

II.

The Life of Saint Beimo.¹

There was formerly a gentleman in Powys-land, at a place called Banhenic, near the river, which at that time was called Sabrina, but at present is named in Welsh, Havren, and in English, Severn; and the name of that gentleman was Bugi,² and his wife was named Beren, and she was daughter of Llawdden; they were inoffensive persons, and their lives were virtuous; they kept the commandments of God in every way as far as they were able, and nothing bad in the world could be alleged against them. They had no son to be their heir, and they were aged persons, so as not to have children; for they had passed the greater part of their time, and had slept together twelve years without sexual intercourse, and that by agreement. In the evening of a certain day, as they were talking together, they saw an angel coming to them, whose raiment was as white as snow, who said to them, "Be merry and joyful, for God has heard your prayer." And then the angel said to them, "Let there be sexual intercourse to-night between thee and thy wife, and she will become pregnant, and from that pregnancy, a son will be born to thee, and he will be

¹ From a MS. in the Library of the Earl of Macclesfield, collated with another MS. in the Library of Jesus College Oxford.

² Bugi, or as elsewhere called Hywgi, is said to have given all his lands to his brother's college at Llancarvan, but there is no reason to suppose that monastery ever had any lands in Powys, and the probability is against it. Hywgi himself has found a place among the saints, and may possibly be identified with Hewi, one of the four holy personages of Llangwm mentioned in the Liber Landavensis, page 262,—T. WAKEMAN.

honourable with respect to God and man." And as the angel had ordered them, they did; and Beren was rendered pregnant that night, and from that pregnancy, a son was born to her, and to that son they gave the name of BEINO.¹

And they brought up their son, and at the same time gave him instruction; and afterwards sent him to a Saint, who was at Caerwent. The name of that saint was Tangusius,² and his parents by agreement placed him with him; and with that Saint, with the assistance of God, he obtained a knowledge of all the holy Scriptures; afterwards he learned the Service and the Rules of the Church; and took orders, and became a clergyman. And Ynyr Gwent, who was king of that country, observing that he was humble, and chaste, and generous, and in every respect keeping the commandments of God, received him honourably and graciously, and gave him a gold ring and a crown; also he became a disciple and monk to Saint Beino, and gave him three estates in Ewas,³ and all the people who dwelt on those estates, and their property.

¹ Beino was the son of Hywgi or Bugi ap Gwynlliw Filwr, and Perferen, daughter of Llawdden Luyddog, of Dinas Eiddin in the North. He was therefore nearly related to Cattwg, and Kentigern, with the latter of whom he was contemporary. He lived in the sixth century, and his life extended to the following, as it is recorded that he founded a religious society, at Clynog Fawr, in Caernarvonshire, in the year 616. The land on which the Monastery or College of Clynog Fawr was built, was given by Cadvan, the reigning prince of North Wales, to whom Saint Beino gave a small golden sceptre as an acknowledgement for the gift. In his old age he was one of the instructors of Gwenfrewi, or St. Winefred; his festival is holden on April 21, and the following eleven churches are dedicated to him, Berriew and Bettws, in Montgomeryshire; Llanycil, and Gwyddelwern, in Merionethshire; Clynog Fawr, Carnglwech, Pistill, and Penmorva, in Caernarvonshire; Aberffraw and Trefdraeth, in Anglesey; and Llanveino, in Herefordshire.—Professor Rees's Welsh Saints, page 268.

² There can be no hesitation in identifying Saint Tangusius with Tangwn ap Talhaiarn, who probably succeeded St. Tathai, the preceptor of St. Cadoc. This gives us an interesting date, for Talhaiarn is mentioned by Nennius as a Welsh Poet, a contemporary of Taliesin.—In the Iolo MSS. he is said to have been a pupil of Maelgyn Hir, who under the names of Maelgyn, Melchius and Melkin is mentioned by Leland, Lewis in his History of Britain, Capgrave and Harding, from whom we collect that he was a learned man of the college of Caerlleon, and died about the middle of the sixth century. Talhaiarn must of course have been much younger, and most likely survived his master some years, and Tangwn was probably living in the beginning of the seventh century, and this agrees exactly with the statement of his having been the preceptor of St. Beino, who as all accounts agree, was living and contemporary with Cadvan king of North Wales, who reigned from 616 to 630; we arrive then at a near approximation to the respective eras of all these individuals.—W.

³ A district in the western part of Herefordshire, from which Ewyas Laci, and Ewyas Harold receive their names, and where Beino built a church upon land given him by Ynyr Gwent, or more probably by his son Iddon, who was contemporary with St. Teilo. The place is well known, and retains the name Llanveino near Longtown.—W.

And at that time the father of Beino became ill of a hopeless disease, and he sent messengers to his son Beino, and requested him to come to him on his blessing; then Beino said to his companions, and disciples, "Let three of you remain in this city, and I will go to my father, who is very ill;" and so they did. And Saint Beino commended them to the king, and the principal men of the country. And he went forwards until he came to where his father lay ill. And his father after receiving the communion, making confession, and rendering his end perfect, departed from this life. Afterwards Beino resided in the township of his father, and there he built a church,¹ which he consecrated in the name of the Lord Christ; and he set an acorn on the side of his father's grave, which there grew to an oak of great size, height, and of a fine form, and on that tree grew a branch which reached the ground, and from the ground again upwards as high as the boughs of the tree, and there was a part of this branch in the ground, as it is at present: and if an Englishman should go between that branch and the body of the tree, he would immediately die, but should a Welshman go, he would be nothing worse.

And Beino, after remaining there some time, left the township of his father, and went onwards to Maun, son of Brochwel, and he received him graciously, and genteelly, on account of his friendship, and generosity, and his observance of the commandments of God. And then Maun on account of his own soul, and of the soul of his father, gave Aberrhiw² to God and Beino. And on a certain day as Beino was travelling near the river Severn, where was a ford, lo, he heard a voice on the other side of the river, inciting dogs to hunt a hare, being that of an Englishman, who spoke as loud as he could, "Cergia," which in that language incited the dogs. And when Beino heard the voice of the Englishman, he immediately returned, and

¹ Probably one of those churches at Llangwm, where there were formerly two, but one is now in ruin.

² Aberrhiw, or Berriew, a parish in Montgomeryshire, near Welshpool, the church of which is dedicated to St. Beino.

coming to his disciples, said to them, "My sons, put on your clothes and your shoes, and let us leave this place, for the nation of this man has a strange language, and is abominable, and I heard his voice, on the other side of the river, inciting the dogs after a hare; they have invaded this place, and it will be theirs, and they will keep it in their possession." And then Beino said to one of his disciples, Bithyliut was his name, "My son," said he, "be obedient to me; I wish that thou wilt remain here, my blessing shall be with thee, and the cross which I have made, I will leave with thee." And the blessing of Beino bound that disciple and he remained there. And Beino and his disciples came as far as Meivod,¹ and there he remained with Tysilio forty days and forty nights.

And from thence he came to king Cynan, son of Brochwel, and he requested a place to pray for his soul, and those of his friends. And then the king gave to him Gwydelwerun,² a place, which had the name given to it by the Irishman, whom Beino there raised from the dead, and his wife who had been the cause of his death. And there Beino erected a church, at the time that the nephews of Cynan came from hunting to Beino to request food from him; and there they always remained. And then Beino ordered his servants to take a young ox from the mountain, and kill it, and provide food for the men who requested it of him. And the servants did so. And the meat was put to boil in a pot on the fire in the third hour of the day, and it was on the fire until the evening, and the men without ceasing kept the fire burning under the pot, and in the evening the water had not become warm, nor had the meat changed its colour. Then one of the laymen said to the scholars, "This man by his art does this, so that we have nothing to eat;" and when Beino heard this discourse from his mouth, he inflicted his curse upon him, and he died before the end of

¹ Where a church was built by Beino, on land granted to him by Cynan, son of Brochwel Ysgythrog, Prince of Powys.—*Cambrian Register*, vol. I.

² The present church of the parish of Gwyddelwern, in Merionethshire, is dedicated to St. Beino.—*Professor Rees's Welsh Saints*, page 268.

the day. Then he returned to the sons of Selyff, and said to them, "What your fathers have given to God, will you that it be given as with a tax, and obligation thereon: as God has given it to me, and he will do to me as to one who serves him, may your heir never possess it, and may you be destroyed from this kingdom, and from an eternal one hereafter." And then what Beino requested in his prayer, he obtained.

Then Beino left that place, and went as far as the banks of the river Dee, to seek for a place to pray to God, and did not obtain one, and then he came to Temic, the son of Eliud; and this Temic gave to Beino for ever, and free from claim, a township, and Beino built a church there, and consecrated it to God. Temic very soon after left this solitary place to Saint Beino. On a certain day, Temic and his wife went to church to hear mass and preaching by Beino, and left their daughter to keep watch at home, and the maiden was very beautiful, and was not as yet given to a husband. And as she was keeping watch, lo, she saw the king who was over that place, coming to her: Caradoc was his name; she then arose to meet him, and was cheerful to him. Then the king asked her "Where was her father?" "He is gone," said she, "to church, if you have any business to do with him, stay a little, and he will soon come back." "I will not wait," said he, "unless you will become my concubine." The maiden said, "I will not be thy concubine, because thou art a king, and from kings thou wast born, and I am not of equal blood, that I should be united to thee by being thy concubine, but said she, "remain here while I go to my chamber, and I will do what you wish." And in a minute she left the chamber, and went towards the church, where were her father and mother. And the king saw her going, and was displeased, and as she got to the door of the church, he overtook her, and with his sword cut off her head, which fell into the church, and the body remained on the outside.

Beino and her father and mother saw what was done, and Beino looking in the face of the king, said, "I request

of God," said he, "that he will not spare thee, and will not respect thee more than thou hast respected this good maiden." And in that hour the king melted into a pool, and was no more seen in this world. Then Beino took the head of the maiden, and placed it to the body, and spreading his mantle on the body, said to her father and mother, who were at her head lamenting, "Be silent a little while, until the mass be over." And then Beino sacrificed to God; and when mass was over, the maiden arose quite well; and the sweat was wiped from her face, and God and Beino restored her to perfect health. And in the place, where the blood fell to the ground, a fountain arose; which there remains to this day, curing men, and brute animals of their diseases and wounds. And that fountain is called, after the name of the maiden, WINEFRED'S WELL;¹ and many persons saw that, and believed in Christ; and one of those who believed was Cadvan, king of North Wales, who gave to Beino much land and territory.

And after the death of Cadvan, Beino went to visit Cadwallon his son, who was king after him. And Beino requested the land of Cadvan, for at that time he had not a place to pray to God, nor wherein to dwell. And then the king gave to Beino, a place in Arvon, called Gwardauc; and Beino gave to the king a gold sceptre, which Conan the son of Brochwel, when he was about to die, had given to him, and that sceptre was worth sixty cows; and there Beino built a church, and began to build a wall round about it; and as he was, on a certain day, building the wall, and his disciples with him, lo, they saw a woman coming to them with a newly born infant in her arms, and requesting Beino to bless the child. Beino said, "Ha, woman, stop a little while until this is done;" but the child was crying, so that it was not easy to endure it. "Ha, woman," said Beino, "what causes the child to cry?" "Ha, good saint," said the woman, "there is a cause for it." "Ha, good woman," said

¹ A celebrated and copious flowing fountain in Flintshire.

Beino, "what is that cause?" "Truly," said the woman, "the land which you possess, and are building a church thereon, is a township of the father of the child." Then Beino said to his disciples, "Take your hands off the work," said he; "while I baptize the child, and prepare my chariot; we will go with this woman and child, to visit the king, who gave me the township of his father."

And then Beino and his disciples set out with the woman and child, and came to Caerseint, where the king was; which place is at present called Caernarvon. And then Beino said to the king, "Why," said he, "didst thou give me the township, when there was one who owned it? The child," said Beino, "who is in that woman's arms owns that land, and is heir thereof; give thou the land," said Beino, "to the child, and give me some other land instead of it, or restore to me the gift I presented you with, that is, the gold sceptre." But the haughty king returned an arrogant answer to Beino. "I will not exchange the land with thee, the gift which you gavest to me, I have given to another." And Beino became angry and said, "I request of God," said he, "that thou shalt not long possess the land and territory;" and Beino went away and left him under a curse. The king had a cousin named Guideuit, who went after Beino, and met him on the other side of the river called Seint, where Beino was sitting on a stone on the banks of the river. And for the sake of his soul, and of the soul of his cousin Cadwallon, he gave to God and Beino for ever, his township, called Kelynauc, without rent, or service, or any one possessing or claiming it; and Beino performed there, through the power of God, miracles which no one of this world could enumerate.

And at that time, it happened that one of the workmen at Aberffraw¹ went to the palace of Ynyr Gwent, and no young man was handsomer; and when the daughter of Ynyr Gwent saw him, she could not for a minute be from

¹ A town in Anglesey, the church of which is dedicated to St. Beino.

his society. And the king becoming acquainted therewith, chose to give the young man in marriage to his daughter, lest she should have him in some other way; being willing to have one so handsome for his son and his subject. And after a space of time, the young man returned, with his wife, to his own country, and they came to a place called Pennard in Arvon, and there they alighted from off their horses, and rested themselves; and through fatigue and weariness sleep overtook the princess; and while she slept, he became much ashamed to go to his country, with a wife so nobly descended without having a place to take her to, and obliged to go again to the place where he had been working, and gaining his maintenance. And then, through the instigation of the devil, he cut off her head while she was asleep, and afterwards returned to the country with the valuable horses, and the gold and the silver to the king. And therewith he obtained an office from the king, and became his steward. And the shepherds of Beino saw the corpse, and immediately went to mention it to him; Beino then went with them without delay to where the corpse was. And immediately took the head and pressed it to the body; and falling on his knees, he prayed to God, as follows, "Lord, the Creator of heaven and earth, to whom there is not anything unknown, raise this body in health." And immediately the maiden arose quite well, and related to Beino all that had taken place. Beino then said to her, "Wilt thou choose," said he, "to return to thy country, or remain here serving God." The good and meek maiden said, "Here," said she, "I will remain, serving God, near thee who rose me to life from the dead." And in the place where the blood fell to the ground, a clear fountain sprang up, and that fountain received its appellation from the name of the young woman, and was called DIGWC'S WELL.

And after a space of time, Iddon,¹ the son of Ynyr Gwent,

¹ He gave considerable property to the church of Llandaff.—*Liber Landavensis*, pages 334, 358, 412.

and brother of the princess, came to Beino to ask for his sister. When he came there, the young woman was with Beino serving God, and he asked her, whether she would come with him from that country; and she said that she would not come, nor leave the place where she had been raised from the dead. And when Idon saw that he could not prevail, he requested Beino to come with him as far as Aberffraw, to make a request to the king, and obtain from him the horses, and the gold, and silver, which the man had taken with his sister. And they both went to the king's palace, and Iddon saw the man whom he sought. And immediately he drew his sword, and attacking him, cut off his head; then the king became angry, and gave orders that the man who had committed the murder should be apprehended. Then said Beino, "Do not," said he, "put your hand on the man who came with me." Then the king in his anger hurried away, and swore that he would cause the man to be immediately destroyed, unless Beino would raise to life the man who was killed. Then Beino, who had been confidently trusting in God, rose the murdered man to life. And the king repented of having tried the saint, and gave to him the house wherein he resides, and it is called Beino.

Many other things we have omitted, and have left unrelated, lest this account might be rendered tedious. These are a few of the miracles of Beino; and no one knows what God did to Beino, but God himself. And it is manifest that whosoever does good, God will be his assistant; all that God commanded, Beino performed; meat and drink he gave to all whom he saw that were hungry and thirsty, clothing he gave to the naked, and lodging to strangers, he visited the sick, conferred benefits on prisoners, and whatever the Holy Scriptures ordered to be done, he performed.

And as the life-time of Beino was ending, and his last day approaching, on the seventh day after Easter, he saw heaven opening, and the angels descending, and ascending up again. And then said Beino, "I see," said he, "the Trinity,

the Father, the Son, and the Holy Ghost; and Peter, and Paul, and the Druids, and Deiniol, and the Saints, and the Prophets, and the Apostles, and the Martyrs appearing to me. And I see among them seven angels standing near the throne of the most high Father; and all the fathers of heaven singing their songs, saying, "Blessed is he whom thou hast chosen, and taken, and dost dwell with for ever." "I hear," said he, "the sound of the trumpet of the most high Father inviting me, and saying, My son, cast away from thee the burden of thy flesh, now the time is coming, and thou art invited to partake with thy brethren of the feast that never ends. Thy body will remain in the earth, but the hosts of heaven and the angels will bring thy soul to heaven, which thou hast gained here by thy works. And in the day of judgment, thou wilt be present when the Lord will say to the saints, Come ye blessed children of my Father, inherit the kingdom, which has been prepared for you from the beginning of the world; where will be life without death, youth without old age, health without sickness, and joy without sorrow; and the saints in the upper world with God the Father, will be united to the angels and archangels, in the union of the Father, Son, and Holy Ghost. AMEN."

Let us beseech the mercy of Almighty God, that through the assistance of Saint Beino, we may also with him obtain eternal life for ever and ever. AMEN.

HERE IS THE PEDIGREE OF SAINT BEINO.

Beino was the son of Bugi, the son of Gwinlliu, the son of Tegit, the son of Cadell Deyrnllwg, the son of Gortegyrun, the son of Gorthevyn, the son of Gorthgeyrn, the son of Rutegyryn, the son of Deheuwylt, the son of Eudegan, the son of Eudegern, the son of Elud, the son of Endos, the son of Endolen, the son of Avallad, the son of Amalech, the son of Belim, the son of Anna, who was cousin to the Virgin Mary, the mother of Christ.