

### III.

## The Life of Saint Cadoc.<sup>1</sup>

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HERE BEGINS THE PREFACE TO THE LIFE OF THE MOST BLESSED  
CADO, ALSO CALLED SOPHIA, BISHOP AND MARTYR, OF  
THE CITY OF BENEVENTUM.

There reigned formerly on the borders of Britain, called Dimetia,<sup>2</sup> a certain regulus, named Glywys,<sup>3</sup> from whom all the country of that district, in all the days of his life, was called Glywysyg,<sup>4</sup> who is said to have ten

<sup>1</sup> Cadoc is generally called in Welsh *Cattwg*. He was the eldest son of Gwynlliw Filwr, and lived in the latter part of the sixth century. On account of his wisdom, he is generally known by the appellation of *Cattwg Ddoeth*, (the Wise *Cattwg*;) and a large collection of his maxims and moral sayings, both in prose and verse, is preserved in the III. Vol. of the *Myv. Arch.* He was the first Principal, or Abbot of Llanccarfan, and his college, like all the rest founded in Wales, in the infancy of monastic institutions, seems to have partaken both of a monastery, and a place of education. Though it is said to have been situated at Llanccarfan, the particular spot, on which it stood, was called *Llanfeithin*, for which reason, the names are used indiscriminately. He is considered to have been the founder of several churches,—in Brecknockshire, *Llangattock*, *Crickhowel*; in Glamorganshire, *Porteinion*, *Gelligaer*, *Cadoxton juxta Barry*, *Llanccarfan*, *Pendeulwyn*, *Pentyrch*, *Llanmaes*, and *Cadoxton juxta Neath*; and in Monmouthshire, *Llangattock*, near *Usk*, *Llangattock Lenig*, *Llangattock Lingoed*, *Llangattock Feibion Afel*, and *Caerlleon on Usk*. He has been confounded with Cadog the son of Brychan, who died in A.D. 490, and is said to have been buried in France. The churches founded by whom are *Llanspyddid* in Brecknockshire, and *Llangadog Fawr* in Carmarthenshire. There was formerly a chapel in Kidwely dedicated to St. Cadog, and perhaps one or two churches which have been confounded with those attributed to *Cattwg*, ought to be added to the number.—Professor Rees's *Welsh Saints*, pp. 142, 143, 176, 177.

<sup>2</sup> Or Dyved, here meaning South Wales, although the name is more strictly applicable to Pembrokeshire, and a large portion of the counties of Carmarthen and Cardigan.—Lady Charlotte Guest's *Mabinogion*, Vol. II. p. 73.

<sup>3</sup> Or Glewis; he was the son of Tegid ap Cadell Deyrnllwg. (See "The Iolo MSS." page 384.) Glywys was probably the person of that name who witnessed a grant to St. Dubricius, inserted in page 318 of the *Liber Landavensis*.

<sup>4</sup> Glywysyg, the district of which Glywys was lord, and to which he gave its name, seems to have comprised a considerable portion of Glamorgan and Gwent. A MS. formerly in the possession of Watkin Giles, of Llangan, defines the district thus; "The country now called the Cantred of Wentlwg, lying between the river Usk, on the side of Gwent, and the river Elerch, otherwise the greater Rumney, on the side of Kibor, in Glamorgan.—Iolo MSS. page 384.

children. The eldest of whom was called Gwynlliw,<sup>1</sup> from whose name, the country, which he governed, was after the death of his father, to the present day, called Gwynlliw.<sup>2</sup> Whose cousins, as brothers of good and ingenuous disposition, by a birthday custom, peaceably and carefully divided their father's kingdom amongst themselves, according to their number; to every one a province, except only to Pedrog<sup>3</sup> the fourth, who gave up a transitory for a perpetual inheritance. Their names and adjacent provinces are as follow:—Gwynlliw, the eldest son, obtained the chief part of his father's kingdom, namely Gwynllwg; Etelic had Ede-lygion,<sup>4</sup> Poul Penychen,<sup>5</sup> Seru Serugunid, Gwrhai<sup>6</sup> Gurinid,<sup>7</sup> Mar Margam,<sup>8</sup> Cettil Kidwely, Cornouguil Carnwyllion,<sup>8</sup> Metel Crucmetil. And one of them Pedrog would not receive with them a portion; as he rejected altogether the vanities, and momentary allurements of this world, and according to the example of the holy fathers, despised worldly for heavenly things; he began to adhere firmly to God, and gave up his country, his kindred, and at last all the things of this world. Travelling from home, by the direction of God, in the country of Cornwall, he came at length to the district which is called Botmenei,<sup>9</sup> where, during his whole life, he served God most devoutly, and erected a very large monastery to his honour. And his festival is celebrated reverently and with great solemnity on the II of the nones of June.—Here ends the Preface.

<sup>1</sup> Gwynlliw Filwr, or Gwynlliw the Warrior.

<sup>2</sup> Generally termed the Hundred of Gwynllwg, or Wentloog, in Monmouthshire.

<sup>3</sup> Pedrog was the founder of the churches of Llanbedrog, Caernarvonshire, St. Petrox, Pembrokeshire, and of others in Devon and Cornwall, of which counties he may be considered the tutelar saint.—Professor Rees's *Welsh Saints*, p. 226.

<sup>4</sup> An ancient district in Monmouthshire.—The name of Edelig (Etelic,) occurs as a witness to a grant, to Oudoceus, of lands, in Gwent is Coed, on the banks of the Wye.—*Liber Landavensis*, p. 403.

<sup>5</sup> An ancient district in Glamorgan.

<sup>6</sup> Gwrhai's name occurs as a witness to a grant to Bishop Arwystl.—*Liber Landavensis*, p. 413.

<sup>7</sup> Gorwennydd, a district, probably co-extensive with the present ecclesiastical Deanery of Groneath, Glamorgan.—*Iolo MSS.* p. 398.

<sup>8</sup> Kidwely and Carnwyllion, Hundreds in Carmarthenshire.    <sup>9</sup> Bodmin, in Cornwall.

## HERE BEGINS THE PROLOGUE TO THE LIFE OF THE SAME SAINT. AMEN.

After a long interval of time, the aforesaid king Gwynlliw enjoying his kingdom, desired to be joined in wedlock to a certain young lady for her very high reputation, who was elegant in appearance, beautiful in form, and adorned with silk vestments; her name was Gwladys,<sup>1</sup> and she was the daughter of a certain regulus called Brychan. Therefore he sent many messengers to the father of the young lady, who earnestly requested that she should be given to him in marriage; but her father having heard the message, became angry, and full of rage refused to betroth his daughter, slighted the messengers, and sent them back without honour; which they taking amiss, returned and related to their master what had been done to them. Which being heard, raging with great anger, he armed as many as three hundred slaves, who should take the young lady away by force. They immediately set on their journey, and came to the court of the aforesaid regulus, which is called Talgarth,<sup>2</sup> and found the young lady before the door of her residence, sitting with her sisters, and passing the time in modest conversation; whom they immediately took by force, and returned with speed.

Which Brychan her father hearing, he was seized with grief of heart, and mourning the loss of his dearest daughter, called to his assistance all his friends and neighbours to recover her. All his auxiliaries having come together, he with haste pursues his enemy with his accomplices; whom when Gwynlliw saw, he frequently ordered the said young lady to be brought forward, and he made her ride with him; and not flying, but taking her slowly on horseback, he preceded his army, waited for his soldiers, and manfully exhor-

<sup>1</sup> As Brychan died in 450, according to the generally received accounts, Gwladys must have been his grand-daughter, and not his daughter, as here stated.—See Professor Rees's *Welsh Saints*, p. 146.

<sup>2</sup> A place in Brecknockshire, about 9 miles eastward from Brecknock.

ted them to battle. But Brychan, with his men, boldly attacking the hard-hearted king and his followers, slew two hundred, and pursued them to the hill, which is the boundary between the two countries, and is called in the British language *Bochriwcarn*,<sup>1</sup> which signifies the cheek of a stony road. But when Gwynlliw had arrived at the boundary of his dominions, being bodily safe with the aforesaid young lady, and sorrowful from fighting with his enemies, a great slaughter having taken place, lo, three brave heroes, Arthur, with his two knights, namely, Kai and Bedwir,<sup>2</sup> were sitting upon the top of the aforesaid hill and playing with dice.

When they saw the king with the young lady coming near them, Arthur was immediately seized with love towards the lady, and full of bad thoughts, said to his companions, "Know ye that I am vehemently inflamed with love towards the lady, whom the soldier carries off, riding." But they forbidding him said, "Far be from thee to commit such wickedness; for we have been accustomed to assist the destitute and the distressed, wherefore let us go forward, and quickly render our assistance that this contest may be terminated." And he said, "Since ye both will assist him, rather than take away the lady from him for me, go and meet them, and carefully enquire which of them is the owner of this territory." And they immediately departed, and to the enquiry made by the

<sup>1</sup> *Bochriwcarn*, seems to be some place in the north part of the parish of Bedwelty, Monmouthshire, on the borders of Brecknockshire, as *Rhiw Carn* is the name of a mountain road, leading from near Beaufort Iron Works towards Llangynnidr, near which are numerous Carns, whence probably the name.—W.

<sup>2</sup> This notice of Arthur and his knights may perhaps be considered by some as an embellishment borrowed from the *Mabinogion*; it however, so far as it goes, incidentally confirms what is generally supposed to be authentic in the history of that hero. Thus Arthur's ignorance of whose territory he was upon, coincides with the fact of his own particular dominions being in Devon and Cornwall, for his connexion with Wales must be considered rather intrusive than otherwise. He was, however, allied by family ties to some of the Silurian *reguli*, for we can glean from the *Liber Landavensis* and other authorities, that his grandfather, *Cystennyn Gorneu*, founded churches in *Ergyng*, and that his father's sister was married to *Pebiau ab Urb ab Erbin*, king of *Gwent* and *Ergyng*.—His cousin, *Geraint ab Erbin*, is also stated to have founded a church at *Caerffawydd*, or *Hereford*.

order of the king, Gwynlliw answered, "God being witness, and all the most learned in the land, I profess myself to be owner of this territory." The messengers on returning to their master, mentioned what they had heard from him. Then Arthur with his armed companions rushed upon the enemies of Gwynlliw, who turning their backs, fled with great confusion to their own country. Then Gwynlliw triumphing, through the assistance of Arthur, went with the aforesaid lady Gwladys to his palace that was on that hill, which from his name afterwards received the British appellation, Alltwynlliw, that is the Hill of Gwynlliw; for from Gwynlliw, Gwynllwg, and from Brychan, Brycheiniog are called.

HERE BEGINS THE LIFE OF THE SAME SAINT. IX KAL. FEB.

1. OF THE ANGELIC REVELATION, AND THE BIRTH OF SAINT CADOC.

Those things having been done, king Gwynlliw united himself in lawful wedlock, to the aforesaid daughter of Brychan, named Gwladys; who conceived, and wonderful to be mentioned, four lamps were seen shining every night, with great brightness, in the four corners of the house where she remained, until she brought forth her first born son. And from this, it is manifest to all that the infant was elected by God from his mother's womb, like that prophecy of Isaiah, "From thy mother's womb have I elected thee," and elsewhere, "From my mother's belly the Lord called me."

On a certain night some of Gwynlliw's thieves<sup>1</sup> came for the purpose of committing a robbery, to a town wherein dwelt a religious Irishman, who was a hermit and devoutly served God, which thieves, the aforesaid Gwynlliw loved, and instigated to robbery. But the said hermit possessed no worldly property except a cow big in calf, that was the best

<sup>1</sup> The character of Gwynlliw as here given, although by no means complimentary, is, no doubt, a true portrait of many a Welsh Chieftain at that time, and some centuries afterwards.



in all the district, and with her abundant milk sufficiently supplied with refreshment the hermit, and his twelve servants; which cow the aforesaid thieves stole. On the night, in which this crime was committed, Gwladys the wife of the oft-mentioned king brought forth her first-born son. Also in the same night, a voice from heaven announced to the father of the infant, in his sleep, saying, "A certain holy presbyter, and anchorite, by the direction of God will come to thee to-morrow, betimes in the morning, whom, when thou seest, humbly and devoutly receive, and kneeling earnestly beseech him to purify thy son in the font of regeneration; and his name will be called Cathmail. And when he has completed his seventh year, thou mayest give him up to the same regenerator, to receive instruction from his learning."

Also the angel of the Lord, on the same night, likewise appeared to the venerable presbyter, saying to him "Arise quickly, gird thyself, and put on thy shoes; for thy cow has been taken away by thieves, therefore make haste to look after her. But when thou comest to the court yard of Gwynlliw, where doubtless thou wilt find her, there hasten by the command of God to baptize the son of the king, by whom thy cow is detained, and afterwards when he is seven years of age thou art to instruct him in the books of the holy Scriptures. Therefore the aforesaid king, in the same night, mentioned to his wife Gwladys all that he had dreamed, before the said hermit came, who therefore greatly rejoiced. On the following day the aforesaid priest attended by his disciples came early by the direction of God, to procure his cow; and was going to the bed where the king slept, but was opposed by the stern porters, and he did not enter; which becoming known to the king, he was quickly permitted to come in; and the cow he had lost was restored to him, and gladly received. For the king respected him, and immediately knew him to be the servant of God who had been revealed to him by the oracle, and bowing, he earnestly with downcast eyes supplicated the man of God

that he would baptize his son in the laver of salvation. He complying with the petitions of his enemy, according to the angelic command, baptized the child, agreeably to our Lord's command, "Love your enemies, do good to them who hate you, and pray for those who persecute you, and despitefully use you, that ye may be the sons of my Father who is in heaven." But in the performance of this baptism, divine power deigned to shew, by a wonderful sign, how great the boy would be. For when the man of God, Meuthi<sup>1</sup>, would baptize the son of the aforesaid king, the servant of the king, named Snaudrentia, being fatigued with their long journey, and in want of water for drink, uttered words of complaint in the hearing of Meuthi, the man of God, alleging that they were obliged daily to carry water on their shoulders from a distance. Meuthi answered them, "Let us all pray to our Lord Jesus Christ, that he would bestow running water to us, his servants, and to the infant, who has been elected by him from his mother's womb." When prayer was ended, a large fountain sprang up, and flowing abundantly, effected a river; which being done, and all persons exulting and praising God, the blessed Meuthi declared in answer that the force of the "stream had made joyful the city of God." Moreover, when a certain woman brought in her arms the young child to be baptized at the fountain, which, by means of the aforesaid holy hermit, had lately sprung up from the earth, he leaping from the arms of the person who brought him, by three leaps, without any one assisting him, got to the aforesaid fountain,<sup>2</sup>

<sup>1</sup> The hermit who baptized and afterwards became the preceptor of Cadoc is here, and the following paragraphs, called Meuthi; in other accounts of the saint he is called Tathai, who, in the *Achau Saint*, is represented as of Armorican descent, and brother of St. Samson, but here and in the *Liber Landavensis*, their father is called an Irishman, which is perhaps more correct, as Tathai or Tathan is a proper Irish name, equivalent to Dewi or David. Tathai is one of the Patron Saints of Llanvaches, which is called in the records with an alias Llandathai, very near Caerwent, which, we may therefore suppose was the town, the plundering of which would, it appears, have been extremely agreeable to Gwynlliw, and whose Lord, Caradog ap Ynyr Gwent, would no doubt, have been equally happy to have appropriated to his own use any of the herds and flocks of his neighbour that fell in his way. Tathai was the superior of a famous school at Caerwent, and there we may suppose Cadoc was educated.—W.

<sup>2</sup> In the margin, "Dipped himself three times in the water, in the name of the holy Trinity."

which miracle the divine goodness performed to make known the grace of the child, according to the saying written in the Psalms, "The Lord is wonderful in his saints." Those three leaps of the young child denoted the mystical number of the holy Trinity, the Father, Son, and Holy Spirit, to whom, with all his might, and effect, he rendered obedience, studying to proceed daily from virtue to virtue, that he might deserve to see the God of all gods in Sion. And when the blessed Meuthi saw him leaping alone, he rejoiced, and with a more ready mind baptized him in the holy fountain, and according to the angelic command, gave him the name of Cathmail.<sup>1</sup>

## 2. HOW THE BOY CADOC WAS INSTRUCTED BY HOLY MEUTHI.

The infant having been born a second time by the grace of baptism, the aforesaid presbyter returned him, after the manner of baptized persons, to his parents, saying, "Joyfully receive that child, who by the angelic command, was purified by me in the laver of salvation, and preserve him for seven years from all injurious things, and this being done, resolve that he should be instructed in divine literature." Which being heard, the father of the child said to the holy presbyter, "To thee, before all the doctors of Britain, I will intrust my son, that after the fixed number of years are past, thou mayest instruct him in the liberal arts, and divine doctrines, because thou art a true worshipper of God, and a skilful teacher of many disciples." To these words holy Meuthi answered, "All those things which you mention respecting this child, God willing I will effectually perform." These matters being done as has been related, holy Meuthi having obtained the aforesaid cow, returned to his own habitation.

## 3. OF THE FOUNTAIN WHICH HAD SUDDENLY SPRUNG UP FOR THE BAPTISM OF THE CHILD BEING TURNED TO METHEGLIN.

But we consider that it should not, by any means, be

<sup>1</sup> It is singular we are not told why or when the Saint took the name of Cadoc, as his baptismal name was Cathmail, which seems confirmed by the *Liber Landavensis*, p. 372, where *Ilancarvan* is called *Cadmael*.—W.



passed over what the divine mercy did, to make manifest the grace of the oftmentioned child, respecting the afore-said fountain, in which holy Cathmail and Cadoc<sup>1</sup> were baptized. In the first year after the baptism of Saint Cadoc, it was, as is related by the more skilful ancient writers of Britain, turned into mead, both in taste and colour. And in the second year it preserved the colour and sweetness of milk throughout the year. Therefore to those persons who dwelt in the country, wherein was the fountain, which flowed from the ground at the prayer of the said hermit, and for the love of Saint Cadoc, and drank thereof, it never failed nor lost its sweetness. But a very great dispute, and contention arose between unjust heirs, so that they dreadfully fought with each other, on the account of the fountain, and great slaughter of them was effected, namely a hundred countrymen slain, and many wounded, and those who remained, at length returned with their horses, and bloody clothes to their habitations. Therefore God the giver of all good things, who, by this fountain, deigned to show his benevolence, became angry and exasperated on account of their wickedness and injustice, and caused the liquor to return to its natural insipidity, according to the saying to Moses, "I will hide from them my face, saith the Lord, I will see what their end shall be, for they are a froward generation, children in whom is no faith." When the term of seven years was past, and all the allurements of the world being despised, the boy Cadoc, with the consent of his parents, of his own accord, placed himself under the mastership of his baptizer Meuthi to be instructed in sacred literature, and the liberal arts. And he willingly taking him, agreeably to the command of the angel, diligently instructed him in Donatus and Priscian,<sup>2</sup> and other arts for twelve years. Therefore when Cadoc, of pious memory,

<sup>1</sup> Both Cathmail and Cadoc are here mentioned as if they were two different persons, but inaccurately, probably an error of some transcriber.

<sup>2</sup> Meaning, Grammatical Learning; Donatus and Priscian having been celebrated learned Grammarians.

had passed the age of childhood, he began to be greatly devoted to God, and to strive with all his might to obtain by well doing the inheritance of eternal life, and overcoming his childhood, he gave up his mind to no pleasure. For what the evangelist said concerning the child Jesus, might not improperly be mentioned respecting this, his servant, "The child grew, and was comforted, and the Spirit of God was with him."

4. OF THE PUNISHMENT OF THE COUNTRYMAN, WHO REFUSED TO GIVE  
FIRE TO THE CHILD CADOC.

On a certain day, when their fire was extinguished, the aforesaid presbyter ordered his humble auditor to fetch fire, to cook the meat; he readily obeying the order of his master, immediately went to a thrashing floor, or winnowing place for corn, where was a certain servant of his master, who was named Tidus, and was at that time drying oats, and he earnestly requested that he would give him fire for the use of his master. But the foolish rustic rejected his request, and refused to give him any, except he would carry the burning coals in his cloak. Yet he, trusting in the Lord, received the coals of fire into his cloak; and brought them to his master, without the garment being burnt. But it is not to be concealed that the rustic received a punishment due to his perverseness; for the boy, in returning, beheld the rustic, and raising his eyes towards heaven, prayed to the Lord, saying, "I beseech thee, God the Father, Almighty, the Creator of heaven and earth, who grantest power on earth to thy servants by destroying scorpions, extinguishing poisons, casting out demons, giving sight to the blind, cleansing lepers, healing the sick, taming the fierce, and subduing sinners and impious persons, hear my prayers with thy ears, that this rustic by the kindling of his own firebrands, may with his thrashing floor and corn, be burnt together, and that his thrashing floor be cursed by God, so that no one, after his death, may use it for an age, and that his offspring be subject to the heathens.

However I do not, by these supplications, which I have addressed to thy goodness, wish that the aforesaid sinner should be condemned in his wickedness, since the Lord saith, "I will not the death of the sinner, but rather that he should be converted and live." And Paul, "Not rendering evil for evil, nor cursing for cursing, but contrarywise blessing." But that the divine virtue and power in this world might be manifest to the wicked, and they might the more fear thee, and abhor resisting those who serve thee; as it is read in Daniel, "Let all those who inhabit the earth, fear the God of Daniel, because he is a deliverer, and saviour, and performs miracles in heaven and in earth." The supplication being ended, and he looking back, lo, the thrashing floor, which was cursed by him, and the foolish countryman above mentioned were set on fire, and altogether consumed. And in that place, where the thrashing or winnowing floor was situated, an unseemly fountain arose after the burning, in memory of divine vengeance, which causing there a small marsh, hitherto remains in memory of the circumstance.

The docile boy Cadoc, as soon as he returned with the coals of fire, cast them from his unburnt cloak before the eyes of his master. This being done, as related, the senior said to him, "Most dear disciple, chosen servant of God, it is not lawful for me to teach thee any longer." Having heard this, the youth of good disposition, fearing lest that by doing something, he had incurred his indignation, said with a deep sigh, "How have I made thee angry with me, for thy wrath has the same effect upon me as fire; I have never been disobedient to thee, either in word or deed, nor an accuser, or whisperer among the brethren." And Meuthi answering him said, "By no means, but as it is read in the gospel respecting the centurion, who when he requested Christ to heal his son, said unto him, Lord, I am not worthy that thou shouldst dwell any longer with me under my roof, and thou receivest instruction from me, for thy wisdom exceeds my knowledge, and thy innocence is more eminent than my prudence, and thou art holier than I am, in every

respect. Therefore with the divine protection, and my blessing, and the angels accompanying thee, thou wilt proceed prosperously wherever thou dost appoint to go." Then holy Meuthi after the departure of Cadoc taking into his consideration the aforesaid sacred fire, which he would not by any means dare to use, went and hid it as a precious treasure, burying it in the cemetery. Therefore from that day, until the time of king Howel, son of Owen king of Glamorgan,<sup>1</sup> the place where the sacred fire had been hidden by Saint Meuthi was universally known, and also on all persons, who came there with their cattle that were affected with various diseases, the divine mercy was accustomed to confer healing, until a certain malevolent man envying the gift of God, bestowed on man by this healing fire, unhappily by denying the place and fire, destroyed them that no one thereby should be cured of his disorder. Afterwards the fire and place have remained hitherto unknown, conferring health on no one.

5. OF THE DEPARTURE OF CADOC FROM HIS MASTER, AND PERMISSION GIVEN HIM TO PROCEED WITH THE YOUNG PIG.

Therefore Saint Cadoc departed sorrowfully from his oft before mentioned instructor, and with frequent sighings, diligently sought a place appropriate for the worship of God, nor was he long deprived of his wish. At length he came to a certain valley covered with thorns and thistles; where however fatigue obliged him to rest some time, under the shade of an apple tree, but the hogs there feeding, on seeing him were affrighted, and at a quick pace fled to the swineherd. Who when he saw the hogs affected with fear, was filled with anger, and being excited, he arose, and taking his spear, searched in all directions for whom or what had affrighted the hogs. Whence it happened that he came to

<sup>1</sup> The mention in this paragraph of Howel ap Owen, king of Morganwg, who died in the year 1042, gives us a limit before which this legend could not have been written, and from the way in which he is introduced, it may be inferred that its date must be fixed a long time after.—W.

the place where Saint Cadoc prayed, near the roots of the aforesaid tree; and seeing him, he suspected that he was a thief, and with upraised right hand, endeavoured to stab him with the point of his spear. But God seeing the wickedness of the swineherd from on high, immediately caused his extended arm to become stiff, so that he could not draw it to him, nor on the contrary was he able to extend it, and he immediately lost the sight of both his eyes. So that without doubt the venerable Cadoc by the direction of God, commendably escaped the dangerous rage of the furious swineherd.

And the swineherd using lamentable expressions, and ascertaining with his feet, and left hand only, the injury that had been done to his limbs, knew that Cadoc, whom he desired to kill, was a servant of God, and addressed him in a sorrowful manner, as follows, "I beseech thy piety with earnest entreaties, that for the ineffable mercy of God, thou wouldst for me, who suffer from the incorporeal bonds of divine vengeance, loosen my miserable limbs, and grant to my blindness the eye-sight that has been taken away." To these words, Cadoc said, "Thou wilt receive no cure from God, until thou goest to thy master, namely Poul Pen-nychen." But he mentioned, "You see, most faithful servant of God, that I am deprived of the sight of both eyes, and my miserable body is, as it were bound with iron chains, and therefore I am not able to travel." To whom Cadoc replied, "Only believe that all things are possible to God, both in heaven and in earth;" and he answered, "I believe, Lord." And again the blessed man said to him, "He who opened the eyes of one born blind, and raised Lazarus from the grave, wherein he had lain for four days, will open thine eyes, and in the presence of thy master, and of those who will be sitting with him, the marrow of all thy limbs will be instantly restored, and I command thee that when thou wilt tell thy master those things, which have been done to thee by God through me, and hast received the sight of thy eyes, thou wilt salute him for me



and ask him to come to me, that by sight, and conversation I may be deemed worthy to engage his attention; for he is my uncle." Having heard these things, the blind and wretched man immediately arose, nothing doubting of obtaining his cure through the mercy of God; and his footsteps being directed by God, he came straight to the residence of his master, which is called in the British language, Nant Poul; and striking the doors with his blind forehead, he called the porters with a loud voice, and lamentably asked for an entrance. And the porters beholding him, and having compassion on him, on account of his calamity, anxiously enquired how he had lost his sight, and how he came to be seized with such debility. But he returned no answer, and kept the matter a secret until he entered the hall of his master, and while standing, plainly related to him all the things that had by God, through Saint Cadoc, been done to him; and having scarcely uttered the words to him, his blindness was taken away, and his former sight restored; scales like those of a fish fell from his eyes, and the virtue of genial strength was restored to his stiffened right hand.

These things being seen and heard, the aforesaid Poul greatly wondered, and receiving the command of the man of God, rejoiced with exultation, and thinking that the holy Cadoc would always prefer temporal glory, and an earthly kingdom to the service of God, he put on his best clothes, and with twelve chosen soldiers, and conducted by the aforesaid swineherd, went joyfully to the man of God, and found him praying under the shade of the said apple tree, and not only he himself, but also all his attendant soldiers alighted from their horses, fell down at the feet of the blessed Cadoc, and addressed him with such words as the following, "We return due thanks to God, and greatly rejoice on account of thy happy arrival; if thou wilt set aside the service of religion, and promise to take the royal sceptre, as suits thy dignity, for the rights of the whole kingdom belong to thee, and we all will become subject to thy government, because thou art the principal heir to this kingdom." To which words

Cadoc said, "The service of divine religion, I will never forsake for the allurements of the deceitful world, nor will I prefer earthly to heavenly things, neither will I despise what is eternal for what is momentary; and a spot for one cottage, of all thy territory, will be sufficient for me." The subregulus answered him, "I expected that thou wouldst have asked for some very large gifts, now thou dost request the smallest, therefore choose and possess whatever may be agreeable to thy will and pleasure." To whom the blessed man uttered these words. "It wearies me to examine the various places of this desert, and this valley, not a little remote from habitations, I choose before all others to dwell in; and here I think proper to serve God devoutly with my fellow soldiers, the clergy. According to what is written in the Psalms, "Here shall be my resting place for ever; here will I dwell, because I have chosen it." Things of this sort having been done, and a dwelling place for the blessed Cadoc been granted, the aforesaid subregulus returned to his own habitation.

The venerable man with his clergy passed the following night in prayers to God, that he would inform them of a place to build on for him, and by grubbing up the bushes to make plain. For in that valley there was no dry place, it being a watery moor, producing nothing but reeds, and it was full of various kinds of reptiles and snakes, except what surrounded a bush, under which a great white boar usually passed its time; also in the middle of the said bush, in the upper part, a swan was accustomed to build its nest every year. And as the venerable man finished his prayer, lo, an angel of the Lord appeared in a dream, and said to him, "Thy prayer has been heard by the Lord; therefore on rising early in the morning, thou wilt find a place for building an oratory, plain, and made level, and when thou wilt walk over it, thou wilt see a bristly white old boar leaping, being affrighted at the noise of thy footsteps; and there thou mayest lay the foundation of thy church in the name of the Holy Trinity; afterwards in the place where

the boar will again stop, thou mayest build a dormitory, and again, where, in his progress, he will make a third stopping, there thou mayest construct thy refectory." And Saint Cadoc rising early in the morning, saw that the rough and bushy places had, by the direction of God, been made level, as the angel had mentioned. Therefore the venerable man came by the angelic command to the aforesaid bush, in the middle of the cleared valley, and observed a remarkable great boar rising from the sound of his footsteps, and also a white swan flying away, being driven from its nest by fear. And the boar stopped its course not far from the aforesaid thicket, and looked back towards Saint Cadoc, as if pointing out the place: it then proceeded a little farther, and again for a little while stopped its progress. Then the blessed man marked by the fixing of three twigs, the three stations of the boar; and he built in the first station a remarkable monastery of wooden materials, in the second, a refectory and castle, and in the third, a dormitory.

#### 6. HOW THE MAN OF GOD FIRST BUILT A MONASTERY.

After this miracle was made known to all the western Britons, a great many of the clergy from all parts throughout Britain, flowed eagerly, like a river, to Saint Cadoc, that they might learn to imitate his wisdom, and his actions, for he always cheerfully received all who were anxiously desirous to pay instant obedience to the commands of God, and gave themselves up to the study of the Holy Scriptures. Then the holy man undertook to raise up a large mound of earth, and to make therein a very handsome cemetery, to be dedicated in honour of God, where the bodies of the faithful might be buried near to the church. The mound being completed, and the cemetery also constructed therein, he made, through impassable places, four large footpaths across four declivities of the rising grounds, which surrounded his residence, following literally, and spiritually, the evangelical precept, which says, "Prepare the way for the Lord, make his paths

strait." Likewise this man of God, not only by labouring bodily with his hands, converted uneven, indirect, and rough ways into good roads, but also converted the hearts of many which were infected, and perverse with divers errors, to the right way of the Lord. Likewise he chose another place for himself, and caused to be raised therein, of the soil of the earth, another mound in the form of a round city, and on the mound, to be erected, what in the language of the Britons is **KASTELL CADOC**, (**THE CASTLE OF CADOC**.) For he thought it proper that he should pass his life, labouring with his hands, and he dreaded to consume idly the labours of another person, hoping through the sufferings of present exertion, to pass to the glory of eternal rest, according to what is written in the Psalms, "Labour with thy hands, for he that eateth," and so forth. And the apostle says, "Let every one of you labour, working with his hands, that he may give to those who suffer need." And again, "Let no one of you eat the bread of idleness; and he who does not labour, should not eat." He indeed, although he was the proprietor of much land, was accustomed to sow his corn only in one fertile acre, which, in the language of the inhabitants, was called **ERWGWEN**, or (**THE WHITE ACRE**.) And it was known to all who read or heard the Life of the pious father Cadoc, that such acre, on account of the benediction and sanctity of the man of God, obtained the venerable name.

#### 7. HOW SAINT CADOC SAILED TO IRELAND.

It therefore happened that on a certain day, after a long space of time, the blessed Cadoc spoke to his disciples after this manner, saying, "My most dear brethren, I have a very great desire to sail to Ireland, for the sake of teaching." And they answering said, "We know indeed, kind Master, that thou formest such designs as are pleasing to God, and according to the will of God; for whatever thou dost ask of him, thou dost immediately obtain, and thou dost not contemplate anything that is wicked or perverse, for thou



knowest that it is better to be constantly meditating on the Holy Scriptures, according to the Proverbs of the Wise Man, "Son, acquire learning in thy youth, and thou wilt find wisdom with thy grey hairs, and it will be to thee as a father and mother." And afterwards he ordered a strong boat besmeared with pitch to be prepared for him in the harbour of the sea, that he might safely sail therein to Ireland. And some of his disciples being assembled together, uttered these words, "Lord, wherever thou dost go, we will follow thee." He saith to them, "Some of you shall go with me, but others shall here remain to keep faithfully my monastery and town, until I come back. And it was so done. Therefore Saint Cadoc sailed over the Irish sea, and with a seasonable and prosperous course, came to land, and coming in good time, he employed himself in diligently searching for the most excellent master of that country, so that he might by him be more perfectly instructed in the seven liberal arts; and thirsting eagerly for improvement in learning, he at length came prosperously to the principal city of that country, which is called Lismore Muchutu. And he was graciously received by the most learned master of that town, and all the clergy there resident; and on account of his sanctity and humility, they surnamed him with the name of the principal saint of that city, Muchutu, with which chief doctor he remained three years, until he succeeded in gaining perfection in the learning of the West. It is reported that a monastery in honour to Saint Cadoc was built in that city.

#### 8. HOW CADOC RETURNED FROM IRELAND.

Three years having passed away, he returned in a very celebrated manner from Ireland with a large company of Irish, and British clergy, among whom were the religious and very learned men, namely Finian Macmoil and Gnavan, said to be the most celebrated, and skilful of all the British disciples. From hence, therefore, he came to the British shore, and withdrew with his dependents into the



district of Brecknock, for he had heard that a celebrated rhetorician of the name of Bachan, had come from Italy to that country. As the blessed Cadoc had heard the fame of his knowledge, he much wished to be taught Latin by him after the Roman method. And at that time there was a great famine in the district of Brecknock. When the holy man came to the aforesaid dogmatist, Saint Cadoc suppliantly asked him, if he would deign to take him to be instructed; to whom he answered, "My son, I am ready, but I am very apprehensive lest food for thee, and thy fellow disciples should be wanting, and ye should suffer from hunger." These things being heard, the man of God, having strong confidence in the Lord, and urgent in his supplications, watered his sorrowful cheeks with tears, that he might be provided with food for them, by the Giver of all things; wherefore in the course of that day, it happened that a certain mouse went out of its hole carrying in its mouth a grain of corn to the blessed Cadoc, and in a playful manner placed it on a table before his eyes. The same mouse came and returned seven times, and hid as many grains in its heap, shewing by a sign that the divine mercy was present with him. At length he caught the same little mouse, and tied it by the foot, that he might diligently search into the mystery of the affair; afterwards he sent for the aforesaid scholastic, drew out the grain, and related to him minutely what had been done. Both persons knowing that a miracle had been made known to them by God, took counsel together, and Cadoc asked and received from a certain widow, a long and fine thread, which he tied to a foot of the mouse, and letting it proceed with the loosened thread, he followed it, until the said little animal came to a certain mound, under which was a very beautiful subterranean house, built of old, and full of clean wheat. And there it presently went in, through a dark hole, and soon returned bringing in its mouth one grain of corn as before. But who had built that house, or who had placed there such a large quantity of corn, is hitherto unknown. But it is most

certainly known that it was a divine gift granted to the servant of the Lord, to drive away want from himself, and from his companions; which having been seen, Saint Cadoc, returning to his master and companions, related to them what he had seen; and his master spoke to him, as follows, "By this, I know that thou art a true worshipper of God, and art strengthened by him in all thy journeys; wherefore I the more anxiously desire, with all my heart, that thou remain with me for the purpose of reading, so long as it may please thee." When therefore the servant of God had heard these words with his ears, he rejoiced not a little, and said, "If you order, Lord Father, this divine gift to the poor and hungry, we shall claim the sentence of the Wise Man, and it shall be deservedly given to us." "He who hideth corn shall be cursed by the people, and a blessing shall be on the head of those who give it." Therefore while he remained with the aforesaid doctor, he distributed the corn given to him by God, to all poor persons, giving to every one in proportion to his poverty. Wherefore as the fame of this miracle was increasing throughout the district, the joyful report reached the ears of Brychan, the grandfather of the blessed Cadoc, with worthy admiration, who gave to the man of God the part of the field, wherein the corn was found, which is named, Llanspyddid,<sup>1</sup> in which place the man of God built a monastery for himself.

#### 9. OF THE RETURN OF THE BLESSED CADOC TO HIS PRINCIPAL MONASTERY.

Therefore the blessed Cadoc, when he found himself sufficiently instructed in the learning of the doctor, commended his oratory to his teacher Bachan, and some of his attendants, and returned to his own habitation in his dear country at Llancarvan. Also another miracle of the same venerable father is said to have taken place; for when he returned to his own town of Llancarvan, from whence he

<sup>1</sup> About two miles eastward from Brecknock, where the church is dedicated to St. Cadoc; which saint however is considered by Professor Rees to be Cadoc, son of Brychan.—*Essay on the Welsh Saints*, page 143.

had been absent for a length of time, he beheld his principal monastery destroyed, and the rafters of the roofs and rubbish of the building scattered over the cemetery; and grieving at the ruin, he earnestly desired, with the permission of God, to rebuild it. Therefore he sent for all his clergy and some workmen, and they all went to a grove for the purpose of bringing from thence the materials of timber, excepting two youths, namely Finian and Macmoil, who, with the permission of the man of God, remained that they might pass the time in reading. Then the steward, the cook, and sexton coming forwards, scolded them, saying, "How long will you be disobedient, without doing any good with your fellow disciples? disliking to work, ye eat the bread of idleness; therefore hasten to the wood, and bring the timber here quickly with your companions." But they answering, said, "We are not able to draw carts after the manner of oxen." But they shewed to them in derision two stags standing near the wood, and said as follows, "Lo, two very strong oxen stand near the wood, go quickly and catch them." And they going, through their great haste, left a book open in the place where they sat, in the open air; and in the name of Christ they ordered the stags to stop, who immediately set aside their wildness, and being gently covered, they submitted their untamed necks to the yoke.

And they brought home, as domestic oxen, a great beam fastened to their yoke, which four powerful oxen could scarcely draw, and then being loosened from their yoke were allowed to return to their pastures. And Saint Cadoc beholding and greatly admiring what was done, enquired of them, saying, "Who ordered you to come to me to give your assistance to draw the timber without being dismissed from your reading?" And they related to him the reproaches of the aforesaid three persons railing against them; and he, being inflamed with anger, inflicted a curse on the aforesaid three officials, as follows, "May God do this to them," and he added, "that those three persons die by the worst

death of a sword, or be killed by hunger." In that very hour, a heavy shower of rain fell throughout the whole district, and the man of God enquired of the aforesaid disciples where they had left the book. And they being afraid said, "In the place where we were employed in reading it, being forgetful through great haste, we left it exposed in the open air." And the man of God went to it, and greatly wondering, found the book altogether uninjured by the rain. Therefore that book is called in memory of the blessed man, in the British language, "Cov Cattwg," that is, "The Memory of Cadoc." Also, it is reported that a chapel in honour of Saint Finian was built in the place, where, amidst showers and storms his book was found dry, and free from rain. From the aforesaid two stags, who were yoked after the manner of oxen, and drew the cart, the principal town of Saint Cadoc received from the ancient British inhabitants, the name Nantcarvan, that is the Valley of Stags, whence Nantcarban, that is, from a Valley and a Stag.

10. HOW SAINT DAVID, BY THE COMMAND OF AN ANGEL, ASSEMBLED  
A SYNOD.

In that time, wherein these things were done, Saint David, a true confessor of God, and a chief Bishop, shone with great virtues in Britain; to whom an angel sent from God said, "Arise, be not slow, and constitute a synod by assembling all the clergy, and elders, and aged persons." To whom, the blessed David said, "I am ready, at thy orders, to perform, if I were worthy, whatever is pleasing to the Lord, but there is one descended from the nobility of Britain, who is more worthy by birth, more distinguished for sanctity, more sagacious in understanding, and more skilful in discourse for assembling a synod, whose name is Cadoc, and he dwells at Glywysig, without whose leave, and consent, I will not by any means presume to undertake so great an affair." To whom the angel said, "Obey my commands, in the smallest matter, nor fear him in any respect,



for he will not stand in thy way at all in this matter, as he is at present gone a great way off, and according to what the angel has said, let both be accomplished." Cadoc indeed had undertaken a journey, and David after his departure assembled a large synod in the city of Brevi.

12. OF THE PEREGRINATION OF THE MAN OF GOD, AND THE CONCEPTION OF A BARREN QUEEN THROUGH HIS PRAYERS.

Therefore Saint Cadoc went forwards without money and satchel, having perfect confidence in God, who says, "I say unto you, take no thought for your life, saying what shall we eat, and what shall we drink, neither for your body, what ye shall put on." And again, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," and so forth. The venerable man went forwards, and he was kindly received by all wherever he came. Shortly afterwards he went from thence by sea, and favourable breezes of wind swelling the sails, he landed in the islands of Grimbul. And there he went up to a certain city of that country, where a very rich king resided, whose wife was barren, whom he very much irritated by finding fault with her, saying, "Depart from me, because thou art not worthy of a conjugal husband, for thy womb is cursed by the Lord, since thou bearest not fruit on the earth." The queen hearing that saint Cadoc had come to the city, quickly met him in his walks, and mournfully besought his kindness, saying, "I beseech thee, most faithful servant of God, that thou wilt deign to intercede with the Lord for me, thy miserable servant, for I am affected with the disgrace of barrenness, as with some grievous disease." And the common people, admiring, followed him as he went on, and all of them, as if with one mouth, earnestly besought the man of God for her. And the blessed Cadoc said to her, "Go in peace, the Lord will grant thee thy petition, in what thou askest for." But she added, "I wish that thy servant may find grace in thy eyes; if I should have either a son, or a daughter, I will give him



up to the service of the Lord all his days, and will consign him to thy protection. Therefore the king knew his wife in that night, and the Lord remembered her, and she conceived, and afterwards at length brought forth a son, whom she called by the name Elli.<sup>1</sup>

From thence the beloved Cadoc went into Greece, and at length came to Jerusalem; where Christ was born, suffered, was buried, arose from the dead, and ascended into heaven. And, as it is most truly reported, a knowledge of the languages of those nations through which, in going and returning, he passed, was given him by the Lord, and he spake in various tongues like to the primitive church of disciples in the time of Christ. On a certain day, while he was walking about the church of the Lord, he saw in the cemetery, three very beautiful stones which were fit for the performance of the service of Christ, namely very suitable for an altar, and he said, "I wish that these three very elegant stones, would by the direction of God, and flying after the manner birds, be removed to my dear monastery." After a space of three years, he returned to the aforesaid islands, and there found the boy Elli, whom the aforesaid barren queen, after his absence, the time intervening, had brought forth. Pious Cadoc therefore received him, and carried him on his own shoulders, and protecting him from all injuries, educated and instructed him; for he greatly loved him, and with more than the love of a father and mother, because his mother had devoted him to God, and had given him to be protected by him, when indeed he was chosen a servant of God.

12. OF A CERTAIN LIFE-GUARDSMAN, WHO DISAPPEARED LIKE SMOKE  
BEFORE THE FACE OF CADOC.

A certain malicious sergeant lived in the town of Gwynllwg, a relative of the pious Cadoc, who, during his peregrini-

<sup>1</sup> The *Achau y Saint*, published in the Iolo MSS. mention a Saint of the name of Elli, in Brycheiniog, whose commemoration is on the 23rd of February.

nation, through envy, slew his cousin Cynvelyn. And when he discovered that the memorable man had returned, he was seized with great fear, and quickly fled from his presence; afterwards as the holy man followed him, he vanished before his eyes, by the direction of God, as dust or smoke before the wind. Thou wast present, O Christ, exercising the power of thy majesty, who every where dost exalt the humble that believe in thee, as it is written, "The friends of God are greatly honoured."

Moreover, after the man of God had returned to his monastery, he beheld the three wished for stones, which he had before so much desired at Jerusalem to be carried to his church, and had prayed devoutly that they might be in his monastery, become three altars, one of which he gave to Elli, another to Macmoil, but the third he kept to himself.

### 13. OF THE ROBBERS SWALLOWED UP BY THE EARTH.

To this miracle, the divine power performed another not unlike it, to declare the merits of the blessed man. There was a certain general named Sawyl, living not far from the monastery, who, full of wicked desires, came with his accomplices, to his habitation, and took by force from thence meat and drink, and his attendants, as well as himself, eat and drank by turns; and the clergy sighing on account of such disgrace, entered the church, which occasionally was deprived of the presence of the man of God, and devoutly requested from the Lord, the castigation of the invaders. And when they wept with great lamentation, the holy man came unexpectedly, and enquired of them the cause of so much sorrow, to whom relating the occasion, he spoke with a confident countenance, "Have patience, for patience is the mother of all virtues, suffer them to load their hearts with surfeiting and drunkenness, and being drunk, they will also fall asleep, and while they are sleeping, shave off with very sharp razors the half part of their beard and hair, to their very great disgrace, and also in like manner, cut off the lips

and ears of their horses;" and they did as they were ordered. Then the wicked robbers having digested in their sleep a little of the superfluity of food, at length awoke, and stupid from their excessive drinking, mount their horses, and commence their journey as soon as they could. Then the man of God said to his clergy, "Let every one of you put on his clothing and shoes, and go to meet your enemy, for otherwise you will be killed, for he will return and slay us, from the greatest to the least, with the sword, when he will discover that they were derided by us." Each person therefore put on his clothes, and Saint Cadoc likewise was clothed with his garment, and nearly fifty clergymen followed him, to meet the destructive tyrant with songs, and hymns, and psalms. And when they ascended a certain mound, Sawyl Penuchel<sup>1</sup> and his attendants came down to meet them. Then before the eyes of the servant of God, the earth opened its mouth, and swallowed up the tyrant with his companions alive, on account of their wickedness, lest they might cruelly slay the man of God, and his clergy. And the ditch, where they were swallowed up, is known unto this day by all persons there passing; which always remaining open in testimony of this thing, is not allowed to be filled up by any one.

And Cadoc of good memory, and his clergy returned to their own residence with great triumph, glorifying God, and singing the Ambrosian hymn, "Te Deum laudamus," and what follows to the end. These things having been performed, the blessed Cadoc, his brethren being present, blessed them in the following manner, saying, "Blessed are ye in the Lord, and this blessed discourse and your counsel will give this privilege and prerogative in the Lord to you twelve barbers, designating the typical number of the twelve apostles, and all the rest holding your turn in this town to posterity. If judgment, and useful counsel be wanting in

<sup>1</sup> Sawyl Penuchel was son of Pabo Post Prydain, and father of Saint Asaph. His name is generally included among the Welsh Saints.

all the courts, let it be found here amongst you; if twelve appointed wise men should be wanting, let the counsel of twelve irregular clergy be had; if twelve clergymen should not be present, then let judgment and advice be permitted to twelve young boys, virgins, and undefiled women.

14. OF THE INDULGENCE TO SAINT DAVID FOR ASSEMBLING  
THE SYNOD.

Some of the disciples of the blessed man being assembled together, spoke to each other, "Which of us will undertake to relate to our master, the things that were done in Britain by Saint David whilst he travelled abroad?" To this they were all silent, nor would any one presume to mention the matter to him; they cast lots therefore in this business, and the lot fell upon Finnian. Therefore Saint Finnian arose in the midst of the brethren with great trepidation, and placing himself at the feet of the man of God, devoutly begged that he would not be angry with him, and he related how an universal synod had been assembled by Saint David whilst he travelled abroad. Which thing greatly displeased him, and he became very angry with Saint David for inflicting such disgrace, and he passed a day and night in fasting. Also in the same night, an angel of the Lord came to him, and spoke as follows, "I beseech thee not to be angry with thy brother," for it is read in the epistle of John, "He who hateth his brother is a murderer," for the irregularity of this business was allowed to blessed David by angelic intervention; wherefore the angel said in addition, "Because thou hast obeyed my voice, and at my intreaty hast forgiven what was committed against thee, the Lord my God will deliver thy castle full of the souls of men from eternal punishment, in the day of judgment; and as many shaggy hairs as are in thy cloak, a kind of garment, which the Irish wear out of doors, full of prominent shaggy hairs, wove into a kind of plush, so many men will be delivered by thee from eternal punishment. And also on every sab-

bath, from this night for ever, one soul will be liberated from eternal torments for thy love; and all thy familiar friends who will die in this place, will be free from infernal punishment; and what is more, whatever thou dost request of God, will be granted." Then blessed Cadoc, rejoicing, arose in the town, and mentioned the angelic promises to his disciples, saying, "Ye boys, praise the Lord, praise the name of the Lord, for his mercy is confirmed to us, and the truth of the Lord will remain for ever."

#### 15. OF THE MANSION OF SAINT CADOC IN THE TIME OF LENT.

In the days of Lent, Saint Cadoc was accustomed to reside in two islands, Barreu and Echni.<sup>1</sup> On Palm Sunday, he came to Nantcarvan, and there remained, performing Paschal service, feeding daily one hundred clergymen, and one hundred soldiers, and one hundred workmen, and one hundred poor persons, with the same number of widows. This was the number of his family, besides serving attendants, and esquires and well-dressed guests, the number of which was uncertain, a multitude of whom frequently came to him. Nor is it to be wondered at, for being rich he was able to feed so many, being an Abbot and a Prince over the territory of his progenitor; from Fynnon Hen,<sup>2</sup> that is, from the Old Fountain, as far as the mouth of the river Rhymny; and he possessed all the territory from the river Gulich<sup>3</sup> to the river Nadauan,<sup>3</sup> from Pentyrch direct to the valley of Nantcarvan: and from that valley to the Gurimi,<sup>4</sup> that is the Lesser Rhymny, towards the sea.

<sup>1</sup> Barry island, and the Flat Holmes, in the Bristol Channel.

<sup>2</sup> Presuming Fynnon Hen to have been somewhere near the river Usk, the boundaries of Cadoc's patrimonial inheritance agrees with the prescribed limits of Glywysig, see page 309.

<sup>3</sup> The rivers Golych and Dawon, or Daw, in Glamorganshire; the former falls into the latter, which empties itself into the British Channel at Aberthaw.

<sup>4</sup> Gwy Rymi, probably the stream which runs near Cadoxton juxta Barry, and falls into the Bristol Channel, near Barry island.



16. HOW THE EARTH SWALLOWED UP THE ROBBERS ALIVE; AND OF THE CONVERSION OF SAINT ILTUTUS.<sup>1</sup>

On a certain day, when Saint Cadoc sat in his chair teaching the people, fifty of the soldiers of a certain regulus, namely Poul with the surname of Penychen, who with hawks caught birds, came to take food from him whether he would or no; to whom, it is said, he ordered twenty wheaten loaves to be given, and a tierce that is a vessel, full of ale, and a fat grazing sow. All these being taken, and carried off by them to the field of Meditullium, which is called Medgard, not far from the town, and there deposited, they sat down about the tierce of ale, in order and in the form of a circle surrounding it; and having cut up the pig into small pieces, they carefully prepared them to dinner. There was a certain military officer in that warfare, named Iltyd, who was absent when they committed the crime, but they would by no means presume to dine before his return. Therefore while they waited for him, and abstained on that account from the prepared food, lo, Iltyd came suddenly; but before he alighted from his horse, the ground unexpectedly broke under them, and in the twinkling of an eye, they were overwhelmed in a deep abyss, according to what David has mentioned, "The earth opened its mouth, and swallowed Dathan, and covered the congregation of Abiram." But the food and the tierce of beer which I have mentioned, were carried by a divine miracle to a certain mound, and it was settled that they should remain untouched and undefiled.

The aforesaid Iltyd beholding these things with his own eyes, hastened his chariot, and falling down at the feet of the blessed Cadoc, mentioned how the divine vengeance had destroyed his companions, that is the guards of the aforesaid regulus, for the injury they had done to him. Also

<sup>1</sup> Saint Iltyd, was certainly contemporary with Cadoc ap Gwynlliw, although the Welsh accounts of him would lead one to suppose that he lived half a century earlier, as he is made to appear as the nephew or great nephew of Saint Germanus, bishop of Auxerre.—W.

the same officer besought the man of God, with earnest entreaties, in the name of the divine majesty, that he would grant to him the monastic habit, and would intimate the same by giving him the marks of service, as the shaving of his hair and beard. Then he complying with his entreaties, the said officer, leaving his earthly warfare, and renouncing altogether secular weapons, and paying obedience to divine ordinances, gave himself up to observe with all his might the doctrines of his master. Whence it is said, "The earth has covered them, never to return to the world." Illtyd believed such acts as he had seen; he who had been a victorious soldier through many cities, changed his warfare for obtaining the highest crown, being made a monk, he profited in various ways. Therefore the man of the Lord sent some young men, who brought the aforesaid meat and drink, and therewith satisfied as many poor persons as there were of robbers, who had been before disagreeably disappointed.

17. OF AN ARCHITECT BEING RAISED FROM THE DEAD BY SAINT CADOC.

Also, at another time, when the blessed Cadoc again departed from thence, being desirous to exhibit elsewhere a service devoted to God, came by the divine direction to a certain city placed near a great river, which is called Neath, and beholding the place, presently gave orders that a house of prayer should be there built for him. Workmen to the number of twelve proceeding to the wood, for the purpose of felling timber for building the oratory, informed the whole country what was going on. Wherefore it happened that a certain Irishman, named Linguri, a stranger, but a skilful architect, being forced by poverty, came to him with his children, that by the practice of his skill, he might procure food for himself and family, and he was gladly received by the man of God, and engaging in the work, with twelve workmen, very soon excelled them all in skill and ability. But the other twelve envying him, wickedly killed him; and cutting off his head, they fastened a great stone to the

trunk of his body, and cast it into a deep pool. When they, according to custom returned home, the sons of the skilful person not seeing their father as usual, wept with lamentable expressions. And when the man of God heard the wailing, he quickly enquired the cause of such mournful lamentation.

The workmen thereupon being quickly called together, excused themselves with all their might, and with much cavilling asserted that they did not know what had become of the aforesaid architect. Therefore the man of God in order to be informed of their wickedness, passed the night with all his clergy in watching and prayer, that therein the truth of the matter might be declared to them. In the morning when prayers were ended, lo, the beheaded architect, carrying his head in his bosom, and a large stone on his back, and wet and bloody, with a woeful and horrid countenance, appeared to the venerable man, and his disciples. Wonderful to be said, but easily to be effected by God, the head which had been cut off spoke as follows:—“Servant of God, fix me on the neck, in the former state, and I will relate to thee every thing concerning this matter, which hitherto are unknown to thee.” And he did as requested. And the murdered architect, Linguri, related to him the dreadful crime of the aforesaid twelve workmen, and how that being excited by envy, they had villainously slain him. To whom he said in answer, “Choose which you wish to have of these two things, whether to live again in this mortal state, and become a future dead body, or to return to eternal life to reign for ever with God.” And he said, “Sir, that my soul may return to eternal life.” And while he yet spoke, he expired. Therefore the holy man ordered his disciples to place the aforesaid stone, which the murdered architect had carried on his back, upright in the earth, near the wood, in memory of the miracle, and to bury him there nigh to it, and directed that all the township should be called after his name Lanlynguri.<sup>1</sup> Also

<sup>1</sup> Probably Glynleiros near Neath.

by this stone, the Lord cures those who cannot hold their urine, and are afflicted with divers kinds of diseases, for the love of Saint Cadoc and Lynguri, to this very day.

18. OF THE DISPUTE BETWEEN SAINT CADOC AND KING ARTHUR,  
RESPECTING THE RECONCILIATION OF A CERTAIN PERSON.

Therefore at that time, a certain brave general of the Britons, named Ligessawc<sup>1</sup> the son of Eliman, who had also the surname of Lawhir, that is Long Hand, slew three soldiers of Arthur, the most illustrious king of Britain; and Arthur pursuing him every where, he found no safe place, and no one ventured to protect him for fear of the aforesaid king; until at length being wearied by very frequent flights, he came a fugitive to the man of God. Who commiserating his labours kindly received him, trusting in the Lord, and not fearing Arthur, according to our Lord's command, "Fear not those who kill the body, and cannot kill the soul, but rather fear him who can kill both body and soul in hell." Therefore he remained with him safe in the country of Gwynllwg, without the knowledge of Arthur, for seven years. Which being passed, he was betrayed to the said king, and the same at last came with a large force of soldiers to the river Usk, for the sake of pleading in a trial at law, for he dared not to contend with violence against the man of God. Therefore he sent ambassadors to the king, and enquired of him if he would refer the dispute to the verdict of skilful judges. And he acquiesced, for Saint Cadoc having sent for three principal persons from divers parts of the country, namely David and Teilo and Dochu,<sup>2</sup> and also Keneder<sup>3</sup> and Maidoc,<sup>4</sup> with many other clergymen, and senior judges of all Britain, who, assembling on the

<sup>1</sup> Ligessawc son of Eliman, may perhaps be the Llyngessog of the Liber Landavensis, p. 391, living in the time of Saint Oudoceus.

<sup>2</sup> Saint Oudoceus, afterwards Bishop of Llandaff.

<sup>3</sup> Probably Saint Cynidr, a grandson, or great grandson of Brychan; and founder of the churches of Llangynidr and Aberyscir, in Brecknockshire.

<sup>4</sup> Aeddán Foeddog,—Saint Aidus. See his life and that of Saint David; also Professor Rees's Welsh Saints, p. 227, and the Liber Landavensis, p. 337.

banks of the great river Usk, met together, he preceding them. There also, after the manner of enemies, they disputed the matter with bitter words, from both sides of the river, and contended for a length of time against each other. After an intermission in the altercation, the more skilful of some of the judges decreed that Arthur ought to receive for the redemption of every one of his men, who was slain, three very good oxen. Others however fixed that one hundred cows should be given as the price of every person who had been killed; for from ancient times the judgment among the Britons was of this kind, and the price was appointed by the ministers of kings and generals. This being accepted, Arthur, in an insolent manner, refused cows of one colour, but would have those of two colours, viz:—with the fore part red, and the hind part white, and required those so distinguished by colour, with much wrangling. And they, being altogether ignorant where cattle of that colour were to be found, were in doubt what they should do respecting them. Therefore the man of God, in the name of three persons, ordered young men of the company, to the number of nine, or more as some say, to bring to him one hundred heifers, of whatever colour they might be. And when the said animals were brought before his eyes and those of other servants of God, they were, on account of the preverse desire of Arthur, immediately turned into the aforesaid colours.

And the company of all the clergy, and many other faithful worshippers of God, who had been assembled by the blessed man, beholding this miracle, greatly rejoiced, and glorified God. Moreover the man of God consulted what ought justly to be done respecting the aforesaid cattle, and an answer was given from one of the sides of the company of judges, “It is right that thou shouldest drive them in a flock to the middle of the ford.” Therefore he drove them until Arthur Kai and Bedwyr with others sitting on the banks of the river met them; and Kai and Bedwyr, greatly desiring to have them, drew them by their horns with their hands to the river’s side; but immediately,



whilst they were in their hands, they were by the direction of changed into bundles of fern. Which miracle being seen God by Arthur, he humbly intreated the blessed man that the injury which he had inflicted on him should be forgiven him. And pardon for the offence was granted to him, according to the evangelical precept, "Forgive and ye shall be forgiven."

Therefore the aforesaid king, having entered into counsel with his army, granted him his refuge for seven years, and for as many months, and for the same number of days.

If any stranger therefore in some appointed time, should leave the town of Cadoc, desiring greatly to depart and sail to some distant part of the world, and by chance through the force of storms, or by contrary winds in a tempest, be driven to his harbour that is barren, and again return to his former refuge or place, according to the tradition of the elders, he is to be attended with service, and readily received to the last term of his life. This, Arthur, and all his generals with all the elders of Britain corroborating it, said, "We also, in the hearing of you all, bear witness to the words of this decree, whoever will transgress them, may God add to him all the plagues written in the old and new law, and may his name be blotted from the book of life. But whoever will keep them, may he be filled with all the blessings of the old and new Testament, and may they descend and remain upon him, and also may his soul be settled in eternal glory." The council being finished, all the cows which had been changed into bundles of fern, were found safe in the stalls of their owners. And from that day, the place is called in the British language, Trefredinauc, The Town of Fern. All persons returning peaceably from the trial, Saint Cadoc gave three villages to the said nobles, one to David, another to Teilo, and the third to Doguinnus. The names of which villages, and of their possessors, are as follow:—to the blessed David he gave Llandewi Penybei; to Teilo Merthyr Teemed; and to Doguinnus Landubrguir.

## 19. OF THE REVENGE ON THE KING OF NORTH WALES FOR THE INJURY DONE TO THE MAN OF GOD.

Also another miracle, known to all the Britons residing in those parts, is ascribed to the same holy patron. In those days, a certain king, of the name of Maelgon,<sup>1</sup> reigned over all Britain, who sent some of his young men to the region of Gwynllwg, that they might there receive tribute. Who coming to the house of the steward of Cadoc, seized his very beautiful daughter, and took her away with them. And the men of Gwynllwg assembling together, pursued them, and killing some, and wounding many more, the rest escaped to their master. Which being done, the aforesaid king became greatly excited with anger, and collecting his troops, they formed a camp in the district of Gwynllwg, near a fountain, which, in their language, is called Ffynon Brittrou; that they might, on the following day, plunder all the country. Which being heard, the inhabitants of Gwynllwg were much frightened, and related the matter to the man of God, as follows, "Maelgon, king of North Wales, has come to our borders with his troops, and to-night he remains with his army nigh to the Brittrou fountain; and to-morrow he will lay waste all your territory, and all the males will he furiously slay. Therefore assist us, who are feeble miserable and unarmed, by making peace with the cruel king, for otherwise we shall die.

Those words being heard, the man of God said to the messenger, "Proceed quickly, and we will follow thee." And he, with three clergymen, followed the messenger by night, until they came to Gwynllwg, and the inhabitants of that district being affected with hostile fear, met them, and with great lamentation, besought him, saying, "Lord, assist us, and by thy great clemency, deliver us, because whatever thou dost request of the Lord thou dost obtain." He

<sup>1</sup> Maelgon, or Maelgwn Gwynedd, died about the year 560, of the yellow plague. He was therefore contemporary with St. David, Teilo, Oudoceus, Gildas, and Cadoc.

answered them, "Be ye comforted in the Lord, and be firm and not afraid; let us act well towards God, and he will reduce our enemies to nothing." Then Saint Cadoc, having great confidence in God, departed from thence, and near the camp of his enemies, prayed apart, his disciples being a short distance from him. When morning came, he arose from prayer, and lo, a pillar of a cloud preceded him, which also covering all the tents, and troops of the aforesaid king, hid them, and the day was as a dark night to them, so that no one was able to see another. Then in the middle of the darkness, the holy man appeared before the tent of the king, and saluting him, said, "God save you, O king. I beseech thee, if I have found favour in thy eyes that thou wilt kindly hear my words." To whom the king said, "I am ready, speak on," and he said, "Why hast thou come to my country, with an armed force for the purpose of plundering and destroying, and especially as we by no means deserved it?" To this the king said, "I confess that I have sinned against thee, but I the more earnestly beseech thy holiness, that thou wilt be merciful to me for what has been done, and wilt forgive it to me, and that by thy intervention, the darkness may depart, whereby we may return uninjured to our own habitations, and all thy country remain in constant peace." The man of God answered, "Thy very great crimes are forgiven thee." And while he was speaking, the light of summer, spread all around, and instantly shone with brightness on the camp. When therefore the king saw this miracle, he arose from his royal chair and he fell on his face and said, "I affirm and ratify the refuge which Arthur, the bravest of heroes, bestowed upon thee, and whoever of my offspring will abbreviate it, may he be cursed, and whoever will observe it, may he be blessed; and to-day I choose thee before all others to be my confessor among South Wales men. And so it was done. And every one returned peaceably to his own country.

## 2.0 OF THE BLINDING OF KING RHUN, FOR THE INJURY DONE TO SAINT CADOC.

In the course of some years afterwards, Rhun son of the aforenamed king Maelgon, came from the North, with a numerous army of North Wales men, on an expedition, that he might rob the southern Britons of their possessions and riches, and utterly ravage the country. And the army being assembled in the sight of Maelgon, he strictly ordered the aforesaid Rhun his son, and all the troops of the expedition, not to inflict any injury on Saint Cadoc, because he was his confessor, nor take from his territory one small horned beast without his consent. "And this," said he, "will be a sign to you; when you come to the land of his country, ye will find his cattle freely feeding in the pastures, and the men depending on our friendship, confident and not frightened, and therefore let them be entirely free from suffering anything from war, since I and their master are connected by a familiar and spiritual covenant. Then they promised with an oath to observe this command of the king. When they came to the country of Gorwenydd, they formed a camp in *Caer Trigued*, which when the men of *Gorwenydd* saw, being affrighted they fled from them, and hid themselves in woods, and thickets, and dens, and caves of the earth. And the inhabitants of *Penychen*, which were beyond the river *Nadawan*, and all the people of the of the country submitted. When they drove much plunder to the camp, twelve esquires rode the horses from the flocks of the king to give them water. And when they had given water to their horses, they themselves being thirsty and not able to drink the warm water of the spring, said to each other, "Let us ride to the barn of *Cadoc*, which was reported to be at that time in the farm of

<sup>1</sup> Rhun, son of Maelgon Gwynedd, is noticed in the Welsh Triads as one of the three fair and golden-banded princes of the isle of Britain; but the character given of him in the Romance of Taliesin is not a very favourable one. See Lady Charlotte Guest's *Mabinogion*, Vol. III. The plundering expeditions of Rhun and his father, here recorded, are likely enough to have been founded in fact, and are quite in keeping with the character of the chieftains of those days.

the cowherd, that we may have a sufficiency of milk to drink, for there is always plenty to be had at that place."

The twelve persons went there quickly, and addressing the steward roughly, asked him to give them some milk to drink; who being angry refused to give them any, saying, "Are not ye silly, thinking that our master is not a man of great honour and dignity, for he has a family of the number of three hundred persons, that is, one hundred clergymen, and as many soldiers, and the same number of workmen, besides women and children." Then being angry, they rose in a great fury, and taking firebrands in their hands, and mounting their horses, endeavoured to put the barn on fire; but through the power of God, it would not burn, but only smoked. At that very time, the aforesaid Rhun was in his tent playing at dice with his eunuchs, and the smoke, like a wooden post, went from the barn of Saint Cadoc in a direct course to his tent, and deprived of eye-sight all who were at the place. But the king, ashamed to mention what had taken place, exhorted the eunuchs to play, "Play," said he; but they answered, "With our eyes open, we cannot see anything." Then at last, the king confessed that the same had also happened to him. Having called to him all the generals and the nobles, and the knights, he enquired whether it so happened that any one of their companions had inflicted any disgrace on the blessed man.

But they altogether denied the crime; then said the king, "Make diligent enquiry in the camp, whether any of your companions have been absent to day." And when they made the enquiry, they found that twelve esquires had been absent, who being brought forward, the king said to them, "Where have you been absent to-day, and what bad thing have ye done? mention every particular, for it is manifest to us that ye have to-day committed a great crime." Then his esquires told him the truth. And without delay, he caused Saint Cadoc to come to him; to whom he said, "Blessed art thou by the Lord, thy entrance has been peaceable, and I have sinned against God, and before thee."



And he said, "Mention what thou hast done." And he related the matter, as follows, "Some of my attendants attacked thy granary, or barn, to set it on fire without my knowledge, on which account, I know that this misfortune of blindness has happened to us, therefore I humbly implore thy benignity that thou wilt be indulgent to me in my miserable state, so that our blindness may be taken away, and clearness of sight, through thy intercession, may be restored to our eyes." On Saint Cadoc praying, they received their former eyesight; which having taken place, the king increased his refuge, as pious Arthur and the father of the aforesaid Rhun had constituted it, confirming it, and declaring the sentence for not observing it. "If any one," said he, "will break this refuge, let him be excommunicated, but whoever will keep it, may he be loved by God and man."

The king having said these words, gave to him his own messenger with complete horse accoutrements and three principal articles of armour, namely, a shield, a sword, and a spear, and all things that he brought with him, besides what were necessary for his sustenance, which he reserved. These things having been accomplished, they returned to their respective habitations. The blessed Cadoc gave the sword which had been presented to him by king Rhun to Gwrgan Varius,<sup>1</sup> who then reigned in Glamorgan, with half part of the fish of the river Usk, that he might have seven of them for food during Lent at Lllancarvan. Also he gave the horse with all his trappings to the king for one half the fish of the river Neath, so that he might have at Llanmaes during every Lent both boiled and roast food and provisions. He was also possessor of two wooden horses, so very swift that no man could equal them in speed

<sup>1</sup> This name has thus been left untranslated, although the Welsh rendering of the same would be Gwrgan Frych, (the Freckled;) but according to the Iolo MSS. the only king of that name, who reigned in Glamorgan, lived several generations prior to the era of Saint Cadoc; it may therefore be presumed that there has been some error in transcribing the above name. There was, however, a regulus in South Wales, called Gwrgan Mawr, who was contemporary with Saint Cadoc, see *Liber Landavensis*, page 354, but his dominions are not defined, although he is mentioned as contemporary with Tewdrig ap Teithfallt, king of Glamorgan, and was father of Onbrawst wife of Meurig ap Tewdrig.

in travelling; on which his servant brought to him necessities from all parts. And it was a day's journey for the wooden horses in going and returning from Lllancarvan to Neath and Brycheiniog.

21. OF THE DELIVERANCE OF KING RHUN FROM THE HANDS OF THE MEN OF GWYNLLWG.

The third miracle which God did by Saint Cadoc, in testimony of the written refuge of his son-in-law at Gwynllwg, Rhun, the son of Brychan, uncle of the same, going from his territories, plundered and laid waste the province of Gwynllwg as far as the sea. Therefore the men of Gwynllwg rose against his army, and put him to flight, and defeated his men at the place called Pwll Rhun, and at Pwll Rudd and Lithion and Pwll Gweddillion, which places received their names from them. The aforesaid Rhun was besieged by the men of Gwynllwg, for they altogether dared not to kill the uncle of their master without his orders. Therefore the blessed Cadoc came, and delivered the aforesaid Rhun from being besieged, and he received from him a confession of his crimes, and a confirmation of the refuge, which pious Maelgon and Arthur had granted and ratified to him. And Rhun said as follows, "For the future, since thou hast delivered me," he said, "may every person born in my nation, who shall not obey the men of Gwynllwg, and break the covenant which I have made with Saint Cadoc, be cursed." Therefore Saint Cadoc prayed to the Lord, that he would give him a king, who for him should govern his kingdom; and Meurig, son of Enhinti, was given to him; and he gave to him his sweetheart, named Debunn, with all the country. Therefore Saint Cadoc went out to meet him; and receiving Gwynllwg, he blessed them, and commanded that they should keep his refuge, according to the agreement which had been previously made with Maelgon and Arthur; and Meurig undertook to observe this agreement before these witnesses; of the clergy, David, Kenedir, Eliud, (Teilo,) Illtyd, Maidoc, Cannou, and many others. And blessed Cadoc commended Meurig, saying, "Patronize my country and in-

heritance of Gwynllwg, and let it free from all fiscal tribute, except that the men shall go with thee in the army to battle three days, and three nights, and if they shall be longer with thee, thou shalt give them provisions." And Meurig said, "May it be so for ever." And the man of God added, "Blessed be he who will keep the substance of this agreement; and whoever will not observe it, may he be cursed by God, and all his saints;" and all the clergy said, "AMEN."

22. OF THE JOURNEY OF SAINT CADOC INTO SCOTLAND, AND THE MIRACLES THERE PERFORMED BY HIM.

Again, another miracle worthy of being recorded, divine authority deigned to perform for the praise of his name, and the glory of his faithful servant Cadoc. On a certain day, he spoke to his disciples who were assembled together, as follows, "Since by divine direction, I have for the love of God gone thrice to Jerusalem, and seven times to Rome, it now remains that I should go to the church of Saint Andrew the apostle, which is known to have been built in Albania, which is commonly called Scotland; wherefore, I appoint for you, in my place, the rector and prelate Elli, my pupil, whom we know to be constantly attentive from his infancy to obey divine ordinances, and to be well skilled in evangelical doctrines; to whose instructions in those things attend with diligence to the best of your ability." And they said, "Whatever may please thee, we will willingly agree to." Then the man of God arose, and went with three of his disciples to Scotland, and proceeded to the aforesaid church of Saint Andrew; and whilst he was returning, and had come to a certain city, which is near to the mountain Bannawc, and said to be situated in the middle of Scotland, in that night while there was a pause, an angel of the Lord appeared to him in a dream, saying, "The Lord thy God orders thee through me, not to depart hence, but rather that thou remain here for the space of seven years for the purpose of converting the people in this place to faith in

the Lord. The man of God here remained the appointed time, teaching the heathen people, and curing all the diseased.

On a certain day, when Cadoc was digging the ground about his constructed monastery, he found a collar bone of some ancient hero, of incredible size, through which, wonderful to be said, a champion might ride without inconvenience. Which being found, Saint Cadoc wondering, said, "I will not go for either meat or drink, but I shall pray for meat, and shed tears for drink, until this wonderful thing, whatever it may be, is explained to us." And in the same night, the voice of an angel from heaven addressed him saying, "Lo the entreaty of thy prayer is acceptable to the ears of the Lord; for what thou hast humbly requested of God, he will grant to thee; but do thou encourage thy clergy, and the rest of the people with words, lest they should be affrighted, if any thing happen to them. For to-morrow, an old giant will arise in the first hour of the day, who may assist the men in digging." Having heard these things, when he rose in the morning, he related to the people what the angel had mentioned. And while he was yet speaking to the people, there appeared to them a horrible revived and immense giant, altogether exceeding the human form in size.

Which having been seen, the inhabitants of the town being terrified, said, "Lo, a phantom transfigured into the form of a man, is come to seduce us." But the monstrous hero immediately placed himself at the feet of the man of God, and said, "Holy Cadoc, eminent servant of God, blessed art thou by God and man; I earnestly beseech thy benignity, that thou wilt not by any means permit my miserable soul, hitherto suffering dreadful punishment in hell, to go there again." "What saint art thou," said Cadoc, "or of what family wert thou descended, and also thy departure from this life minutely relate." The giant answered, "I reigned formerly for many years beyond the mountain Bannawc; it happened that by the instigation of the devil, I and

all my robbers came to these coasts, for the sake of plundering, and laying them waste. The king who reigned over this country at that time, pursuing us with his troops, a battle was fought between us, and I and my army were slain. From the very day of my being killed, we have been hitherto tormented in the devouring flames of hell, but my punishment exceeds in torture the torments of others, because in all these things I have sinned against the great God, as the Scripture saith, "The powerful shall suffer the greater torments." The man of God enquired, by what name was he called. And he answered, "I am called for a long time Caw, with the surname Prydyn or Cawr.<sup>1</sup> To whom, said the man of God, "Rejoice, and be of a cheerful mind, for it is granted to me by God that thou shalt live longer in this world, and for the course of thy present life, if thou wilt exhibit faithful and devoted obedience to God, and wilt humbly obey my doctrines, and wilt perform due satisfaction for thy sins, thy soul will at length be removed from the mournful prison of the body to eternal glory, and there happily reign with God in a state of happiness." To these words the giant thus answered, "All the things that you have ordered appear light to me, and I will willingly perform them effectually." Therefore from that day, to the death of the man of God, the digger performed by digging what had been commanded him. That the miracle might therefore increase in celebrity throughout Scotland, the Scottish reguli gave him four and twenty villages.

23. OF THE BELL WHICH SAINT GILDAS REFUSED TO PART WITH TO  
THE MAN OF GOD.

The divinely appointed time of seven years having been at length terminated, the blessed Cadoc returned from thence to his own country, namely Llancarvan, and there lived. But it is not to be passed over that a certain eminent Briton, a scholar, and a very excellent writer of the

<sup>1</sup> Caw, lord of Cwm Cawlwyd, in North Britain, well known as the progenitor of a large family of Welsh Saints.



name of Gildas, the son of Caw, a skilful artist, came hither from the borders of Ireland, with a very beautiful spotted Bell, and received from him hospitality for one night at Llancarvan, who particularly noticing the said Bell, struck it. And as the beauty, and the sound, and the colour pleased him, he implored the said Gildas that he would be so kind as to sell the bell to him. He refused, saying, "I will not sell it, for I shall offer it upon the altar of Saint Peter at Rome." And the blessed Cadoc with earnest entreaties said, "I will fill it with pence for thee." Gildas also refused the offered sum a second time. Then he added, "I will give thee as much pure gold as it will contain." He refused, for he would by no means part with it, asserting that he had solemnly given it with a vow to God and Saint Peter, and that with the favour of God, he should give what he had vowed; since Solomon thus saith, "A foolish and unfaithful promise is displeasing to God."

Then the said Gildas went to Rome with the Bell, and showed it to the Roman Pope Alexander,<sup>1</sup> saying, "I will offer this bell made by me, and brought here from as far as Ireland, to God and Saint Peter on his altar. The same high Pontiff of the apostolic see, carefully examined it, and endeavoured by striking it, to find out its sound to his ears; but it did not produce any sound. Then the Pope, much wondering, asked the clergyman, "How is it that thy bell has an iron tongue, or clapper, and does not sound; so that it is turned to the nature of lead, although it is iron? Shew," said he, "how it may sound immediately."

And he answered, "My Lord, a certain holy man named Cadoc living in Britain, received me at his place of entertainment in this journey of peregrination, and was the last that struck the bell, when it gave a sweet sound." To whom the Pope replied, "The man of whom thou dost speak, has been long known to me, for he has been here

<sup>1</sup> There does not appear to have been any Pope of this name contemporary with Saint Cadoc.

seven times, and in Jerusalem thrice, going abroad to obtain forgiveness for the souls of his parents and companions." The Pope took the bell again, and blessed it, and said, "Take this bell, blessed and consecrated by me, to the blessed Cadoc, that in this mouth important oaths may be made, and the refuge of all Britain firmly remain; and for these two reasons the Britons shall reverence the bell, because it has been blessed by me, and will be possessed by Saint Cadoc. For I have heard of the incredulity of that nation, and of its rebellious perverseness, therefore I will send this, that by it they may cordially agree and make peace; also if any will perjure himself thereon, unless he will perform due penance, he will be accursed both here and hereafter."

These words having been pronounced by the apostolic prefect, the blessed Gildas taking the oft-mentioned bell, and travelling homewards, brought it to the blessed Cadoc, who remained at Llancarvan, and related to him all that had been enjoined to him by the apostolic prefect relating to the bell. Therefore he admired the bell more earnestly than before, and immediately he struck it with his hands, to produce melodious sounds, and immediately of itself by sounding it produced a melody, which it had before refused before the Pope. Likewise ancient learned men among the Britons assert that the Lord for love to Saint Cadoc, has through this Bell raised to life two persons from the dead, and still testify when they were so raised. They also mention that it twice spoke with human speech, and also spoke a third time.

#### 24. OF THE DEATH OF GWYNLLIW THE FATHER OF SAINT CADOC.

Therefore it happened that Gwynlliw, the father of Saint Cadoc, was ill with a mortal disorder, and he sent one of his servants, named Istan, for his son Cadoc, that he might come as soon as possible to him; who proceeded quickly, until he came to the Tâf, which, at that time, was of such depth and breadth that no person on horseback, or on foot

could pass across, unless he was taken by the rowing of a boat. For the breadth of the river at that time extended from the ford of Pennugual to the hill of king Morgan,<sup>1</sup> which, in the language of that country, was named Rhiw Morgan. Therefore the aforesaid messenger not finding a boat to cross the river, called aloud on a certain unmarried hermit, named Tylyuguay,<sup>2</sup> who lived on the other side of the river, affectionately imploring him to go as quickly as he could to blessed Cadoc, and inform him of the cause of his infirmity; by which intreaties the aid of the hermit was effectually obtained; and the blessed Cadoc with twenty disciples came to the house of the aforesaid Tylyuguay; and there he was hospitably entertained that night with all his companions. Tylyuguay went as usual to the river for the purpose of fishing, for the pious man was accustomed to go a fishing every night and to catch a fish; but on that night twenty-four came into the net for the supper of blessed Cadoc and his companions. Also when the blessed man was thirsty, he asked for drink to be given him; to whom Tylyuguay answered, "We have nothing, Sir, to drink that is proper for drinking, and besides the spring is a great way off." To whom the man of the Lord reached out his stick,

<sup>1</sup> Morgan ab Athrwy, generally called Morgan Mwynfawr. In the Iolo MSS. it is stated that he succeeded Gwynlliw, as regulus of Glywysig, and in the *Liber Landavensis* he is called king of Glywysig. His grandfather Meurig ap Tewdrig, king of Glamorgan, died about 575, when Oudoceus was bishop of Llandaff, and was succeeded by Athrwy, whose reign appears to have been but short, and at whose decease, Morgan, who had previously succeeded to Glywysig, became paramount sovereign of Glamorgan. This most probably took place before the decease of Saint Cadoc, about the year 580. It is worthy of observation, that in the various grants to Llandaff recorded in the *Liber Landavensis*, no mention is made of Cadoc, as principal or abbot of Llancarvan, even in the time of king Meurig ap Tewdrig. At the election of Saint Oudoceus to the bishopric of Llandaff in 566 or thereabouts, Cyngen is mentioned as abbot of *Cadmael*; next, in a grant by Meurig ap Tewdrig, Jacob is placed as abbot of *Cadoc*; after which Cyngen appears as abbot of *Carvan* Valley, in a grant by the same Meurig, and also in a subsequent one by his grandson Morgan Mwynfawr, in whose reign a synod was held at "The abbey of Carvan Valley," to pass judgment upon that king, for having treacherously slain his uncle Frioec; Cyngen was then abbot; and from subsequent grants, he appears to have been succeeded by Sulien, who had previously been abbot of Docunni. From the foregoing, and the grants detailed in this work, it may be inferred that Saint Cadoc resigned the immediate superintendence of the establishment at Llancarvan, either to Elli, Jacob, or Cyngen, in the time of Meurig ap Tewdrig, and that Morgan had become king of Glywysig, during the life time of his grandfather Meurig.

<sup>2</sup> In the Manuscript, British Museum, Titus D. xxii. the name of this hermit is given as "Teliowaw," which bears a considerable resemblance to the "Teliaw," or Saint Teilo, of the *Liber Landavensis*.

saying, "Take my stick with thee, and wheresoever it may please thee, strike the earth with its end, and immediately the Lord will cause to flow for our need, a fountain of clear water." And so it was done.

On that night, the man anxiously resolved much in his mind how he should pass the river in the morning, and an angel appeared to him, who said, "Be firm in mind, and be not troubled and anxious respecting the difficulty of this matter, as God is a powerful assistant to thee; for to-morrow when thou comest to the brink of this great river, take thy staff in thy hand, and strike the river three times, in the name of the holy Trinity, in the same manner as did Moses, the leader of the people of Israel, and the Lord God will divide this river to you, and cause you to pass dry-shod." When it became full light in the morning, Cadoc with all his companions arose; and having confidence in God, went with them to the brink of the aforesaid river, and there he did what had been commanded. He therefore struck the river Tâf, and it immediately divided, the upper part of the river towards the mountain, and the lower part gliding downwards, like Jordan in the office of the baptism of Christ, of whom it is said, "What ailed thee, O thou sea, that thou fleddest, and thou Jordan, that thou wast driven back?" The blessed Cadoc, and his company, passed through the channel of the river dry-shod, and the oft-mentioned Tylyuguay called after them, saying, "Beloved servants of the Lord, loosen this river from its present state to its former course, before you depart hence, that fish may be taken therefrom; but if it can be done, cause that it be diminished in depth and breadth, so that it may be passed through on foot."

And the man of God, together with his disciples, prayed that the river might remain less for ever, according to the petition of Tylyuguay. And as they prayed, lo, a great river, as an immense torrent, burst from the broken rocks, and like a foaming sea went precipitately towards the ocean, until it flowed in its accustomed channel; but its

breadth and depth have remained less to the present day; also it carried a very large stone, as if torn from the infernal whirlpool, upon the land of the aforesaid hermit, and there left it. When therefore the hermit saw this, he shewed it to the blessed man; who accordingly ordered the heap of stones to be called by the name of the religious inhabitant, Carn, that is the Rock of Tylyuguay.

The venerable man then departing, came to his sick father; who, rejoicing greatly on his arrival, said to him, "I have sent for thee to me, that at the end of my life thou mayest hear my confession." Then the blessed Cadoc gave to him the sacrament of the eucharist, and received his confession. And he taking breath, said to his son, blessing him, "May thou be blessed," he said, "because the Lord has had mercy on me on thy account, and hast contributed to obtain for me his compassion; wherefore I give to thee, before all that are present, and hear my will, all this my country, for which thou hast long sustained many injuries, and some losses; that is, I grant to thee the privilege from the fountain, which is called in the British language Ffynon Hen, that is from the Old Fountain; until it comes to the entrance of the river Nadawan, that all kings, earls, and nobles, and also military officers, and domestics, be buried in the cemetery of thy Monastery at Llancarvan; that is, let every one be there buried, except exiles, and women dying in child-bed. Whosoever will observe the command of this privilege, the Lord will preserve him now, and in the time to come; but him who will not observe it, may God destroy both in the present and future ages." And all the people answered AMEN. Gwynlliw the father of the blessed Cadoc being dead, he was buried in his own monastery, which from his name, is called in the British language, Eglwys Gwynlliw.<sup>1</sup> And Cadoc having honourably performed the funeral rites of his father, returned home with his clergy.

<sup>1</sup> Near the church of St. Wollos there is a tumulus, which, according to the local tradition, was the tomb of Gwynlliw.—W.



## 25. OF THE DROWNING OF SAINT BARRUC AND SAINT GWALCHES, AND OF THE MANUAL BOOK FOUND IN THE BELLY OF A SALMON.

It happened that at another time the blessed Cadoc on a certain day sailed with two of his disciples, namely Barruc and Gwalches,<sup>1</sup> from the island of Echni, which is now called Holme, to another island named Barry. When therefore he prosperously landed in the harbour, he asked his said disciples for his Enchiridion, that is manual book; and they confessed that they had, through forgetfulness, lost it in the aforesaid island. Which he hearing, he immediately compelled them to go aboard a ship, and sail back to recover their book; and burning with anger, said, "Go, not to return." Then his disciples, by the command of their master, without delay quickly went aboard a boat, and by sailing, got to the said island. Having obtained the aforesaid volume, they soon in their passage returned to the middle of the sea, and were seen at a distance by the man of God sitting on the top of a hill in Barry, when the boat unexpectedly overturned, and they were drowned. The body of Barruc being cast by the tide on the shore of Barry, was there found, and in that island buried, which from his name is so called to the present time. But the body of the other, namely Gwalches, was carried by the sea to the island of Echni, and was there buried.<sup>2</sup>

About the ninth hour, Cadoc the servant of God being desirous to refresh his body wasted by fastings, commanded his attendants to procure some fishes for dinner, who went to the sea for the purpose of fishing, and found a

<sup>1</sup> The Achau Saint take no notice of these two saints. Cressy mentions the first, and his account is quoted by Professor Rees, according to which, he died in 700, and his feast day is the 29th of November. Gwalches is mentioned by Camden, who says he was a disciple of Barruc, as he learned from an ancient monument in Llandaff Cathedral, but gives no copy of the inscription.—W.

<sup>2</sup> Some years ago a tombstone was found on the Flat Holmes, conjectured to be that of the saint; but as it bore no inscription, but simply a cross, there can be no certainty on the subject. In the calendar a St. Gwal is commemorated on the 3rd of May, and called an Abbot. I know not whether this be our Gwalch or not.—W.

very large salmon on the sand, and rejoicing brought it to their master; in the bowels of which, when it was cut open, they found the aforesaid book free from all injury by water, and white, which the man of the Lord, giving thanks to God gladly received, and declared that it was manifest to all that nothing was impossible to God.

#### 26. OF WOLVES CHANGED INTO STONES.

Another miracle not less wonderful, divine mercy deigned to perform by the merits of his faithful servant Cadoc. When his sheep depastured on the aforesaid island Echni, lo, two wolves from England, by swimming came to that place. Having torn many of the sheep, and slain some with their rapacious mouths, they attempted to swim towards the British sea; but when they had come to the middle they were changed by divine judgment, because they had irritated, and slain his sheep, into stones, and in the British language were called Cunbleid, that is Wolf Stones.<sup>1</sup>

#### 27. HOW SAINT CADOC BY HIS PRAYERS PRODUCED FROM THE EARTH, IN CORNWALL, A HEALTH-BEARING FOUNTAIN.

Nor it is unpleasant to mention the goodness of God in his more wonderful miracles, but it is agreeable to make his eminent servant more celebrated in miracles, by his affording a most excellent remedy, and comfort for human infirmity. For lately, when the said most illustrious man came from the mount of St. Michael, which is known to be in Cornwall, and in the idiom of the district, is called Dinsol, and there the same archangel, who was venerated by all who came there, being hot, and fatigued from his journey was very thirsty. And the place where this happened was very dry; therefore the blessed Cadoc struck the ground

<sup>1</sup> The Wolves, are two well known dangerous rocks in the Bristol channel, which the saint would have conferred a greater benefit, upon posterity, by removing, if he had the power, than suffering to remain. However we may safely acquit him of having had anything to do with them.—W.

with his stick, and immediately a full flowing fountain sprang from the ground, and therefore they who accompanied him, also drank like the Israelites athirst in the wilderness, when Moses struck the rock with his stick, and the water flowed in abundance. As all were satisfied with water, they said to their companions. "Let us earnestly beseech the divine goodness that all such persons, as shall come to this sacred fountain, may therefrom, with the favour of God, receive the cure of divers diseases; and as it extinguished our raging thirst, so let it heal the painful disorders of bodies." For if any sick person, having firm confidence in God, shall drink of that fountain, he will receive the cure of his belly and bowels, and he will drive all venomous worms from his body. And after the men of Cornwall saw that frequent cures of the disorders of both sexes were constantly effected at that fountain by divine piety, they built a small church in honour of Saint Cadoc, near the fountain.

## 28. OF THE THIEF WHO STOLE AN OX.

It therefore happened that on a certain day, the surveyor of Saint Cadoc, who at that time they called the sexton of Llancarvan, being forced by the command of the abbot, and the necessity of the clergy, came to the court of a certain regulus, named Rhytherch, carrying with him the gospel of Gildas. There was in that court, on the same day, an action against a certain rustic for taking away an ox by theft, he denying with all his might the crime which was alleged against him. Then the surveyor came to him, and in a joke, drew his naked knife of no small size, and brandishing it with vibrating hand, said, "O foolish man, this is the knife of Saint Cadoc, if therefore thou hast perjured thyself, thou shalt immediately die, for it shall pierce thy bowels." Then the rustic being greatly terrified, threw himself down at the feet of the clergyman, confessing himself guilty, and saying, "Forgive me for the love of God,

and Saint Cadoc, for I have committed the crime of stealing the ox, and have besides done perjury." Which being known, the king, with the standers by, offered to the gospel of Gildas, and enriched it with a clerical donative, and perpetually employed the thief in the service of the monastery of Saint Cadoc.

#### 29. OF THE GOSPEL OF GILDAS.

When blessed Gildas lived in the isle of Echni, and performed the ministerial duties, he wrote a missal book, and offered it to Saint Cadoc, when he became his confessor; therefore that book was called the Gospel of Gildas. This is the tradition of that volume. If any one of the progeny of Cynaythwy should perjure himself on that gospel, his life will be shortened; and if any one of the clergy of Carban valley, that is coming from Llancarvan, induced by necessity, and carrying the Gospel of Gildas, should come to some one of the offspring of Cynaythwy, and should find him by chance putting on his garment, he shall not put it all on without clerical leave, but always remain, doing his duties, half clothed, and proceed with naked feet to the Carban valley. This is the tradition also of the vari-coloured bell. "If any one of the offspring of Lywthyly shall swear a false oath upon the vari-coloured bell, his life will be shortened, and he will not be enriched by inheritance, but will soon die. If any one of the clergy of Carban valley, compelled by some business, shall, carrying the bell, go to some one of the descendants of Lywthyly, and by chance should find him clothing himself with a garment, he shall not put it all on without the leave of a clergyman, but go quickly half undressed to Carban valley.

#### 30. OF THE MIXTURE OF THE WATER OF JORDAN AND THAT OF THE CORNISH FOUNTAIN, WHICH AFTER A SPACE OF TIME WAS USED WITH EFFECT.

The blessed Cadoc being desirous to travel abroad, visited the thresholds of Saint Peter, then Jerusalem, and

afterwards the river Jordan, of which he filled a bottle, and brought it with him to Britain. He placed the sacred water that he had brought in the aforesaid fountain, which by intreaty, he had produced from the ground in the district of Cornwall, and it became more holy by this position and mixture; for previously it restored only some to health, but afterwards it cured more than a hundred fold.

31. OF THE CONVERSATION OF SAINT CADOC, AT THE RIVER  
NEATH.

After a space of time, Saint Cadoc hearing that there were many places which were solitary, and suitable for hermits, visited them, that he might see; and in them he remained a short space of time, but left them after the departure of two of his clergy. On a certain day, when he walked about the banks of the river Neath, he saw a white boar lying under a tree, which his companions killed; he saw, secondly, bees coming, and entering into a hollow tree; and thirdly, the nest of a hawk at the top of the tree. Then he sent those gifts to king Arthmael, who gave to the blessed Cadoc the liberty of dwelling and possessing that land. "Thenceforth," said Cadoc, "here is a boar, and a honeycomb, and here is a furious hawk; that place is fertile, which therefore Cadoc loves, they will make him rejoice, seeking blessed things among such tokens, they will make me glad; praising, I will commend the giver; why should I not rejoice, he has given, and will confer honour; here I will dwell, because I behold significant things. He would not that we should extend our progress any further; they point out, rather they compel; here let us remain; boar's flesh shall aid by procuring what is fit by hunting; a honied sweetness constitutes feasts for the clergy; a table with birds obtained by a comely enemy; our health not being sickly is then without disease."



32. OF A RELIGIOUS EDIFICE WHICH THE MAN OF GOD BUILT  
IN BRITTANY.

In that time, when Cadoc of venerable memory went to Rome, and passed through all the places of the saints that were built in Italy and France, for the sake of seeing the relics of the saints, it happened that he came to a certain province formerly called Armorica, afterwards Lettau,<sup>1</sup> but now the Lesser Brittain. And he heard that there was there a certain island without inhabitants, placed in the sea, and distant from the shore about the space of the third part of a league. Going into a boat with his disciples, he prosperously arrived at the harbour of the place; and seeing that it was beautiful and fertile, he said to his followers, "My brethren, I choose this place, by the favour of God, and here, if it pleases you, I desire to remain." And they answering said, "Sir, what seems good to thee, we will willingly do." He then erected there an elegant church with stones; and afterwards caused to be built by masons, a stone bridge skilfully constructed with arched work, and having its arches cemented with mortar. These things having been accomplished, on a certain night, while he indulged in sleep, he heard one speaking with an angelic voice, as follows, "Cadoc, the most faithful of the servants of God, it is not lawful for thee to live any longer here, for thou oughtest to return very soon to thy country, because thy clergy grieve not a little on account of thy long absence."

Therefore morning praises, as usual, having been given to God, he sent for all the monks to him, and related to them his vision, saying, "My most dear companions and brethren, proceed in the Lord, for here I cannot remain any longer, but I firmly command you that ye persevere constantly in the service of God." These words being heard, they began to weep bitterly; then he appointed to them in his place, a

<sup>1</sup> In Welsh, Llydaw.

prior from his disciples, whose name was Cadwaladr. And as he blessed his discipies, he received from them leave to depart; and then he began his journey homewards, and passing prosperously over immense tracts of country, succeeded at length in arriving at his own church of Llan-carvan.

Before much time was passed, the monks of the aforesaid island, went out for the purpose of seeing the bridge, being tired of the absence of their master, and following with the desire of their minds and the prospect of their eyes, in the way on which he had departed, when while they were looking on, the bridge was overthrown so completely that it was reduced to nothing, as if it never had been built. Which being seen, they returned to the church with great lamentation, and falling headlong to the ground, fasted for three days, and three nights, praying to the Lord for consolation on account of so great a misfortune; and on the third night, a voice was sent from Heaven to the prior of the place in a dream, saying, "God has heard your prayer for the love of Saint Cadoc, for to-morrow you will see the bridge whole, and uninjured. Morning praises having been sung, the prior mentioned the revelation made known to him by God; then the monks, for great joy, ran as soon as they could to behold what had been promised, and found the bridge uninjured, and seven times stronger than before. And when they had carefully examined the bridge in all parts, they returned joyful to their oratory, praising and blessing the Lord. This miracle becoming known throughout the country, all the inhabitants of the province gave honour and praise to God, and Saint Cadoc. For the blessed Cadoc is by that nation called Cathodw, from which appellation the island has received its name, that is Ynys Cathodw, in which are many kinds of fruits, that are said to effect cures of various diseases.

## 33. OF THE COUNTRYMAN WHO UNLAWFULLY BEHELD THE SEPULCHRAL MONUMENTS OF THE AUDITORS OF SAINT CADOC.

The same patron of venerable memory long ago built a handsome monastery, with stone materials in Scotland, near the mountain Bannawc, and having assembled brethren therein, he appointed that devout service should constantly be rendered to God by them. In a certain porch of which monastery, the bodies of three of his disciples lay, covered with marble monuments, but no one dared to look into their tomb, neither married, nor unmarried, but only persons in holy orders. There was on the outside in the wall of the porch a certain hole, through which the kings, and nobles of that country, if by chance a great dispute arose between them, were to place their hands, and make oath, and if any one broke that oath, he should die before the end of the year. According to custom, a multitude of the common people were assembled on the day of the festivity of Saint Cadoc to hear mass, and the celebration of mass having been ended, a certain foolish countryman, making a great noise, spoke to the presbyters in the midst of the people, "Will you let me go to the hole, that I may look through it?" They answered, and said to him, "Go, and Saint Cadoc will make a mark of revenge to appear on thee." The rash man therefore ran to the hole; and covered one of his eyes with his hand, and with the other looked through the window, and as soon as said, the uncovered eye cracked, and by the optic nerve hung on his face. The countryman therefore uttered a great and mournful lamentation, and quickly went to the crowds of the people, which being seen, all the common people with loud voice rendered praise to God and Saint Cadoc, saying, "From the rising to the setting of the sun, the name of the Lord is to be praised." And the said countryman went about from place to place, throughout the province of Lintheamus, not covering his extracted eye, and much money was given him for shewing his eye-ball that had been torn out. Therefore his

fellow-countrymen more and more learned to fear God, and to glorify him reverently with his Saint. But as it would be too laborious to mention with a pen all the miracles and wonders of this holy patron, those few, from many, will be sufficient for those who read devoutly; for no one is able to relate all his wonderful acts, unless Cadoc himself should rise from the dead; but as he was removed in a white cloud from Britain to the city of Beneventum, we have thought proper, with the favour of God, to mention the particulars with our pen.

HERE ENDS THE LIFE OF SAINT CADOC, ALSO CALLED SOPHIAS; AND HERE BEGINS HIS PASSION ON THE 9TH OF THE CALEND OF FEBRUARY, IN THE CITY OF BENEVENTUM.

34. HOW SAINT CADOC WAS REMOVED IN A WHITE CLOUD FROM  
CARBAN VALLEY TO BENEVENTUM.

The angel of the Lord appeared to blessed Cadoc, in a dream, on the eve of Palm Sunday, and said to him, "God has decreed that thou shalt now depart from the land of Britain." To which the blessed man answering said, "All things that shall be ordered me by the Lord, I will willingly perform, as far as I am able, but how I shall depart from hence, I do not at all know." To whom the angel answered, "To-morrow, after thou hast preached to thy people, thou shalt return to the place that is nigh to thy castle, where thou hast been accustomed to rest after preaching, and there stopping, shalt remain a little while, and a bright cloud shall cover thee, and thereon thou shalt be bodily carried to the city of Beneventum, as Elias was in a chariot of fire to Paradise, and this will be a sign to thee; when thou wilt descend from the cloud, the abbot of that city will, in that hour, be honourably buried in thy presence, and being deposited in the ground after the manner of abbots, the monks of that place will appoint thee in his room. Wherefore thou shalt give up thy principal town,

Llancarvan, with all its clergy, and common people to thy unmarried disciple Elli, in the sight of all, and shalt make him a doctor, and a rector to them. And in the same night, the said messenger of God will mention to the Prior of the city of Beneventum, in a vision, while asleep, those things, saying, "To-morrow, a certain learned clergyman, a western Briton, a chosen servant of God, will come hither to you, and him earnestly beseech to be appointed an abbot over you, because your abbot has died on this night; for God has chosen him to be appointed in the room of your abbot; and he will be called Sophias among you, because he is full of the wisdom of God." The blessed Cadoc therefore rising in the morning, related what had been foretold to him by the angel to his very dear unmarried auditor, Elli; and about the first hour, Elli, secretly, with respect to what has been mentioned, assembled according to custom a procession on Palm Sunday, with the relics of the saints; and he went from church, with the clergy and people following him, to the rivulet of Saint Cadoc, which in the British language is called Pistill Cattwg, and there, as it is said, he preached to the people, from a mound, which is nigh the rivulet, until the third hour; and about the third, namely, the holy communion, after preaching, he returned with all the company to his castle, and there remained, repeating his preaching; and having at length finished his sermon, according to the angelic commandment, he spoke to them as follows.

"Hear me, brethren, and receive my words into your ears, for to-day I appoint my disciple Elli to be rector and doctor over you, and do you receive him cheerfully, and be humbly obedient to him, for I myself am ignorant with respect to the end of my life." For Elli alone was acquainted with the matter, and he bore the words heavily in his heart. Then the man of God commanded them all and said, "I command you all in the name of the Lord, that no powerful worldly king, nor bishop, nor nobleman shall ever adjudge, with respect to any dispute or injury over you; but if any one shall inflict an injury upon you, or if any one



of you should injure another, or if any one in some other matter, should in any way adjudge over you, let judges be made from amongst yourselves. And with respect to the place of judgment, let it be under the shade of the hazel tree, which I myself have planted nigh the monastery, and it will give its pledge to stand in correct judging, in the hand of the abbot in the day of trial."

And the abbot placed it upon the altar; and said, "May they adjudge right according to the intention of the synod, and the judicial series in the book which I have written. If any one will despise this commandment, so as to break it, may he be cursed in the judgment of the supreme Judge, and not live long, nor ever have plenty of what is good, and whoever will keep it, may he be blessed, and may God lengthen his life, and an angel of the Lord in all places attend on him." While he yet spoke, lo, the brightness of God suddenly surrounded them, and all alike fell headlong on their faces to the ground, not being able to behold such a quantity of light. All having therefore fallen to the ground, the blessed Cadoc was taken off in a white cloud from their eyes, and disappeared; and immediately in the twinkling of an eye descended from the cloud in the city of Beneventum, and was seen amongst those persons; who were burying the abbot; and wonderful to be said, he constantly, and perfectly knew their language by the gift of the Holy Spirit, and they likewise his; and they soon knew that it was he, of whom the angel had before spoken to the Prior.

And in the same hour, a congregation of all the clergy and many monks, and the bishop of the city, having assembled, with common assent they willingly ordained him an abbot over them, and named him Sophias, for they saw that he was full of divine wisdom, and because it was by that name, it was before ordered by the angel that he should be called. A little after, he fortified a great part of the city with a wall, which had previously been built with the mud of the earth, and the material becoming by degrees more and

more ruinous, had fallen into rubbish. The workmen being in want of spring water, and leaving the work on that account unfinished, addressing the holy Sophias, said, "We cannot by any means work, because we cannot find water near at hand." Accordingly Saint Sophias prayed that very night to the Lord that he would condescend to shew what he would do in this matter. After prayer he rested with sleep his limbs that were weary from watchings, and an angel descending from above kindly comforted him that he should not be sorrowful on that account, but that rising in the morning he should go to the wall of the city, and foretold to him that he would there find a plentiful flowing fountain for the use of the masons. The holy man therefore, according to the command of the angel, stretching himself and shaking off sloth early in the morning, went with haste to see the wall of the city, that had been begun, and found a deep fountain near it.

35. HOW SAINT ELLI WAS ACCUSTOMED TO VISIT THE BLESSED CADOC ANNUALLY.

And Elli was accustomed to go very often with his disciples to the city of Beneventum, for the purpose of visiting the blessed Cadoc, also called Sophias; in some of which visitings, some persons died, and were honourably buried in the monastery of Saint Sophias; whose sepulchres are placed together in one series, in order, before the altar, from one wall to another. Eight very decent marble monuments may be there found.

36. HOW SAINT CADOC WAS RAISED TO BE THE BISHOP OF BENEVENTUM.

The bishop of that city being dead, in the following night an angel of the Lord appeared in a vision to Saint Sophias, commanding him from the Lord that he should receive the episcopal order; also in the same night a messenger from heaven revealed to the Archdeacon, whilst he indulged in sleep, that he should on the following day,

without delay, by divine command, promote Saint Sophias to the degree of bishop. The Archdeacon, with the company of the clergy, and the common people being assembled together, he related to them all what the divine oracle had made known to him by angelic revelation respecting the promoting of Saint Sophias. The report of the Archdeacon pleased all who heard it, and they unanimously appoint Saint Sophias to the episcopal see.

After a short space of time, while the said person lived in his episcopal dignity, and governed his diocese in a mild, and holy manner, he heard an angel of the Lord mentioning to him in a vision of the night, "Lo, an option is given to thee by the Lord; now choose by what death thou wilt leave this mortal life, and migrate to the eternal kingdom." He answered him, "Having my option, I choose martyrdom, as it is before the Lord the most excellent of deaths." To whom the angel said, "Be firm," said he, "in heart and mind, because God is with thee; for to-morrow, a certain cruel king will plunder this city, and whilst thou wilt celebrate the divine mysteries of the mass, a certain soldier of his accomplices, entering the monastery, and brandishing his spear, will cruelly kill thee with its point, upon the altar." Therefore the blessed Sophias gave thanks to God, and said to the angel, "I am ready for martyrdom, for by this death, our Lord Jesus Christ, and his apostles, and some others have triumphed in the world, and obtained the glory of a heavenly kingdom." The blessed Sophias awaking, arose to morning praises, as usual, and as the day proceeded, about the first hour, he dressed himself in his missal vestments, being about to celebrate the divine sacrifice. As he sang mass, lo, the aforesaid tyrant, having assembled his army, plundered the suburbs contiguous to the city; of whom, some came into the city for the sake of plundering. Whence out-cries, and wailings resounded on all sides through the city, but Saint Sophias stood undaunted, and did not in the least interrupt the celebration of the mass, although he was conscious of the evil.

Then forthwith, one of the horsemen, entered the church wherein he partook of the holy sacrament, and with incited step, and raging fury, pierced Saint Sophias, with a lance, as he stood on the altar, and was partaking of the salutary consecration of the body and blood of our Lord. Who, besmeared with his blood, and with eyes lifted up towards heaven, commended his soul to the Lord, saying, "Lord Jesus receive my spirit." Also he humbly prayed for his murderer, in like manner as did the first martyr Stephen, "Lord, Lord," said he, "lay not this sin to his charge, for he knows not what he has done," and turning his prayer to the Lord proceeded in continuation, "Almighty Lord, invisible King, Jesus Christ, the Saviour, grant me my request, assist the Christians who dwell in my territories, give favour to my body, that all persons who may have any part of my bones, or of those of my disciples, may perform miracles, and expel demons, and may every disease be far distant from them. Let there be no unfruitfulness among their fruits, nor barrenness in their corn, but let the wealth of all good persons be increased, and forgive them their crimes, whereby they will reverence me on the earth, and always glorify thee in heaven." And lo, a voice was sent from the white cloud, saying, "Cadoc, my servant, ascend to the kingdom of my Father, and what thou dost request, I will perform for thee, I will not make thee sorrowful, for thou art blessed, since thou hast been mindful of me in thy last sufferings. And I say unto thee, if any one shall be in great distress, and mindful of thy name, will invoke me for thee, he shall be liberated from the trouble of that distress."

After the Lord had spoken, he protected himself with the mark of the salvation-bearing cross, and gave up his spirit into the hands of the Almighty. And lo, suddenly a great brightness shone on the people devoutly engaged in performing his funeral rites, and assembled for his funeral, so that no one of them was able to sustain it. They brought his body, wrapped in white linen cloths, and placed it in a silver coffin, and carried it to the place of



burial with hymns, and psalms, and spiritual songs, and many lamps, and buried him honourably. And many more miracles were performed after his death, at his sepulchral monument, than had been before in his life-time. Sight was restored to the blind, and walking to the lame, the leprous were cleansed, and the demons were driven away from those who were possessed by them.

They built a large church in honour of him over his venerable sepulchre, into which no Briton is permitted to enter; which was so done, as the learned men of the city of Beneventum say, lest some Briton should in future come there from his principal monastery, that is from Llancarvan, and take away from thence by stealth the sacred earth of the relics of his body, and from the taking away of that very precious deposit, all the miracles, and the whole grace of the saint, should together with that earth of the precious relics of his body be removed from thence to his own land at Llancarvan, that is Britain, where he was born. But what is more grievous and horrible to be heard, it is certain that after the taking away of his sacred body, the fine flowing fountain that was near the city, which God by his intreaty had caused to flow from the earth for the use of the workmen, came like a sea over the city, and the inhabitants forbode its being overwhelmed. Saint Cadoc, whilst he flourished in this life, avoided human praise, and did many things known to God only, and unknown to mortals; also he never passed by, with any interval or intermission, perseverance in frugality and economy, fastings, watchings, and prayers. He not only performed his miracles in his life-time, but effected them beyond number after his passage from the prison of this deceitful world; through means of our Lord Jesus Christ, who with God the Father, and the Holy Spirit lives, and reigns for ever and ever. Amen.<sup>1</sup>

<sup>1</sup> It is impossible to conjecture how this strange legend could have originated. Cressy notices Saint Cadoc, alias Sophias, a bishop of Beneventum, in Italy, but neither one name nor the other occurs in the list of bishops of that see. It has been suggested that the place meant is Benevanna, now called Weedon, in Northamptonshire, which seems more



37. OF THE BELLOWING OF THE COFFIN OF SAINT CADOC WHEN STRUCK BY SOME ONE, AND THE DEATH OF THE STRIKER.

After the departure of the most gracious Cadoc from transitory to eternal things, a certain very powerful English viscount, named Eilaf, came to the country of Glamorgan, with a large company of attendants, for the purpose of plundering and destroying; and the clergy of the celebrated Cadoc having heard an account of his impiety, fled from Llancarvan, with the coffin of the holy man, and other relics, bearing the means for their protection, until they came to the place, Mammeliat,<sup>1</sup> and there they hid themselves. And when they had been there a short time, a multitude of the Danish and English robbers came to them; who beholding the coffin, sought to take it off with them; and from four to one hundred men attempted with all their might to raise it, nor were they able to remove it from the place. Then they became angry, and one more mad than the others, ran forwards quickly, and taking a stout stick, struck it; and on being struck, it produced a loud bellowing noise, like a bull, and greatly frightened the whole army, and immediately there was a great earthquake in those parts. The coffin being at length left by them, one of them more unhappy than the others, being induced by greediness, cut off its golden pinnacle with a hatchet, which fell into his lap, and immediately like fire burned his bosom; and stupified, and excited by the

probable, assuming that town to have ever been a bishop's see, which may be doubted. All that we know for certain, is, that a bishop of the name of Cadoc is commemorated in the calendar on the 24th of February, who by some means has been confounded with Cadoc ap Gwynlliw, who does not appear to have been a bishop at all; but owing to this confusion, the feast of the latter has been stated to be the 24th of February, instead of the 31st of March; according to the calendar before quoted, which is printed in a Roman Catholic missal in my possession, the title page of which is lost, but from the names of former owners written on the cover, I judge to be of the time of Henry VIII, or Elizabeth, and from the great number of Welsh Saints it contains, was most likely intended for the use of the inhabitants of the principality. Who this bishop was, or at what time, and where he lived is totally unknown; we can only conclude that such a person existed, from his appearing in the calendar, and from his name that he was probably a Welshman or an Armorican; Cressy calls him son of Guilleicus, a king of North Wales.—W.

<sup>1</sup> Mammeliat,—Query Mamhilad in Monmouthshire.

pain of heat, he resolved to fix the pinnacle in its place; and being so fixed, it firmly adhered, as if it had been united by gold soldering. Which being done, the unhappy violator of the coffin melted in the sight of the whole army, like wax before the fire. This miracle having been seen by them, and being affected with fear on account of the aforesaid things, they returned as exiles. Afterwards they had not a desire for plundering the before-mentioned places of the patron, and ceased to lay waste his territories.

38. OF THE OX CUT INTO PIECES AND BOILED, AND AFTERWARDS  
RESTORED TO LIFE.

On a certain time, Meredydd, king of Reinuc,<sup>1</sup> came with a powerful force of enemies to his property in Glamorgan, that he might there reign; where having come, he ordered them to plunder, and to drive off oxen to the camp, for food. And they therefore brought a hundred oxen, amongst which was a very fat one, that was stolen from the townsmen of the blessed Cadoc; and when slain, it was cut into pieces, that by cooking it might be prepared for satisfying the hunger of the king, and his companions; but it could not by any means be roasted by coals, nor boiled in water. Which being told to the king he ordered all the aforesaid oxen to be restored to their owners. And when they were all brought together, the ox that had been killed, which I have above mentioned, appeared alive and well among the others. Then every one took his own ox, praising and glorifying God in his excellent servant Cadoc.

39. OF THE BREAKING OF IRON RINGS.

After a very long interval of time, three foreigners bound with iron rings, came from the East to the monastery of

<sup>1</sup> An ancient name for Herefordshire. There is nothing to identify the Meredydd here mentioned with any of the reigning princes of Wales of that name, except that the occurrence took place after Saint Cadoc's death; and the sovereigns recorded as living nearest his era are Meredydd king of Dyved, slain about A.D. 800, by the Saxons, at Morva Rhuddlan, and Meredydd ab Owain ab Hywel Dda, who in 990 laid waste Radnor and Glamorgan.

the aforesaid Saint, on the day of his solemnity. And while they celebrated mass, those iron bands, all the people beholding them, broke. Wherefore that this miracle might be known to all, they hung those rings on the altar.

#### 40. OF A STEWARD BEING SLAIN, AND AFTERWARDS RESTORED TO LIFE.

Also the said Saint owned part of a certain field in Ireland, on the banks of the river Limphi, where he had a very faithful steward, who offensively preserved the corn of his master, that the flocks of the neighbours should not devour it, and he shut up in confinement the cattle of his neighbours. The governor of that province being inflamed with anger, collected together a hundred armed men, who together attacked the steward of the blessed man; and all mutually striking him, each singly wounded him with one stroke of his weapon, and killed him; not one alone, but all were equally guilty of the murder. And they departing after his death, and looking back, saw the man who had been before killed, in health and standing; which being seen, they hastily directed their steps to him, and observed how soon the wounds of his head had been cured, whose scars being healed, they appeared no larger than the marks of bulrushes. Then all reflecting on what they had done, acknowledged that they were guilty of his death, and departing went together to the king, and related to him all that they had seen respecting this miracle. And the king when he heard it, enlarged the bounds of his paternal property, and magnified him during all his life. The learned among the Irish, who lived in the monastery of his disciple, the blessed Finnian, bear witness that if any one of the clergy of Saint Cadoc went to them, they honourably received him, and made him as one of their heirs. And this is said to be a token of their justice, that if an old man touch a lock of the monastery with his hand, he will open it without a key.

## 41. OF THE INCLINATION OF A TREE UNDER THE FEET OF THE PREACHER.

Formerly a king of Reinuc named Cynan, with the surname of Garwyn,<sup>1</sup> having collected a large force of troops, resolved to invade all the country of Glamorgan, and after a slaughter of the men, and a robbery of the cattle and household goods, to claim it to himself. And removing their camp, they settled on the banks of the great river Neath; which becoming known, the king of the country of Glamorgan was struck with fear, and earnestly requested the clergy of the oftmentioned saint, that with the relics, and chest of the said saint, they would go to meet the king of Reinuc, and humbly request of him not to inflict any injury on them undeservedly. When they went with the relics to the side of the river Neath, one of them climbed up a high tree with a spotted bell, that from thence he might speak to the king, for owing to the great flood of water, they could not pass through the river. Then calling aloud from the top of the tree, he preached to him respecting the miracles of the blessed Cadoc; and as he preached, the tree under the feet of the clergyman, began by degrees to turn towards the ground, and to make itself passable instead of a bridge, so that passing over it to the other side of the river he might discourse with the king face to face.

Which being seen, the aforesaid king conferred the protection of peace on all the country, and then the whole army becoming pacific, they returned to their respective habitations. O truly just man, in whom deceit was not found, he judged no one unjustly, and despised no one. No person ever saw him greatly rejoicing nor very sorrowful, except in the hours of prayer, when with tears he offered prayers to God. Adverse things never dispirited him, nor did prosperous ones exalt him; nothing was ever in his

<sup>1</sup> Cynan Garwyn succeeded his father, Brochwel Ysgythrog, in the principality of Powis, about the middle of the seventh century. There is a satirical poem upon Cynan Garwyn, attributed to Taliesin, which is printed in the *Myvyrian Archaiology*, I. 168.—Williams's *Biographical Dictionary of Eminent Welshmen*.



mouth besides Christ, and what belonged to him on account of obtaining correction; nothing was in his heart but peace, and patient piety with compassion. He searched daily by the Holy Spirit the things that were not his own, but those of Jesus Christ, for he was a chosen temple of the Holy Spirit. And therefore for all these things, and others like them, he shines in inaccessible and inestimable eternal glory, which eye hath not seen, nor ear heard, nor hath entered into the heart of man, in heaven with the Father, and the Son, and the Holy Ghost, Three in One true God Almighty, to whom is honour, and glory, virtue and power, fortitude, and government continuing without end, for ever and ever. AMEN.

No one can relate the miracles performed by Cadoc;  
It is because he is not here with his mode of speaking;  
Christ, the Creator of the world, will grant pardon,  
To him, who wrote a Life with faults, named Lifris.

#### 42. OF THE GENEALOGY OF THE BLESSED CADOC.

The genealogy of the blessed Cadoc arises from the most noble emperors of Rome, from the time of the incarnation of Jesus Christ, Augustus Cesar, in whose time Christ was born, begat Octavianus, Octavianus begat Tiberius, Tiberius begat Caius, Caius begat Claudius, Claudius begat Vespasian, Vespasian begat Titus, Titus begat Domitian, Domitian begat Nero, under whom the apostles Peter and Paul suffered, Nero begat Trajan, Trajan begat Adrian, Adrian begat Antonius, Antonius begat Commodus, Commodus begat Meobus, Meobus begat Severus, Severus begat Antonius, Antonius begat Aucanus, Aucanus begat Aurelian, Aurelian begat Alexander, Alexander begat Maximus, Maximus begat Gordian, Gordian begat Philip, Philip begat Decius, Decius begat Gallus, Gallus begat Valerian, Valerian begat Cleopatra, Cleopatra begat Aurelian, Aurelian begat Titus, Titus begat Probus, Probus begat Carosius,



Carosius begat Dioclesian, who perscuted the Christians throughout the whole world; for in his time the blessed martyrs Alban, that is Julian, Aaron, and many others suffered. Dioclesian begat Galerius, Galerius begat Constantine the Great the son of Helen, Constantine begat Constantius, Constantius begat Maximianus, with whom the British soldiers went from Britain, and he slew Gratian the Roman emperor, and held the government of all Europe; and he did not dismiss the soldiers, which he brought with him from Britain to return to their country on account of their bravery, but gave them many provinces and countries, that is from the pool which is on the top of the mountain of Jupiter to the city named Cantguic, and until the western mound that is Cruc Ochideint; and from those soldiers arose a nation which is called Lettau.<sup>1</sup> Maximianus therefore begat Owain, Owain begat Nor, Nor begat Solor, Solor begat Glywys, Glywys begat Gwynlliw, Gwynlliw begat the most blessed Cadoc of whom we are speaking.

A repetition of the pedigree of the Saint; the matter on the side of his father from the best stocks of the kings of Ireland; Biscetbach begat Brusc, Brusc begat Urbf, Urbf begat Awlach, Awlach begat Brychan, Brychan begat Gwladys the mother of Saint Cadoc. This is the Pedigree of his mother Gwladys, from the race of the kings of Glamorgan and Mecumen. Anna, who the learned say was the cousin of the Virgin Mary the mother of Jesus Christ, begat Beli, Beli begat Abattach, Abattach begat Baallad, Baallad begat Oudoleum, Oudoleum begat Endos, Endos begat Ebiud, Ebiud begat Outigirim, Outigirim begat Oudicant, Oudicant begat Ritigurinum, Ritigur begat Remetel, Remetel begat Grat, Grat begat Urban, Urban begat Teilpuill, Teilpuill begat Teuchnant, Teuchnant begat Tecmant, Tecmant begat Guotepauc, Guotepauc begat Coilhen, Coilhen begat Guorgust, Guorgust begat Meirchion,

<sup>1</sup> These particulars are evidently copied from Nennius. Lady Charlotte Guest supposes "Cant Guic" to be Cantavie in Picardy, and "Cruc Ochideint" to be the western promontory of Gaul, opposite to which is an island called at present "D'Ouessant."—See *Mabinogion*, Vol. III. 294.

Meirchion begat Cimmarch, Cimmarch begat his daughter Hennini, Hennini begat Meurig, Meurig begat Erbic, Erbic begat Yrb, Yrb begat Idnerth, Idnerth begat Teithfall, Teithfall begat Tewdrig, Tewdrig who was made a martyr in Gwent namely Merthir Tewdrig, who begat Marchell mother of Gwladys, who begat the blessed Cadoc.

44. OF THE PEDIGREE OF GWLADYS, THE MOTHER OF KING GWYNLLIW, THE FATHER OF THE VENERABLE CADOC, REPEATED FROM THE ABOVE-MENTIONED WOMAN.

Anna begat Beli, Beli begat Afallach, Afallach begat Baalad, Baalad begat Owain, Owain begat Brithwein, Brithwein begat Dwfwnn, Dwfwnn begat Onwedd, Onwedd begat Enwerydd, Enwerydd begat Amgoloit, Amgoloit begat Gorddwfn, Gorddwfn begat Dwfn, Dwfn begat Gwrddoli, Gwrddoli begat Doli, Doli begat Gwrgain, Gwrgain begat Cain, Cain begat Tegid, Tegid begat Padarn Peis Rudawc, Padarn begat Edeyrn, Edeyrn begat Cunedda, Cunedda begat Ceredig, Ceredig begat Gwawl the mother of Gwynlliw, and Gwynlliw begat the most holy Cadoc.

45. OF THE CONSTITUTION OF THE CANONS OF NANTCARVAN CITY.

Saint Cadoc appointed thirty six Canons, who constantly and regularly served at the church of Nantcarvan, for he, by the election of God and man, entirely founded it, according to the divine proposal and as many court yards, in which the canons should have their habitations, and as many portions of land amounting to eighty acres, which were called from old times the property of the courts, and were cultivated by gardeners, who had the care of attending to gardens and orchards, and the keeping of hospitality, and also as many villages from which they had necessities of food and clothing.<sup>1</sup>

<sup>1</sup> The Editor is indebted to the Rev. D. Morgan, Vicar of Llancarvan, and Mr. Edward Thomas of Llanbethery, for their kind assistance, in endeavouring to identify the various localities, mentioned in the following List of the Courts of the canons of Llancarvan.

## 46. OF THE POSSESSIONS OF THE AFORESAID CANONS.

First the court of the Desert,<sup>1</sup> which is the property of the Abbot, with the village of Tremgueithen.<sup>2</sup>—The court of the Benignant,<sup>3</sup> which the doctor possesses, with a portion of land in Castell.<sup>3</sup>—A court set with a hazel tree,<sup>4</sup> where Saint Cadoc had his habitation.—The court of Aidanbloch, and the portion Nioysgurthin, with the village of the Farther Pennon.<sup>5</sup>—The White Court,<sup>6</sup> which no wavering person ought to visit, in which Saint Elli his disciple and successor dwelt with the portion Cruygreif,<sup>7</sup> and another nearer with the Greater Pennon.—The court of the Kitchen, with a portion of land in going to the right towards Talcatlan,<sup>8</sup> and the village Pencrychgel.—Another court of the Kitchen, with a portion of land that is Caricoc<sup>9</sup> and the village Pellussen.<sup>9</sup>—The court of the Consul, and a portion of land near Talcathlan, with the village Talpontymit.<sup>10</sup>—The court of Tremycrucon, with Tremycrucon.<sup>11</sup>—The court of Tremlech with the portion of land beyond the cross, and the village of Tremlech.<sup>12</sup> The court of Samson, with the portion of Land Cymmyoucyti.<sup>13</sup>—The court of Elphin with the village Cestilldincat.<sup>14</sup>—The court of Chincencoh.—The

<sup>1</sup> Probably the village of Llancarvan, where Saint Cadoc founded his monastery in a "desert."

<sup>2</sup> Trefweithen, probably Llanfeithin, about a mile northward from Llancarvan. It gives its name to an extra parochial district, comprising Llanfeithin, Carn Llwyd, Felin Fach, Caer Maen, Llanbethery, Llancadle, and Treguff.

<sup>3</sup> Abengnant and Castell Moel, in the parish of Llancarvan, about a mile from the village.

<sup>4</sup> Tregoll or Trego, now called Treguff Place, the property of the Dean and Chapter of Gloucester.

<sup>5</sup> The village of Pennon, near Llancarvan, the property of the Dean and Chapter of Gloucester.

<sup>6</sup> Probably Whitton near Walterston, about a mile northeast from Llancarvan Church.

<sup>7</sup> Carn Llwyd, about a quarter of a mile from Llanfeithin, formerly the habitation of Dyfrig, (Saint Dubricius.) A Well in the vicinity is still called Ffynnon Dyfri.

<sup>8</sup> Llancadle, in the parish of Llancarvan, and Middle Cross, the property of the Dean and Chapter of Gloucester.

<sup>9</sup> Caeau Crwea, and Censan, in the parish of Penmark, about a mile south from Llancarvan.

<sup>10</sup> The village of Talpontbritwn or Brutone, about half a mile south from Llancadle.

<sup>11</sup> Probably Tredwean, in the parish of Penmark.

<sup>12</sup> Trelech, probably Nerstone, in the parish of Penmark.

<sup>13</sup> Cwmmicyti, in the parish of Penmark, the property of E. Romilly, Esq.

<sup>14</sup> Probably the Castle, in the hamlet of Moulton, near Llancarvan, the ruins of which are now visible. It is the property of Jesus College, Oxford.

court of the Mill, with the village Nantbucelis.<sup>1</sup>—The court of Talcatlan,<sup>2</sup> which is the property of the Abbot.—The court of Curcus<sup>3</sup> the priest, with the portion Cair Arthan,<sup>4</sup> and the village Pencerygil,<sup>5</sup> with Pistillcatuc.—The court of Arguistel, with the portion of land Ygrestyl, and the village Hentrem drymbrych.<sup>6</sup>—The court of Nestree with the portion beyond the ditch Pulltavis<sup>7</sup> and the village Brinsychan.<sup>8</sup>—The court of Eida, with the village Trefhenun.<sup>9</sup>—The court of Cair guicou<sup>10</sup> with the village Ecclusilid.—The court of Albrytson of Cynuyt, with the village Allt Cynuit.—The court of Cyndrayth, with the portion Nanteynear,<sup>11</sup> and the village Pencerygel, and Cilbleingurth.—The court of Ellybr, with the village Ellibr.—The court of Crucinan, with the village Crucepilia.—The court of Medgarth, with the village Medgarth. The court of Caerdydieycit,<sup>12</sup> with the village Cairdicit.—The court of Cynblust, without a part of the church, with the village Celli dremauc, that is Nant Carthay.

#### 47. OF THE DISTRIBUTION OF THE PARTS.

Six parts were given amongst the principal persons. The first to the Abbot for government, the second to the Doctor, for teaching doctrine; the third to the Priest for executing the office of the priesthood. And what remained was divided equally among the Clergy, according to the number

<sup>1</sup> The court of the Mill is an old ruin of a Place or Palace, called Norchant, in the parish of St. Athan. About three hundred yards distant, the remains of the old village Nantbwchlys can be traced in a field still called Bwchlos.

<sup>2</sup> Llancadle, before mentioned,—there are some remains of a chapel still to be seen, about a mile and a half from Llancarvan.

<sup>3</sup> A place now called Curnix.

<sup>4</sup> Caer Athan, Saint Athen, about a mile and a half westward from Llancadle.

<sup>5</sup> Nant y Crickel and the old village Crickel, in the parish of Flemingston.

<sup>6</sup> Hendre Dymbry, or Llanbethery village, about a mile westward from Llancarvan.

<sup>7</sup> Probably Pwll y Mun, in the parish of Saint Nicholas.

<sup>8</sup> This may possibly be Brynsychadan, in the parish of Pendeulwyn.

<sup>9</sup> Trefhenyn, a village in Pendeulwyn parish, about three miles from Llancarvan.

<sup>10</sup> Probably Caer Wigau or Caer Wicca, in Pendeulwyn parish.

<sup>11</sup> Nant y Cyngar, between Flemingston and Saint Mary Church.

<sup>12</sup> This is the original name of the Glebe land, now called Winedelose, in a field adjoining which was the ancient village of Caerdicit; at which place a very large ecclesiastical edifice formerly stood, supposed to be the monastery, which, according to tradition, had a subterraneous passage nearly 100 yards in length communicating with the church; the field is now called Culvary or Calvary.

of Prebendaries, excepting four, namely the surveyor, and three messengers who served the clergy with respect to the relics, wheresoever they directed them to be sent, and had nothing in common with the clergy, besides in the portions of land, and in their food; but the men who came to the refuge of the church, on returning from the refuge, gave to them, on account of their dignity, an ewe and lamb, or four pence.

#### 48. OF THE MANNER OF DECIMATION OR TITHING.

Whoever shall decimate, ought to divide the property into three parts, and give the first to the confessor, the second to the altar, and the third to those who pray for him. And the part of the altar is divided as we have before mentioned.

#### 49. OF THE MANNER OF WILLS.

If any one affected with illness will not give separately, let him give to his confessor, according to his ability, for the church and watchings. And the parts of the church and of watchings, are divided as we have before mentioned.

#### 50. OF THE CONVERSION OF GWYNLLIW.

Be it known that in the days of Gwynlliw, there was a certain priest of the celebrated name of Cadoc, son of the aforesaid Gwynlliw. And the said blessed Cadoc was perfect in faith, serving the Holy Spirit daily, and exercising himself in the holy gospels of Christ. But his father, the aforesaid Gwynlliw, was given up to carnal allurements, and frequently instigated his guards to robbery, and plunder, and lived altogether contrary to what was just and right, and disgraced his life with crimes. But Cadoc built his church on four foundations, justice, prudence, fortitude and temperance, and the monastery was full of choirs of singers, readers, and persons praying, which Saint Cadoc continually excited by divine exhortations, the Holy Spirit co-operating with



him, to obedience to God, the duty of mutual charity, and the performance of works of mercy to the poor. And as Cadoc, the man of God, saw the wicked acts of his father, deeply sighing he grieved on his account, and sent faithful messengers, of his disciples, namely Finnian, Guavan, and Elli, that they might convert him from the errors of his malice and wickedness, and dispose him to divine obedience. Who diligently meeting, they, together with the elders, exhorted him, that renouncing the devil, and his pomps, and wicked works, with repentance and penance, he should trust himself to the advice of his son Cadoc, and confess his sins committed against God and him. Which his wife Gwladys hearing, and stimulated by the Holy Spirit, said, "Let us trust to our son, and he will be a father to us in heaven." Gwynlliw answering, said, "Whatever thou wilt tell me, let us do, and wherever thou wilt, I will go." Therefore Cadoc with the monks, and Gwynlliw with the elders, and also Gwladys, the mother of Cadoc, meeting together they quickly acquiesced to the advice of Cadoc, and both of them, namely, Gwynlliw and his wife, confessed their crimes with the satisfaction of penance. Afterwards Gwynlliw spoke to them as follows, "Whoever there may be of my race, may he serve God in true piety; and may all who live in my land, after their decease be buried in his cemetery." And Cadoc said, "Repent, for the kingdom of heaven is at hand, and I will prepare a mansion for thee among the celestials." And forthwith they sang the psalm, "The Lord will hear thee in the day of tribulation," to the end. The witnesses are Gwynlliw, with the elders, and Cadoc with the monks, and his disciples.

#### 51. OF THE JOURNEY OF GWYNLLIW AND HIS WIFE.

After an interval of some time, Gwynlliw and his wife by a vow went from home to Thebech; and a messenger came from God to Cadoc, directing him to come to his parents, and advise them how they might perform true re-

penitance for their crimes; who quickly obeying the divine orders, exhorted his parents by holy admonitions to perform it. And therefore his mother, Gwladys, built for herself a church in Pencarnou;<sup>1</sup> Gwynlliw also soon erected another monastery, and there instituted divine service. Afterwards both parents invited Cadoc, who coming, they devoutly received him, and gave to him the aforesaid churches, which they had built for themselves, and also gave up all, that they had, to his authority. Of those churches there was to be no governor but of the family of Cadoc the man of God, or with his consent, and permission. And Gwynlliw said, "Whoever of my family, and of the elders of Gwynllwg, will break it, may he be cursed for ever." Cadoc and his monks were witnesses. "May no one receive tribute or pension from those churches, but the family of Cadoc, nor any governor, nor ruler be in them, but by the election and appointment of the family of the same Cadoc."

52. OF THE SWORD WHICH TEWDWR, THE LEADER, GAVE TO SAINT CADOC.

Be it known that Tewdwr son of Meuric,<sup>2</sup> gave a sword and vestment to Cadoc and his family, that therewith they might purchase land for their support. Conige,<sup>3</sup> the abbot of the altar of Saint Cadoc gave that sword, and vestment to Spoi, and Rhodri for the village, whose name is Conguoret in Pencenli, who granted it to be possessed by Cadoc, and his church in perpetual right, with annual pension of nine tierces of ale, and also bread, flesh, and honey, to be paid with the permission of Conige, and the aforesaid family by the hand of Spois and his sons for ever, and that the possession should be free and quit of all services, and exac-

<sup>1</sup> Pencarnou, where Gwladys built her church, is probably at Pencarn, in the parish of Bassaleg, there are three farms, upper, middle, and lower Pencarn, but no traces of a chapel on either.—W.

<sup>2</sup> I know not who this Tewdwr ap Meuric could be, no such son is recorded among the children of Meurig ap Tewdrig.—W.

<sup>3</sup> Called in the Liber Landavensis, *Cyngen*, he was abbot of Llanancarvan, in the time of Saint Oudoceus.

tions of earthly kings. The same Spois, the son of Gwrhiter, gave Guoremēt with three cows; the aforesaid Rhodri held a charter, or written instrument under the hand of Conige, the abbot of Nantcarvan, in confirmation of this grant. Afterwards Rhodri, and Spois, and his son, came together also, and his clergy brought the cross of Saint Cadoc, and his earth, and going round the aforesaid land of Conguoret, claimed it; and before proper witnesses, scattered the earth of the aforesaid saint thereon in token of perpetual possession. Of the laity, the witnesses are Rhodri, Guornemet, Guagurrit, Hoilbiu, Howhoer, Coelbiu; and of the clergy, Samson, abbot of the altar of Saint Iltyd, Conige, abbot of the altar of Saint Cadoc, Plossan, Atern, Jouan, Minuocioi, Brenii and family were witnesses. He who will keep it, God will keep him; he who will break it, will be cursed by the Lord. AMEN.

53. OF THE PART OF THE FIELD, WHICH BRANNOGUID GAVE TO THE MONASTERY OF SAINT CADOC.

Be it known that Brannoguid son of Febrie gave the half part of the field of Idraelis to God, and the monastery of Saint Cadoc, for his soul, and that his name might be written in the book of Cadoc at Nantcarvan, and he the said Brannoguid, and his three sons Guedan, and Guobrir, and Meuc, held a written deed under the hand of Conige, the principal of the altar of Cadoc, in eternal right of donation to God and Saint Cadoc. For the annual perpetual rent of that field is three tierces of ale, and bread, and flesh, and a pound of honey; for these ought Brannoguid, and his three sons, and their kindred to pay annually to the family of Cadoc until the day of judgment. Of this agreement the witnesses are, Brannoguid the owner of the farm and his sons, Guoidan, Marcant, Junemet, Conige abbot, Elionoy, Brenie, Mannocior, Beduan, Plissan. Whoever will keep this donation, God will keep him, and whoever will break it, will be cursed by God. AMEN.

## 54. OF THE PENANCE OF SEIUS FOR KILLING TWO OF HIS NEPHEWS.

After an interval of time, Cuan Bunry<sup>1</sup> slew two men, sons of his sister, namely Atgan, and Aidnerth, wherefore Cadoc and Illyd came and cursed Cuan, but Cuan being compelled, came, and his kings with him, to the presence of Cadoc and Illyd, and confessed to them their crimes. But they said to him, "Redeem the crime of homicide." Catlen answered, saying, "I will give the field, named Lanhottan, to Cadoc; the rent for which is two vessels of six tierces of ale, with bread, and flesh, and honey, according to the accustomed measure. And Merchion gave a village named Conhil to Illyd, and three vessels which contained six tierces of ale, each of which vessels with the lands, the granters gave to the aforesaid saints for a perpetual gift. And they accepting the satisfaction of Cuan, enjoined him fourteen years penance. The witnesses of this fact, were Cotton, Merchion, Ceuan, Cothy, Catman, Hoitlon, Virga, Cadoc, Finian, Seoctus, Eutegyrn reader; the family of Cadoc, and Illyd were also witnesses. Whoever will keep it, he will be blessed by God, and whoever breaks it, will be cursed.

## 55. HOW SAINT CADOC ERECTED A CHURCH TO HIS DISCIPLE MACMOILLUS.

Be it known to you that Cadoc erected a church to Macmoillus his disciple,<sup>2</sup> and protected it with a fence, and therein built an altar, that he might lodge when he should go to Gwent, and should return; and he appointed Macmoillus Prior therein, and governor of all its administration. Cadoc therefore promised the rewards of the kingdom of heaven to all who should increase the possessions of

<sup>1</sup> In the other MS. he is called Cuan Birry.

<sup>2</sup> This was in the parish of Bedwellty, of which it is a hamlet; in the twelfth century it was written Massmoil, and by successive corruptions in the course of years, is now called Mamhole. It is uncertain where this building stood, if it be not the present parish church, or at least on the same site. It was in existence, and called Ecclesia de Massmoil, in a record dated between 1101 and 1107, but no mention of Bedwellty, whence I conclude they were both the same.—W.

that church, in lands, or money, or in alms. The witnesses of this are Cadoc, and his clergy, Pachan, Ditiu, Hoduam. Whosoever will keep it, will be blessed by God, and whosoever will break it, will be cursed.

56. OF THE LAND PENCARNOU, WHICH GWALLOUER GAVE TO ST. CADOC.

Be it known that Gwallouer gave to God, and Saint Cadoc the land Pencarnou,<sup>1</sup> for his soul, for ever, until the day of judgment. Gwallouer also gave this village to his son Iddon, that he and his heirs might supply the family of Cadoc with the produce of the land, on their account ; the rent of which land is nine tierces of ale, bread, flesh, and honey. So that whenever the clergy of Cadoc would eat and drink, namely in Bassaleg, or in Pencarnou, the aforesaid Judnon was to bring meat and drink to them ; as we have before mentioned. The witnesses to this agreement are, Paulus abbot of Nantcarban, Guenlion his brother, Thuiuc, Canopoi, Tanet, Nierbrith, Merhitr, Concum. Whosoever will keep it, God will keep him, and who will break it, he will be cursed by the Lord. Amen.

57. OF PART OF A FIELD WHICH RETONI GAVE TO SAINT CADOC.

It is to be observed that Retoni gave to God and Saint Cadoc, to be possessed by perpetual right, the half part of a field, near the city of the Legion,<sup>2</sup> which fell to him by hereditary right ; and what had devolved to Herbic ; he bought the same of him, and gave it to God and Saint Cadoc. Of which thing the following are witnesses, Herbic, Curnuet, Cogale, clergymen. Of the laity Guornet, Guedguon, Guedgui, Sonus, Alderreg. Whoever will keep it, may he be blessed ; who will violate it, may he be cursed. Amen.

<sup>1</sup> Pencarnou here mentioned, is evidently in Bassaleg.—W.

<sup>2</sup> Llangathor juxta Caerlleon no doubt.—W.



## 58. OF THE FIELD WHICH TEMIC GAVE TO SAINT CADOC.

Be it known that Temic gave a field, that is of the land of Crucin, to the altar of Saint Cadoc in perpetual possession, with his sons, in the time of Paul abbot of Nantcarvan ; which constantly paid annually six tierces of ale, and bread, and flesh, to the family of Saint Cadoc. The witnesses are, of the clergy, Guonan, Matganoi, Soy, Brenic, Elionoc, Pill reader ; and of the laity, Cengrat, Guedhoc, Elinniu, Rimogeat, Brannoc, Cunhape. Whosoever will preserve this offering, God will preserve him, and who will take from it, God will destroy him.

## 59. OF THE VILLAGE OF CRADOC, WHICH GWENGARTH GAVE TO SAINT CADOC.

Be it known that king Morgan while hunting, came to the banks of the river Nadawan, and set a hawk on a duck, and both the hawk and the duck passed over the river flying. And suddenly there came an eagle from the sea coast to take off the hawk ; which when king Morgan saw, he was much grieved. But a disciple of the excited king, named Gwengarth,<sup>1</sup> coming forwards armed with a shield a sword and a lance, threw himself into the river, and boldly snatched away the hawk from the seizure of the eagle, and likewise drolly brought the hawk with the duck to the hand of king Morgan, and by so doing pleased him not a little. Wherefore Morgan said to Gwengarth, "Lo, I will give to thee the village of Cradoc in hereditary right, having its length from the city of Frotguid, as far as the river Nadawan, and its breadth from the fountain Gwengarth, to another fountain Gwengarth." The same day Morgan and Gwengarth went to a certain territory of Cadoc; and Gwengarth gave to God and Saint Cadoc the rent of

<sup>1</sup> The name of Gwengarth occurs in the *Liber Landavensis*, pp. 391, 392, 400, in the time of Oudoceus, and p. 432, in that of Berthgwyn.—W.

the aforesaid village of Cradoc for his soul, and for the soul of king Morgan, namely every year twelve tierces of ale, a sextary of honey, and also bread and flesh. Also the said Gwengarth gave for his soul to Conmogoy Hipiclaur, his gilt sword, of the value of seventy cows. Wherefore Conmogoy consulted Gwengarth, as to his giving the sword to Morgan that he might confirm the donation of Gwengarth respecting the town of Cradoc; which he also did. By which thing, Morgan had the aforesaid donation confirmed, which he also got strengthened by a written document under the hand of Sulien, that it should be from thenceforward free and quit from all earthly service, and altogether subject to obedience to God and Saint Cadoc. Of which thing, the witnesses are, Morgan for himself, that there should be no governor of the territory besides Gwengarth, and his heirs. Of the clergy, Sullien,<sup>1</sup> Conmogoy, Danog,<sup>1</sup> Guorgethen, Legan, Elgnou; of the laity, Gwingueri, Jacob, Boduan, Elguan, Curhitr, Cuncuan. Whosoever will keep it, will be blessed, and he who will break it, will be cursed by God and Saint Cadoc. Amen.

Be it known to all persons, and to the successors of the kings of this world, on account of the changeableness of times, that Elli the disciple of the blessed Cadoc, having been diligently educated by him from his childhood, and eminently instructed in sacred literature, and was the most beloved of all his disciples, mentioned, saying, "Lo, I have built a church, and houses in the name of the Lord, and I, and all my successors will be obedient, and subject to the friendly family of Cadoc." And Elli gave to the aforesaid family, by a perpetual payment in every year, provisions for three nights in summer, and as many in winter, with thanksgiving, and joy, prayers, and spiritual hymns; but in ordering the government of the said church, the abbot of the monastery of Cadoc should always be the president, and

<sup>1</sup> Danog was abbot of Llancarvan, temp. Berthgwyn, Liber Landavensis p. 432, and Sulien in the times of Oudoceus, Berthgwyn, and Trychan.

leader. And if it should happen that Cadoc, and his successors should come with their claim of being patrons, there should be given to them two oxen, as an acknowledgment of alliance, and subjection. When they were assembled together at the monastery, Elli in their sight confirmed this agreement with the kiss of peace, near the cross which is in middle of the way and known to many. Of this matter, the witnesses are, Cadoc, Elli, Cleopas, Samson, Jacob, Boduan, Conachan, Mach. They went each of them homewards, blessing repeatedly. Amen.

#### 60. OF THE FIELD WHICH TERENGUAL GAVE TO SAINT CADOC.

Be it known that Terengual gave the field Lughoidel to God and Cadoc, which paid annually to Saint Cadoc and his family, three tierces of ale, and bread, and flesh, and if it happened that ale was not to be had, there should be paid four bushels of wheat, or a white cloak. This alms Terengual gave to God, and Saint Cadoc, free and quit from all regal, and earthly service, for his soul, and for the soul of Morgan. The witnesses are Jacob the governor of the altar of Cadoc, and his family, Connogoi, Connul, Joseph, Brunonoi, Catgen; of the family of Illtyd, the witnesses are Morgan, Gwallouir, Gwiddgen, Gwengarth. The boundary of this field is from Pwll Tenbiub, as far as Dirprisc. Whosoever will keep it, may he be blessed, and he who will violate it, will be cursed by God.

#### 61. OF THE VILLAGE OF REARTH WHICH GUORCINNIM GAVE TO SAINT CADOC.

Be it known to all that Guorcinnim bought the village Reathr of Meurig, for his own inheritance, for a sword, the golden hilt of which was worth twenty five cows. He also gave to Cyngen, the son of Paul, a horse of the value of four cows, also vestments of three ounces to Commorus, and formerly a very excellent horse to the son of Cyngen,

and to Andreas, the son of Morgan, a sword of the value of four cows. Also the same person gave one to Idnerth the son of Meurig of the value of four cows; and an ox to Cornouneno, who had brought him up, and another cow to Gwengarth, steward to the king. After this purchase, Meuric and Cyngen held a written deed under the hand of Guorcinni, for perpetual inheritance to him, and his progeny. And Guorcinni himself gave this village to the church of Saint Cadoc in perpetual possession until the day of judgment; and held a written deed of the grant under the hand of Jacob, abbot of Carvan valley, for the commemoration of this alms, before proper witnesses, whose names are subscribed; Oudoc, bishop, and Cethig governor of the altar of Saint Dogwin, Jacob governor of the altar of Saint Cadoc, and his family with him; of the family of Illyd, the witnesses are Conmoc presbyter, Comnil master, and Joseph presbyter, Biuone, Catgen; of the laity, Meurig and his sons, Andras, Gwedgen, Bramail, Concit son of Ermit, Guorbis son of Berran, Aeintoc, Assail, Arcon, Gwallonir, Ithel, Matton, Eliudus, Hilon, who were all witnesses to this written deed of donation. And the aforesaid village Rearthr belonged to Mesioco by hereditary right, to whom Guorcinnim gave a horse of the value of three cows that he might agree to this grant. Whoever will violate it will be cursed by God.

#### 62. OF THE FIELD WHICH CYNVELYN GAVE TO SAINT CADOC.

Be it known that Cynfelyn gave the field called Lisdin Borriion<sup>1</sup> with his body, for the traffic of the heavenly kingdom, to God and Saint Cadoc, which would pay him annually six tierces of ale, with bread and flesh, and honey. And Conige is witness, who under his hand wrote the corresponding deed.

<sup>1</sup> Din Birrion occurs in the *Liber Landavensis*, p. 465, and was given by Cynfelyn ap Cynog to Oudoceus, the same person evidently as this Cynfelyn. It is possibly Usk, the Burrium of the Itineraries; the present church is dedicated to Saint Mary, but there may have been a previous one dedicated to, or built by Cadoc.—W.

## 63. OF THE LAND LLANGADWALADR, WHICH GWIDNERTH GAVE TO SAINT CADOC.

It is to be made known that Gwidnerth gave Llangadwaladr<sup>1</sup> to God and Saint Cadoc, that it might pay him every year three tierces of ale, with all things due, on account of his killing his cousin Meirchion, and at length, he gave it with the rents to Dogwinnus. Of this, the witnesses were Berthgwyn bishop, Conmil, Terchan and his congregation, Sulien abbot of Nantcarvan, Lumbiu presbyter, Biuonoi, Jonab, and the congregation of Saint Cadoc, Saturn prince of the altar of Dogwinnus, Morgan, Gwidnerth. Whosoever will keep it, will be blessed, and who will violate it, will be cursed by God.

## 64. OF THE LAND WHICH MEURIG GAVE TO SAINT CADOC.

It is to be shewn on account of future changes of times, and the successors of kings, that king Meurig gave for his soul, and also equally that of his sister Sule, part of a field called Insule Tuican, and two parts of a field which were the property of Guorbrith and Cassoc, respecting which, king Meurig held a written deed under the hand of Jacob, abbot of the choir of Saint Cadoc, that he might make them free and quit from all rent, and every claim, and all services, except to the family of Saint Cadoc. Wherefore Jacob afterwards gave a horse to king Meurig, and he gave it to Gwyddgen, son of Brochmael. The witnesses of this transaction are Jacob abbot, Rumceneu, Catthig, and their fathers, Commogoe, Conmil, Gwrgeneu, Beuonoc, Catgen, Heargin, Crasgell, Eittigyn, Gwyddon, Sulien, clergymen. Of the laity, Meurig for himself alone, and for his sons from generation to generation, Gwyddgen<sup>2</sup> son of Broch-

<sup>1</sup> Llangadwaladr was given to Berthgwyn, by this same person, and for the same reason, *Liber Landavensis*, p. 430, and some of the witnesses are the same.—W.

<sup>2</sup> Gwyddgen son of Brochwel, made a grant of Cabalva, near Llandaff, to Saint Oudoceus.—*Liber Landavensis*, page 394.



mael, Gwallonir, Guorcinnim, Guorbes, Morgan, Morheen. These are the witnesses to this agreement, that it may not be disannulled for ever. Then king Meurig confirmed his grant on the altar of Saint Cadoc before his seniors. Whoever will keep it, will be blessed, and who will dissolve it will be cursed by God.

#### 65. OF KING MAELGON BEING DEPRIVED OF SIGHT.

Maelgon the Great was king of the Britons, and governed all Britain, from which he was paid annually, a hundred cows, with as many calves, of the sort he chose, from each township. Therefore the tax-gatherers of king Maelgon came to collect tribute as far as Gwynllwg, and seized on a very beautiful girl, named Abalcem, daughter of Guiragon, superintendent of Saint Cadoc, and took her away with them. On which account, the relatives of the girl became angry, mounted their horses, and sounded their horns; which being heard by all the warlike men of that city, they arose, and pursuing them, slew three hundred men, one excepted who informed the king of what had been done. Which having been heard, the king raging with furious anger, came with a large army for the purpose of revenging himself, to the place which is called Crucglas. And Saint Cadoc with all the inhabitants of Gwynllwg, arose to meet the king, and went down to the place, where is the fountain Brutrou, and there he fasted, with all his attendants accompanying him. Maelgon therefore sent his messenger Argantbad to the blessed man, ordering him to pay at Rhiw-carw, the price of the men who had been slain; who answered that he would not by any means pay anything, unless by the judgment of God and man. But the king refused the judgment, and on that very night, it was revealed by an angel to the holy man Moucam, that he should restrain the king from his cruelty; who also declared to the king what had been made known to him by the angelic oracle.

But he altogether despised his admonitions; for early in the morning, the king moved his camp to commit slaughter, and immediately he became deprived of his sight, and knew not how to direct his steps; he therefore sent his messengers, namely, Maucan and Argantbad, to Saint Cadoc, informing him what had happened to him, and earnestly intreated that he would deign to visit him, and restore to him his lost sight; but the man of God refused until he came to confession. Then the king came to him, and granted all the things that he asked of him; therefore the blessed Cadoc, being permitted by the king, requested that a refuge should be given to him, in the city of Gwynllwg, similar to the refuge of Saint David in the valley of Rosina. And he gave to the blessed Cadoc the refuge he requested, and granted to him the horse, and sword wherewith he was girt, and also the golden vestments wherewith he was clothed, and received him as his governor. And king Maelgon made an eternal agreement with Saint Cadoc and his successors, saying, "If any one of my race will break this, he shall be cursed, and may the last of my progeny assist your family at Gwynllwg as his last brother." King Maelgon with his nobles, and the blessed Cadoc with his clergy, blessed all who kept this agreement, and on the other hand, unanimously cursed all who should not keep it. Therefore the man of God shewed to the king, what he was to deliver to him, namely three hundred and fifty cows, the price of of the several nobles of his progeny, and said, "Whatsoever any one of my stock of Gwynllwg shall obtain from the king as an eternal inheritance, may he have it without any rent." Whosoever shall buy anything of my stock in the country of Glywysig beyond the boundaries of Gwynllwg, may he have the right of perpetual inheritance, and a price and rent be paid to him." And the king on the other hand shewed his pledge to the blessed man, and said, "Who shall kill any of my stock, may his land be given to the parents of him who was killed, and his price be paid to his children. If any one strike a stranger who shall flee to the refuge of

Gwynllwg, he shall pay one hundred cows according to judgment; but should he deny, he must give the oath of sixty men."

Also Saint Cadoc appointed the space of his refuge to be seven years, and seven months, and seven days, and a night's lodging in the house of every man in the town, and afterwards he was to be dismissed from the refuge of Gwynllwg to any other place of security he might wish. Saint Cadoc bore witness again, saying, "If any one of my progeny be taken without the consent of the leader of his race, he shall be dismissed unhurt, with his property; but should he be taken with the consent of his leader, he is to be retained in custody until he will release him. No tribute shall be paid to the king by my stock, except an assessment of cattle after a revolution of seven years, when the latter is to reserve to himself one third part, and the other two he is to contribute to the king. And if any one should hurt the leader of a generation of Gwynllwg, or shed his blood, the person committing the offence shall not be restored, but by the giving of land, gold, and animals. And whoever shall pay to the king the price of the death of any one of my race, if he should be struck, his price shall in like manner be paid to the king. Should any of the men of my race, be hurt, or slain, a cow with a sheep shall be paid as the price of his soul. Also if any one of the progeny of the Britons should be slain in the refuge of Gwynllwg, the price of his soul shall be paid as in his own land, and should he be an exiled person of the stock of Gwynllwg, it shall be paid in like manner." And Saint Cadoc commanded his relatives, "If a leading man should break this testament of agreement, dismiss him, and choose another of his race who will keep it; and if such cannot be found, choose from another race."

#### 66. OF THE WITNESSES OF SAINT CADOC.

The witnesses of the agreement of refuge, which the blessed Cadoc made with king Rhun, his uncle, son of Brychan

his grandfather, and are written in the Life of the man of God, are the following. Of the clergy, David, Chenedir, Eliud, Illtyd, Maidoc, Cannau;<sup>1</sup> of the laity, the witnesses are Gober, Meliat, Cheleni, Chunleith, Chumurth, Aman; also of the race of Cadoc, the witnesses are Cinmur, Etelig, Luipet, Seru, Poul.<sup>2</sup>

<sup>1</sup> Cannau, ap Gwyddliw, ap Gwynlliw, ap Glywys, was the founder of Llangannau, in Morganwg.—Achau y Saint.

<sup>2</sup> The discrepancies and anachronisms in all the accounts of St. Cadoc, or Cattwg, can only be accounted for, by supposing that two or three individuals have been confounded together, and this appears to have been the case in other instances as well as this, hence has arisen the necessity of lengthening the lives of our Welsh Saints to something like double the usual average of human existence, and it has been even asserted that the usual duration of life in the county of Glamorgan was 120 years! Now in the Achau Saint we have two saints of the name, one the son of Brychan and the other the son of Gwynlliw, but all the legends are referred to the last; again in the Roman Catholic Calendar we find three St. Cadocs, one is styled an Abbot, and commemorated on the 24 January, the second a Bishop, whose feast is the 24 February, and the third a priest, on the 31 March. There can be no doubt that these were three different persons. Professor Rees, from Cressy, says the feast of St. Cadoc ap Brychan is 24 January, and Cadoc ap Gwynlliw 24 February; now this identifies the son of Brychan with the Abbot of the calendar, and if, as has been asserted, Llancarvan was founded in the time of St. Germanus' second visit to this island in 447, he must have been, as from the same authority we are informed that Cadoc ap Brychan died 490, but Cadoc ap Gwynlliw not till 580, which dates appear from other considerations to be very near the truth. Of the Bishop we know nothing more than the name, except the absurd legend which identifies him with Cadoc ap Gwynlliw, and to which we shall have occasion to refer hereafter, and owing to which the 24 Feb. has been taken as the feast day of the latter, instead of the 31 of March. We have to choose between two opposite propositions, either that the college was founded in the time of Germanus, and Cadoc ap Brychan was its first Abbot, or if we accord that dignity to Cadoc ap Gwynlliw, St. Germanus could have had nothing to do with it, and the era of its erection must be brought down at least a century. If the last proposition be assumed, the 24 January must be taken as the feast of Cadoc ap Gwynlliw, and 31 March that of Cadoc ap Brychan, and leaving the Bishop, whoever he was, in possession of the 24 February. The calendar is much better evidence of the existence of three saints of the name of Cadoc than Cressy, or any legend or modern author, their respective characters being distinctly noticed as an Abbot, a Bishop, and a Priest.

The question then arises, was the college of Llancarvan founded at that early period of Germanus's visit to Britain in 447? All the accounts, that is our Welsh accounts, I believe, agree in stating that it was; they also state that Saint Dubricius was its Principal, and was succeeded by Saint Cadoc, and further it seems generally admitted that the establishment of this college or school at Llancarvan, was anterior to that at Llanilltyd. Against these opinions however, it may be observed, that the life of Saint Germanus, written by Constantius, a priest of Lyons, about 50 years after the death of that saint, makes no mention of any school founded by him in Britain, or under his auspices, and in fact there is nothing in the work to shew that Germanus ever penetrated as far as Wales at all; and again, although the abbot of Llancarvan, Llanilltyd, and Docunni, frequently appear as witnesses to different grants, recorded in the Lib. Land.; there is not one of either monastery mentioned before the time of Oudoceus, in the latter part of the 6th century.

The name of Cadoc or Cattwg, occurs but once in the Liber Landavensis, and then not in a way to identify him with our saint, but on the contrary, he seems to have been a very different person; it is in a grant to Bishop Ufelwy, where one of the clerical witnesses is called Cynwal ap Cattwg. The first abbot of Llancarvan mentioned, is Cyngen, whose name is found in pp. 372, 390, 395, and was evidently the same person as the Conige of the grants here recorded. At the same time, Cadgen was the superior of Llanilltyd.—The omission of the names of any such dignitaries, as the abbots of these monasteries, in the previous grants to Dubricius and Teilo, seems to justify the inference that these establishments either did not exist, or were then in their infancy, and only rose into importance in the time of Oudoceus.—W.