui, or Ishaw	..	..	..	..	St. Ishmael, Pemsb. East Haroldston, do. Camros, do. Usmaston, do. Rosemarket, do. Patricio (Patrishaw), Brecons.	Oct. 30
Llawddog, or Lleuddad	..	Macsen Wledig	..	6	Llanllawddog, Carms. Cenarth, do. Penboyr, do. Cilgerran, Pemsb. Llanllechau in Ewyas, Herefords.	Jan. 15
Llecheu	..	Brychan	..	5	Llanllechid, Carns. . . . Capel Llanlleian, Llanarth- ney, Carms.	Dec. 2
Llechid	..	Ithel Hael	..	6	Llanllibio, Anglesey	Feb. 28
Lleian	..	Brychan	..	5	Llandinam, Monts. Llanllwchaïarn, do. Llanmerewig, do.	Jan. 11
Llibio	..	..	..	..	Llanychaïarn, Cards.	Aug. 11
Llonio Lawhir	..	Emyr Llydaw	..	6	Llanllwchaïarn, do.	Nov. 19
Llwchaïarn	..	Hygarfael	..	6	Llanllwyni, Carms. . . .	Oct. 21
Llwni	..	..	..	..	Heneglwys, Anglesey	
Llwydian	..	Emyr Llydaw	..	..	Llanllyr (a nunnery), Cards.	
Llyr Forwyn	..	..	..	..		

Saint.	Family.	Cep- th- ŷ	Church Foundations.	Festival (Old Style)
Llyr Merini	Coel Godebog	5	Llanyre, Radnors.	Jan. 1
Mabon	Cunedda	6	Rhiwfabon, Denbighs.	
Mabon Wyn	Cunedda	6	Llanfabon, Glam.	
Maches	Cadell	6	Llanfaches, Mon.	
Machraith	.. ..	..	Llanfachraith, Anglesey	
Madog ab Gildas	Caw ..	6	Llanfachraith, Merioneths.	
Madrun	Gwrtheyrn	5	Llanfadog, Glam.	
Mael ..	Armorican	6	Trawsfynydd, Merioneths.	May 13
			Corwen, do. (jointly)	
Maelog	Caw ..	6	Cwm, Flints (jointly)	
			Llandyfaelog Tref y Graig, Brecons.	Dec. 31
			Llandyfaelog, do.	
			Llandyfaelog, Carms.	
			Llanfaelog, Anglesey	
Maelrys	Emyr Llydaw	6	Llanfaelrys, Carms. . . .	Jan 1.
Marchell	Seithenyn	6	Capel Marchell, Llanrwst.	
Mechell	Echwydd	..	Llanfechell, Anglesey	
Meilig ..	Caw ..	6	Llowes, Radnors. . .	
Meirion	Cunedda	6	Llanfeirion, Anglesey	Nov. 14
Merin, or Merini	Seithenyn	6	Llanferin, Mon. . .	Feb. 3
				Jan. 6

Meigan, or Meigant ..	Emyr Llydaw	..	6	Llanveigan, Brecons. St. Moughan's, Mon.	Jan. 6 or 15 Jan. 17
Môr ab Ceneu ..	Coel Godebog	..	5	Capel Meugan, Anglesey	
Mwrog ..	..	..	..	Llannor, or Llanfôr, Carns.	
Myllin ..	..	..	..	Llanfwrog, Anglesey	
Nefydd ..	Brychan ..	..	5	Llanfwrog, Denbighs.	
Nefyn ..	Brychan ..	..	5	Llanfyllin, Monts. ..	
Nidan ..	Coel Godebog	..	7	Llanefydd, Denbighs.	
Non ..	Gynyr of Caergawch	..	5	Nefyn, Carns. (jointly)	Sept. 30 March 3
Padarn (St. Paternus)	Emyr Llydaw	..	6	Llanidan, Anglesey ..	
Padrig ..	Alfryd	..	7	Llanuwch Aeron, Cards. ..	
Pawl Hên (St. Paulinus)	(A Cumbrian)	..	5	Llanon, do.	
Peblig ..	Macsen Wledig	..	5	Llanon, Carns.	
		..		St. Nun's, Pems.	Ap. 15
		..		Llanbadarn Fawr, Cards. ..	
		..		Llanbadarn Trefeglwys, do.	
		..		Llanbadarn Odin, do.	
		..		Llanbadarn Fawr, Radnors.	
		..		Llanbadarn Fynydd, do.	
		..		Llanbadarn y Garreg, do.	
		..		Llanbadrig, Anglesey	
		..		Llangors, Brecons. ..	Nov. 22
		..		Capel Peulin, Llandingad, Carns.	
		..		Llanbeblig, Carns.	

Saint.	Family.	Century	Church Foundations.	Festival (Old Style)
Pedrog	(Cornish)	6	Llanbedrog, Carns. St. Petrox, Pemsb.	
Pedyr	Cunedda	6	(Several churches in Cornwall)	
Peirio	Caw	6	Lampeter, Cards. [& Devon]	
Peris	(Roman)	7	Rhospeirio, Anglesey	July 26
			Llanberis, Carns.	
			Llangian, do. (jointly)	
Peulan	Pawl Hên	6	Llanbeulan, Anglesey	Nov. 11
Rhediw		6	Llanllyfni, Carns.	March 8
Rhian		6	Llanrhian, Pemsb.	
Rhidian		6	Llanrhidian, Gower	
Rhystud	Emyr Llydaw	6	Llanrhystud, Cards.	Tuesday
Sadwrn	Bicanys	6	Llansadwrn, Anglesey	before
			Llansadwrn, Carns.	Xmas
Sadyrnin		9	Llansadyrnin, do.	
Saeran	(Scottish or Irish)	6	Llanynys, Denbighs.	
Samled		6	Llansamlet, Glam.	
Sawyl Benisel	Coel Godebrog	6	Llansawel, Carns.	
Sulien, or Silin	(Armorican)	6	Llansilin, Denbighs.	Sept. 1
			Wrexham, do.	
			Eglwys Sulien, Cards.	

Talhaiarn	..	Coel Godebog	..	5	Llanfair Talhaiarn, Denbighs.	Sept. 14
Tangwn	..	Coel Godebog	..	6	Llangoed, Anglesey	
Tanwg	..	Ithel Hael	..	6	Llandanwg, Merioneths.	
Tathan	..	Emyr Llydaw	..	6	Llandathan, or St. Athan's, Glam.	
Tecwyn	..	(Armorican)	..	6	Llandrillo, Denbighs.	
Tegai	..	Ithel Hael	..	6	Llandegai, Carns.	
Tegfan	..	Coel Godebog	..	6	Llandegfan, Anglesey	
Tegwedd or Tegfedd	..	Cadell Deyrnllwg	..	6	Llandegfyth, Mon.	
Telo (St. Teliaus)	..	Cunedda	..	6	The Cathedral, Llandaff (jointly)	Feb. 9
					Merthyr Dyfan, Glam.	
					Merthyr Mawr, do.	
					Llandilo Cressenny, Mon.	
					Llanarth, do.	
					Llandilo Bertholeu, do.	
					Llandilo Fawr, Carns.	
					Brechfa, do.	
					Cyffig, under Laugharne, do.	
					Llandeilo Rwnws, a Chapel in Llanegwad, Carns.	
					Llandilo Abercywyn, do.	
					Trelech a'r Bettws, do.	
					Llanddowror, do.	





Twrog	..	Ithel Hael	..	6	Llandwrog, Carns.	..	June 26
Tybie ..	..	Brychan	..	5	Llandebie	..	Jan. 30
Tydecho	..	Emyr Llydaw	..	6	Llanymawddwy, Merioneths. Mallwyd, do.	..	Dec. 17
Tydfyl	..	Brychan	..	..	Garthbeibio, do.	..	
Tyfei ..	..	..	..	6	Cemmaes, Monts. Merthyr Tydfyl, Glam.	..	Aug. 23
Tyfodwg	..	Ithel Hael	..	6	Lamphey, Pems. Llandyfeisant, Carns. Llandyfodwg, Glam. Ystrad Dyfodwg, do.	..	
Tyfriog	..	Macsen Wledig	..	5	Llantrisant, do. (jointly)	..	
Tyfydog	..	Seithenyn	..	..	Llandyfriog, Carns.	..	
Tygyw ab Dingad	..	Macsen Wledig	..	5	Llandyfydog, Anglesey Llandygyw, or Llandy- gwydd, Carns.	..	
Teneio	..	Seithenyn	..	6	Deneio, or Pwllheli, Carns.	..	
Tyssilio	..	Cadell Deyrnllwg	..	6	Meifod, Monts.	..	Nov. 8
					Llandyssilio, do.	..	
					Llandyssilio, Denbighs.	..	
					Bryn Eglwys, do.	..	
					Llandyssilio, Anglesey	..	
					Llandyssilio, Carns.	..	
					Llandyssilio Gogof, Carns. Sellack, Herefords.	..	

Saint.	Family.	Century.	Church Foundations.	Festival (Old Style)
Tyssilio ( <i>continued</i> )	.. ..	..	Llansilio, Herefords.	Jan. 31
Tyssul	.. Cunedda	.. 6	Llandyssul, Cards. .. Llandyssul, Monts.	..
Ulched	.. ..	..	Llanulched, Anglesey	..
Ust	.. Ithel Hael	.. 6	Llanwrin, Monts (jointly)	Jan 6
Ystyffan	.. Cadell Deyrnllwg	.. 6	Llanstyffan, or Llanstephan, Carms. Llanstephan, Radnors.	..

## CHAPTER VIII.

### Brief Biographical Notices of some of the chief Saints of the Welsh Church.

**I**T is here proposed to review those renowned Saints whose names are pre-eminently bound up with the establishment of the Cambrian Church. It is notorious that around their memories many fabulous legends have clustered, not a few of which may be considered absurd, if not profane. These are generally attributed either to the enthusiastic imagination of some of the early Welsh Bards, or to the perverted veneration of certain monks of the Middle Ages.

Laying aside therefore what seem to be obviously legendary extravagances, the following brief notices of the Lives of some of the chief saints are intended to represent what may reasonably be supposed to be consistent with the general conditions of the times in which they lived. It must be remembered that the accounts as they stand are still largely traditional, and will require careful sifting before reasonable results can be obtained. It will be

observed that some assertions, notably in the Lives of Dyfrig, Dewi, and Teilo have been submitted to some criticism.

#### DYFRIG, OR ST. DUBRICIUS.

This saint is celebrated as the founder of Colleges, or monastic Schools of sacred learning. He was the son of Eurddil, described as the daughter of Pepiau, the son of Erb, King of Ergyng. He was born at Matle, or Madley, in Herefordshire. The account of his consecration at the hands of St. Germanus, and of his officiating at the coronation of King Arthur is of late date, and is so beset with chronological difficulties that it cannot be entertained. Nor indeed does his title to the first occupancy of the See of Llandaff pass without cavil. He is not mentioned as Bishop of Llandaff in the Book of St. Chad, which was placed on *the altar of Teilo*, nor is the Book of Llan Dâv called after his name. Dyfrig is first styled Bishop of Llandaff in the account of the transfer of his remains from Bardsey.

The connection of Dyfrig with the See of Llandaff may have originated with the transaction recorded in Liber Landavensis, whereby his lands in Ergyng, which had been laid waste

and depopulated in the days of Teithfallt and Ithael, Kings of the district, were granted to Berthgwyn, who succeeded Oudoceus in the See of Llandaff. It is also probable that in consequence of this devastation the clerics who had been under Dyfrig took refuge with Teilo at Llandaff, for their names are found as witnesses to local charters.

The first settlement of Dyfrig was Hentland, or Henllan-on-the-Wye, where he had two thousand clergy for seven years in succession. Hence he removed to Mochros, where he established another seminary. He also founded a similar institution at Caldey of which he was abbot, and to which it is stated in the Life of Samson he was wont to repair for Lent. It was here that Dyfrig probably made the acquaintance of Teilo, who was a native of Penally close by, and was then a youth. The authority which attributes Caerleon and Llan-carfarn to Dyfrig is discredited. The saint is said in his old age to have retired to Ynys Enlli (Bardsey Island), where he spent the remainder of his life in seclusion.

His death, according to 'Annales Cambriae,' occurred A.D. 612, but as no mention is made in his Life of 'Y Fâd Felen' (the Yellow Plague) with which Wales was visited in the

year 547, and which left the most profound impression upon the minds of subsequent chroniclers; it is supposed that he died before that year. He was buried in the island, but his remains were removed A.D. 1120 to Llandaff Cathedral at the instance of Urban, who was then the Bishop of Llandaff.

#### ILLTYD, OR ST. ILTUTUS.

Illyd was an Armorican by birth, being the son of Bicanys, a chieftain in Brittany, by Rieingulid, daughter of Amlawdd Wledig. He became a soldier in his native country, and was famous for his intellect and memory. He probably came over to Cambria with the band of emigrants who accompanied Cadfan, and settled in Glamorgan which was to be the scene of his future usefulness. He is represented as having been converted by Cattwg, but the account involves an anachronism, as Illyd was an established teacher before Cattwg was born. He is said to have received the tonsure, which was then the mark of dedication, from Dyfrig.

Illyd was the founder of the Collegiate institution of Caerworgan, or Lantwit Major, called also Bangor Illyd after his name. Here,

as first principal and abbot, he became the instructor of many notable saints, among whom were Gildas, Pawl Hên, and Samson.

The Triads reckon Iltyd among the 'benefactors of the nation of the Cymry,' and state that there were two thousand four hundred monks at Lantwit Major alone. Tradition also speaks of the seminary as containing seven churches, each having seven companies, with seven colleges in each company, and seven saints in each college; all of whom 'led a life according to the faith of Jesus, practising every godliness, fasting, abstinence, prayer, penance, almsgiving, charity; and all of them supporting and cultivating learning.'

The following incident is related in his Life which is not only interesting, but which also appears to be in harmony with the circumstances of the time and the characters of the Saints:—  
 'Once a messenger passed by, carrying a brazen bell made by the historian Gildas, and sent by him a present to Bishop Dewi in memory of their past friendship. Iltyd, hearing its sweet sound, came out, tried it thrice, and asked whither the messenger was conveying the beautiful thing more excellent than gold. When it arrived at Menevia it uttered no sound, and Dewi, learning that his old master

Illyd, wished to possess it, returned it to him.

It is affirmed that Illyd retired in his old age to his native land, Armorica, where he died in the city of Dôl.

#### PAWL HEN, OR ST. PAULINUS.

Legend seems to have left this saint severely alone, and little is otherwise known about him: It is however said that he was of Cumbrian extraction, and he appears to have spent some of his life in the Isle of Man, whence he resorted to the College of Caerworgan, where he was a pupil and saint successively under the instruction and care of Illyd. From here he migrated westwards, and became the principal of the monastery at Tŷ-gwyn, or Henllwyn in Pembrokeshire, the confusion of which, with Tŷ-gwyn-ar-Dâf (Whitland), recent criticism forbids.

His knowledge of the Holy Scripture, and his aptitude for teaching were so famed throughout the land as to attract to his monastery many who afterwards occupied prominent positions in Cymric hagiology. Among his pupils were Dewi and Teilo.

Pawl Hên is styled as bishop; he was probably a chorepiscopus, as he does not seem to



have had, any more than other abbots of the Cymric monasteries, a particular district assigned to him. He attended the Synod of Llanddewi Brefi, in the neighbourhood of which traces of his memory are still preserved. These consist of a subsidiary church foundation known as Capel Peulin, and an inscribed stone formerly at Pant-y-Polion, in the parish of Caio, and now among the archaeological treasures of Dolau Cothi. The inscription is as follows :—

SERVATOR FIDEI  
 PATRIEQ: SEMPER  
 AMATOR HIC PAVLIN  
 VS IACIT CVLTOR PIENT  
 SIMVS EQVI.

'A guardian of the Faith, and ever a lover of his country, here lieth Paulinus, a most pious fosterer of justice.'

#### CATTWG, OR ST. CADOC.

Cattwg, called the Prince-abbot, was a native of Cambria, being the eldest son of Gwynllyw Filwr, by Gwladus or Gladusa, grand-daughter of Brychan. His father, who was a chieftain of Gwynllwg in Gwent, is named by the Latin writers of the Middle Ages 'St.

Gundleus,' and is supposed to be identical with the personage idealized as 'Sir Galahad' in Arthurian romance.

Like Dewi therefore, whose grand-father Ceredig was married to a daughter of Brychan, Cattwg had some Irish blood in his veins, a circumstance which tends to confirm the tradition which states that he received part of his education in Ireland, where he studied under Carthach, a disciple and successor of Caron. His early training was however received at Caerwent under Tathan, to whose charge he was committed when he was a youth.

The extraordinary wisdom of Cattwg gained for him a great reputation as a scholar, and the epithet 'Ddoeth,' *wise*. Many sayings and maxims attributed to him are recorded in the 'Myvyrian Archaiology.'

Cattwg founded the College of Llancarfan; and Triad 98 includes him among 'the three blessed youth-trainers of the isle of Britain,' Madawg Morfryn at Côr Iltyd, and Deiniol Wyn in Gwynedd, being the other two. Taliesin the bard is said to have owed his education to Cattwg.

His Life states that Cattwg was accustomed to retire in Lent to the isles of Barreu and Echni (the Flat Holmes) in the Bristol Channel,

returning thence on Palm Sunday to Llan-carfan for Easter, when he was wont to feed a hundred monks, and a similar number of soldiers, workmen, poor persons, and widows, respectively.

An ancient document quoted in the 'Councils' of Haddan and Stubbs (Vol. ii. p. 293) states that Cattwg Ddoeth, together with Gildas and Dewi, paid a visit to Ireland for the purpose of assisting in the restoration of ecclesiastical order in that country; and that he, in conjunction with Dewi, gave a new Canon of the Mass to the Scottish, or Irish Church.

When Church organization in Britain was temporarily paralyzed in consequence of Saxon encroachments, Cattwg appears to have retired to Armorica, where he met Gildas. He returned, however, to his native land after some years, where he administered comfort and consolation to the Christian Cymry who were oppressed by their heathen assailants.

It is said that he attained to the patriarchal age of 120, but this statement is not improbably an attempt to cover the anachronism in the relation of Cattwg to Illtyd. It is further stated that one day when Cattwg was at Mass, a band of Saxons entered the church, and having furiously attacked the worshippers,

transfixed the saintly bishop with a spear, as he was celebrating the Holy Mysteries.

### DEWI SANT, OR ST. DAVID.

The popular veneration evoked in modern times by the memory of Dewi Sant, which accords him the unique position of the national saint of Wales, seems but a reflex of the pre-eminence with which he was regarded by the saints of the Cymric hagiology of the 6th century, at any rate, in South Wales. He was the son of Sant, whose name was corrupted into the forms Sandde and Sanddef, and who was prince of Ceredigion, and son or grandson of Ceredig ab Cunedda.

Dewi's mother was Non, daughter of Gynyr of Caergawch, ruler of a territory in Demetia (Dyfed), which is supposed to have been commensurate with the district afterwards called Dewisland, and in which the Cathedral town of St. David's is situate.

Dewi was probably born between A.D. 495 and 500, and he is stated by Giraldus Cambrensis to have been baptized at Porth Clais in the vicinity of St. David's, by Ælvaeus (otherwise known as Helue, Ailbe, Albeus, and Ailfyw), Bishop of Munster. It is said that Dewi

was brought up at Hen-meneu, derived from 'hên,' *old*, and 'muni,' supposed to have been a Goidelic term for *a bush*; and that he was here instructed in the Psalms, Lessons, and Masses of the whole year. It is not improbable that his early instruction was received at the hands of his uncle Gweslan, or Guislianus, who was a local chorepiscopus.

Dewi seems to have become associated with the conduct of the monastery founded at Vetus Rubus, which in time he transferred to Glyn Rhosyn, or the *valley of Rosina* at Menevia, when, probably, in common with heads of similar institutions of that time, he became an abbot-bishop. In this secluded retreat he, together with the monks of his religious house, lived a rigorous life, and seems to have encountered no little molestation from the Gwyddyl Ffichti under the leadership of one named Boia, whose connection with the locality is attested by the name 'Clegyr Foia,' which still clings to a rocky eminence in the neighbourhood.

On the formation of the Welsh diocesan sees, which were probably formed in his time, Dewi seems to have been elevated to the See of Menevia, which afterwards became known as St. David's. During his episcopate two

very important councils or synods were held, namely that of Llanddewi Brefi, and another called 'Sinodus Luci Victoriae.' A.D. 545—6 is given as the probable date of the former, and the latter was held A.D. 569. At both of these Dewi is reported to have powerfully spoken, and subsequently to have prepared some ecclesiastical regulations.

Writing of this period—the golden age of the Welsh Saints—Giraldus Cambrensis says, 'The Church of God flourished exceedingly in the territory of Cambria, and ripened with much fruit every day. Monasteries were built everywhere; many congregations of the faithful of various orders were gathered to celebrate with fervent devotion the sacrifice of Christ. But to all of them, David, as if placed on a lofty eminence, was a mirror and a pattern of life. He informed them by words, and he instructed them by example; as a preacher, most powerful through his eloquence, but more so in works. He was a doctrine to his hearers, a guide to the religious, a life to the poor, a support to orphans, a protection to widows, a father to the fatherless, a rule to monks, and a path to seculars; becoming all to all, that he might gain all to God.'

According to his Life by Rhygyfarch, Dewi

died on Tuesday, March 1. The year of his death is given in 'Annales Cambriae' as A.D. 601, which must be incorrect, because March 1 did not in that year fall on a Tuesday. In the years 550, 561, 567, 578, 589, March 1 fell on Tuesday; and as the last-mentioned year is the nearest to those which are mentioned in the Irish annals as the date of the saint's death, it is presumed that he died in 589. This would therefore make him 89—94 years of age at his death.

Dewi was canonized in the early part of the 12th century by Pope Calixtus II., at the instance of Bernard, the first Norman Bishop of St. David's.

#### TEILO, OR ST. TELIAUS.

Teilo was also a member of the Cunedda family, being the son of Enlleu, son of Hydwn Dwn, the son of Ceredig ab Cunedda. He was therefore the son of a cousin of Dewi, and thus second cousin to the latter. He was born at Penalun (Penally) near Tenby, where he came in contact with Dyfrig. His primary education was probably received at Caldey, and he prosecuted his further studies at Tŷgwyn, in Pembrokeshire, under Pawl Hên, where Dewi and he are said to have been fellow-students.

Having received these educational advantages he succeeded to the principalship of the monastic institution at Llandaff, which was called after his name Bangor Deilo. His episcopal jurisdiction seems to have been co-extensive with the Kingdom of Morganwg, which embraced a larger area than the subsequent Lordship of Glamorgan.

When Cambria was visited by the terrible scourge called Y Fâd Felen (The Yellow Plague), A.D. 547, Teilo is said to have withdrawn from his see. After spending some time in Cornwall, he paid a visit to Armorica, where he found an agreeable asylum with Samson his fellow-countryman, who was at that time Bishop of Dôl. Here he stayed for seven years, and afterwards returned home, when he resumed his see.

According to the Triads Teilo is included among the canonized saints of Britain; Dewi and Cattwg being the other two.

It is said that he died at Llandilo Fawr, and that Tenby, Llandilo Fawr, and Llandaff contended for his body.

#### PADARN, OR ST. PATERNUS.

Padarn was an Armorican, and the son of Pedrwn ab Emyr Llydaw. He appears to have



come over to Cambria with his cousin Tydecho, Illtyd, and other monks who emigrated under the leadership of Cadfan from Armorica in the 6th century. On his arrival Padarn is said to have joined the College of Caerworgan, or Lantwit Major, where he received instruction under Illtyd, its principal.

Afterwards he established a church and religious house at 'Mauritania' in Ceredigion, since called Llanbadarn Fawr after his name. He was alternately harassed and patronized by Malgwn Gwynedd, who was then pushing his arms to the south of Cambria. Ultimately the good will of that astute prince of the house of Cunedda was obtained; and Padarn, under his patronage founded, and became the first Bishop of the See of Llanbadarn Fawr. This, however, was only to continue as a separate diocese for about two centuries, for in the year 720 the last Bishop was murdered, and the see was incorporated into that of St. David's.

Padarn appears to have returned to Armorica, and before long to have retired among the Franks, where he died.

## CYNDEYRN, OR ST. KENTIGERN.

This saint was the son of Owain ab Urien Rheged. He was educated by a Scottish or Irish monk, whose name was Servan, or Servanus, who became so fond of his pupil that he gave him the endearing name 'Munghu,' in Welsh 'Mwyngu,' *amiable*; hence Cyndeyrn is not infrequently named by some Latin writers 'St. Mungo.' His name to this day is acknowledged as that of the patron of Glasgow, and his effigy is on the city arms.

He was consecrated by a single Irish bishop, and was elected by the Strathclyde Christians, Bishop of Glasghu (Glasgow), which in Welsh was called 'Penrhyn Rhionydd.' His diocese seems to have extended from the Firth of Forth to the wall of Antoninus.

Dissensions among his people forced him to leave his own country and to take refuge in Cambria, where he was received with open arms by Dewi Sant. During his banishment Cyndeyrn founded a monastery at Llanelwy (St. Asaph), where it is said that the learned among the brethren kept up the 'Laus Perennis,' or perpetual praise to God which has already been referred to.

When Rhydderch Hael established his rule

over the Cumbrian Cymry, Cyndeyrn was recalled to his northern diocese. He thereupon relinquished the charge of his Cambrian institution to his disciple Asaf, who on the formation of the See of Llanelwy was appointed its bishop, and after whom it has since been called St. Asaph.

He died on Sunday, January 13, probably A.D. 603.

#### DEINIOL, OR ST. DANIEL.

Deiniol, named 'Deiniol Wyn' in Welsh literature, was the first Bishop of Bangor. He was the son of Dunawd Fyr, who was the son of Pabo Post Prydyn, of the family of Coel Godebog. Dunawd is called by Latin writers 'St. Dinotus,' and is identical with the 'Dinoot Abbas' mentioned by Bede as having been present at the Conference between St. Augustine and the Welsh Bishops, probably in his capacity as abbot of the monastery of Bangor Iscoed.

Deiniol, for a time, was associated with his father Dunawd in the government of the said monastery, and he subsequently founded a similar institution of his own in Carnarvonshire called Bangor Fawr, and afterwards Bangor Deiniol, of which he became first principal and

abbot. He gained such celebrity as teacher, that he is referred to by the Triads as one of 'the three blessed youth-trainers of the isle of Britain.'

It is stated that he was consecrated by Dyfrig, but this would seem to involve a serious chronological difficulty, seeing that his father Dunawd was present at the meeting with St. Augustine A.D. 602. It is more reasonable to suppose that he was consecrated by Dewi Sant. Indeed, it is very probable that Deiniol and certain of his relatives, among whom were Cynwyl his brother and Sawyl his uncle, lived for some time in the diocese of Menevia; and such church foundations as Llanddeiniol, Cynwyl, and Llansawel may be pointed to in confirmation of their residence.

Deiniol, according to 'Annales Cambriae,' died A.D. 584, and was buried in Bardsey Island.

## CHAPTER IX.

### The Church of the Cymry in contact with Latin Christendom.

#### THE POLITICAL CONDITION OF ENGLAND AND WALES DURING THE TEUTONIC CONQUEST.

**T**HERE is much of what may be reasonably regarded as questionable in the accounts of the earlier stages of the War of Conquest, and it is difficult to distinguish between myths and history. The entries having reference to this period in the 'Anglo-Saxon Chronicle,' a most valuable national record, are not only very meagre, but they vary in the different MSS. It is, however, well established that after many previous piratical excursions into Britain, successive bands of Jutes, Angles, and Saxons from the eastern and south-western coasts of the North Sea settled about the middle of the 5th century, and therefore shortly after the final withdrawal of the Roman garrison from Britain, on the southern and eastern shores of this island. Their settlements extended from the Firth of Forth to the Isle of Wight.

Little is known to history about this conquered district between the time of the Roman evacuation of Britain, and the conversion of Kent to Christianity. The War of Conquest continued in progress for at least 134 years, that is, from 450 to 584. At the end of this period, the eastern half of Britain was partitioned into seven or more kingdoms, called the 'Heptarchy,' which were more or less independent of each other.

The British tribes who had been driven out of these parts established themselves, as has already been seen, in the western half of the island from Cumberland to Cornwall, while others found a refuge beyond the sea in Armorica. The insular Britons, or British Cymry, were, as previously narrated (see Chapter vii.) divided into three groups, each inhabiting a separate district, under kings or princes of their own. The northern Cymry held Strathclyde and Cumbria, from the Clyde to the Mersey. The central Cymry held Wales proper or 'North Wales,' so called in contradistinction from the southern district. The west Cymry occupied 'West Wales,' which included Cornwall, Devon, and part of Somerset.

The extreme north of the island was held by tribes of Picts and Scots.

This, therefore, was practically the distribution of the inhabitants of Britain during the earlier stages of the Teutonic War of Conquest.

The above-mentioned districts of the Cymry had remained in contact with each other till the year 577, when as the result of the Battle of Deorham, West Wales was cut off from the other two Cymric districts by the victory of the West Saxons. The land connection between the Cymry of Strathclyde and Wales was severed by the Angles of Northumbria under Ethelfrith, as a result of another decisive victory at the Battle of Chester in the year 613.

It will therefore be seen that the conquered parts of the island were occupied by heathen races, who formed an effective barrier between the British Cymry and the Continent, at any rate through Britain.

#### THE VEIL OF ISOLATION UPLIFTED.

Gregory, the great and good Bishop of Rome, in the year 595 despatched a Christian mission to heathen England. The Italian missionaries after some vicissitudes on the way were, in accordance with the instructions of Gregory, joined by a certain number of Frankish priests and interpreters, and landed at Richborough early

in 597, under the leadership of their Abbot Augustine, formerly prior, or provost, of St. Andrew's on the Coelian Hill in Rome. At this time Kent was in closer touch with the Continent than any other part of England; and Æthelbert, King of Kent, and overlord of southern England, appears to have been disposed to adapt himself and his kingdom to Continental culture. A connection with the Kentish Court was established by the constitution of the missionary group, for Bertha, the wife of Æthelbert, was the daughter of Charibert, the Christian King of Paris; She moreover had Luidhard, a Frankish bishop for her chaplain, by whom the rites of the Christian religion were celebrated, seemingly according to the custom of the Gallican Church, in an old British Church at Canterbury, St. Martin's, which had escaped the general destruction at the Saxon invasion, and which still exists. These circumstances probably were not without their influence on the course which Augustine and his fellow-missionaries selected, and may have induced them to decide on Kent as the locality which was likely to offer the least resistance to their reception.

The conversion of Æthelbert and his court speedily followed the early preaching of the



mission ; and Augustine, in the first flush of success, returned to the Continent, where he was consecrated by Vergilius of Arles to be 'Archbishop for the English people.'

There is little or no doubt that Gregory laboured under certain misapprehensions when he planned his somewhat comprehensive scheme for the organization of the English Church. For instance, he took it for granted that York and London were still the principal cities of England, as they had been in Roman Britain. From this it may be inferred that he was unaware of the destructive propensities of the Saxon colonists. Neither was any mention made by him of the Britons, a fact which tends to show that he thought the earlier Celtic inhabitants either were driven out of the island, or were reduced to serfs.

It may therefore be assumed that when the organization of the English Church was mapped out, neither Gregory nor the mission that he sent knew that the dislodged Britons had still preserved their identity, had formed themselves into a powerful confederacy under native rulers, and had a native Mother Church, with her own saints, her own hierarchy, and her own distinct rite.

It remained for Augustine to ascertain this

fact for himself. This, as his mission extended, he did; and his conferences with the representatives of the Church of the Cymry were the result of the discovery. When the existence of the British Church had, at length, become known to Rome, Gregory, according to Bede, is said to have committed the British Bishops to the care of Augustine in these words—‘As for all the bishops of Britain, we commit them to your care, that the unlearned may be taught, the weak strengthened by persuasion, and the perverse corrected by authority.’ This charge was given to Augustine in response to one of the questions sent by him to Gregory, which was as follows:—‘How are we to deal with the bishops of Gaul and Britain?’ The question is abrupt, and does not seem to have been accompanied by any explanation of the situation, so that here again Gregory seems to have acted on imperfect information. It may be that he thought the British Bishops were hunted fugitives, and that his desire was to succour them by placing them under the protection of Augustine, who, as he then must have known, had gained a favourable hearing, and had considerable influence at one of the most powerful courts among the Saxons.

This view would seem to be compatible with

the acknowledged prudence and practical wisdom of Gregory, as evinced in the tenor of his answers to the questions addressed to him by Augustine. Nor indeed must it be forgotten that the dogma of the infallibility of the Pope was not as yet recognized, and least of all by Gregory himself, great in a true sense as he was.

Professor Oman, an eminent modern authority, is of opinion that Gregory did not refer to the Celtic Bishops, whose continued existence he may not have realized; but to the future English hierarchy.

Augustine, having obtained safe conduct through the conquered land from Ethelbert, sought an interview with 'the bishops, or doctors, of the next province of the Britons, at a place which is to this day called Augustine's Oak, on the borders of the Wiccii and West Saxons' (Bede Ecc. Hist. Bk. II., Chap. ii.). Bishop Collins in his 'Beginnings of English Christianity' (p. 88) maintains that the place of this meeting was Crickdale, and that the British bishops who first met Augustine were Cornish or West Welsh, not Cambrian. Be this as it may, the first conference came to nothing, as the British representatives desired a better representation of their Church.

A second and a more representative Conference was held, it is supposed, in the same year, but where is not known. This was attended by seven Welsh bishops, and many most learned men, chiefly from the famous monastery of Bangor Iscoed, over which Dunawd still presided as abbot. It is said by Bede that the British representatives 'repaired first to a certain holy and discreet man, who was wont to lead an eremitical life among them, advising with him, whether they ought, at the preaching of Augustine, to forsake their traditions. He answered, "If he is a man of God, follow him." "How shall we know that?" said they. He replied, "Our Lord saith, Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; if therefore, Augustine is meek and lowly of heart, it is to be believed that he has taken upon him the yoke of Christ, and offers the same to you to take upon you. But, if he is stern and haughty, it appears that he is not of God, nor are we to regard his words." They insisted again, "And how shall we discern even this?" "Do you contrive," said the anchorite, "that he may first arrive with his company at the place where the synod is to be held; and if at your approach he shall rise up to you, hear him

submissively, being assured that he is the servant of Christ ; but if he shall despise you, and not rise up to you, whereas you are more in number, let him also be despised by you." They did as he directed ; and it happened, that when they came, Augustine was sitting on a chair, which they observing, were in a passion, and charging him with pride, endeavoured to contradict all he said ' (Bede Ecc. Hist. Bk. II., chap. ii).

#### POINTS PROPOSED FOR DISCUSSION.

Augustine is reported by Bede to have said—  
 ' You act in many particulars contrary to our custom, or rather the custom of the universal Church, and yet, if you will comply with me in these three points, viz., *to keep Easter at the due time ; to administer baptism, by which we are again born to God, according to the custom of the holy Roman Apostolic Church ; and jointly with us to preach the Word of God to the English nation,* we will readily tolerate all the other things you do, though contrary to our customs.'

As the British and Scottish or Irish Churches had been organized in isolation, it might naturally be expected that in some particulars they would be found to deviate from the

other Churches of Western Christendom. These points, however, turned out to be of minor importance, involving merely certain questions of *discipline*. There is no evidence that the Celtic Churches differed from Latin Christianity in any matter of *doctrine* whatsoever. To the orthodoxy of the British Church, the appeal made by Augustine for her co-operation in the conversion of the English, and also the silence of Bede on the point, bear ample testimony. Neither was Augustine the man to request the aid of a heterodox Church in the work which had been committed to him ; nor is it likely that Bede would have allowed any heresy in the British Church to pass unnoticed.

On the questions in dispute the advocates of the British Church remained obdurate, and refused to give up their customs ; thus a struggle for ecclesiastical independence was initiated, which was destined to last for many generations.

*The Calculation of Easter.* Reverting to the divergent customs of the Celtic and Latin Christendom, the time for the observance of Easter, as has been seen, was one of the points selected by Augustine for discussion with the Welsh bishops. From the 2nd to the 6th

century there was a considerable diversity of opinion respecting the dating of this movable Festival. One of the early calculations governing the appointment of Easter was based on what is called the 84 years' Cycle, which is commonly attributed to Sulpicius Severus, a disciple of St. Martin of Tours, but which probably was a conception of an earlier age. In the year 457, the 532 years' Cycle of Victorius Aquitanus was adopted; and in 525 came the 19 years' Cycle of Dionysius Exiguus, which was finally fixed in the year 541 by the Council of Orleans, as the calculation to be adopted by Latin Christendom.

The British Easter, to which Augustine took exception, was calculated on the 84 years' Cycle, ordered by Leo the Great, and adopted in the year 453 by the British Church, which, on account of its isolated position, was probably unaware of the subsequent alterations made in the Continental Churches.

*The Administration of Baptism.* The difference between the Celtic and Latin usages in the administration of this sacrament may be inferred from the narrative of Bede to have consisted in some desideratum in the former usage. It has therefore been conjectured that the difference lay in *single* immersion into the

name of the Trinity, which is supposed to have been the custom of the British Church ; whereas, the Latin rule was *triple* immersion.

In addition to the tonsure which has been already dealt with, the other diversities which were waived at the Conference may have had reference to the customs and rituals which have previously been mentioned (see chapter vi.) as having probably been peculiar to the British Church.

One of the results of the interference on the part of Rome with the integrity of the British Church was to strengthen the relations between the Celtic Churches. This was natural, seeing that Augustine's appeal for evangelistic co-operation was conditional on the abandonment of certain customs and rituals which to the Scottish, no less than to the British Church, had been regarded for over 200 years as part and parcel of their ecclesiastical polity, in spite of slight divergencies which may have existed between themselves. The resistance to change which had been initiated by the British Church was equally marked in the Scottish Church when her missionaries set out from Iona to convert the English, which they did on their own lines, and not in conjunction with the missionaries sent by Rome.



It is, however, interesting to observe that the inclusion in the Stowe Missal (the earliest Irish Missal known) of the names of Laurentius, Mellitus, and Justus, respectively second, third, and fourth of the Archbishops of Canterbury, among those for whom intercessory prayer is to be offered, shows that ill-feeling rapidly disappeared.

#### THE CAPITULATION OF THE CELTIC CHURCHES.

In those parts of England where Celtic Christianity had been established by the Iona missionaries, and where, for some time, the Paschal controversy had prevailed, the difference with Rome in regard to the time of observing Easter was adjusted at the Synod of Whitby in the year 664. Here a discussion was held under the auspices of Oswy, King of Northumbria, who himself owed his conversion to the Celtic Church, the champions of the Celtic and Roman Churches being respectively Colman and Wilfrid. Oswy at length decided to model his practice on that of Rome and St. Peter, and the Anglican Communion thenceforward agreed to accept the rule in respect of the Roman Easter.

With the exception of the south of Ireland,

which had accepted the Roman Easter in 634, the British and Scottish Churches still clung to their customs. At length, the rest of Celtic Christendom also gave up resistance, and adopted the Roman rule. The chronological order of the submission of its various parts was as follows:—North of Ireland and Iona at the end of the 7th century; Cumbria in 704; Cornwall in 705; Gwynedd, under the influence of Elfod, Bishop of Bangor, in 768; and South Wales, with great misgivings, in 777.

The acceptance of the Roman Easter and the tonsure, which are supposed to have been simultaneously adopted, was the initial stage in the process whereby the Church of the Cymry, the elder sister, and the English Church, the younger sister, were happily knit together into one by the bonds of union.

The chief events which indicate the subsequent stages of approximation were the following:—

1. The extension by Anselm, Archbishop of Canterbury, of his jurisdiction over Wales at the beginning of the 12th century.

2. The visitation of the Welsh Church by Archbishop Baldwin, as Papal Legate, in 1188.

3. The visitation of Peckham as Archbishop in 1284.

From the last mentioned date, the incorporation of the four Welsh dioceses into the Province of Canterbury may be regarded as complete ; and, inasmuch as it is an ecclesiastical and spiritual unity, and therefore beyond the reach of the secular arm, it is as final as was the annexation of the Principality of Wales to the Crown of England in the reign of Edward I.

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Yn y gyfrol dlos, gryno, ddyddorol, a chynnwysfawr o'n blaen, y mae Mr. Jones, ficer Cydweli, wedi gwneyd gwasanaeth a chymmwynas i'w wlad a'i genedl, trwy grynoi yng nghyd rhyw doraeth o ffeithiau yng nglŷn â'r Eglwys, y castell, y gwahanol addoldai, ac amryw bethau ereill o fewn terfynau ei blwyf.—*Y Cyfauill Eglwysig*.

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