

## VII.

# Life of Saint Gwynllyw.<sup>1</sup>

HERE BEGINNETH THE LIFE OF SAINT GWYNLLYW, KING AND  
CONFESSOR, IIII. CALENDIS OF APRIL.

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### 1. OF THE DIVISION OF THE INHERITANCE.

**Glywys**,<sup>2</sup> a most noble king of the Southern Britons, begat his son and successor, the eminent Gwynllyw, from which word, the country was for some time named

<sup>1</sup> Called Gwynllyw Filwr. He was the son of Glywys ap Tegid ap Cadell, and chieftain of Gwynllwg or Wentlwg, in Monmouthshire. He married Gwladys, a grand-daughter of Brychan, prince of Brecknock, and was the father of a very large family of children; many of whom resigned their temporal possessions and embraced a life of religion. He was originally a governor, but in course of time he surrendered his dominions to his son Cattwg, and built a church where he passed the remainder of his life in great abstinence and devotion. The church alluded to, is supposed to be that of Newport, Monmouthshire, situated in the hundred of Gwentlwg, and dedicated to him under the name of St. Woolos. He lived in the latter portion of the sixth century, and his festival is held on the twenty ninth day of March. Rees's Welsh Saints, p. 170.

<sup>2</sup> Glywys, the father of Gwynllyw, was the chieftain of a district called from him Glewissig, which in this legend seems to be identified with Glamorgan, which in its most extensive sense, included Gwent. Mr. Price in the Hanes Cymru, gives it as his opinion that Glewissig was the ancient name of Morganwg. I am inclined to think it comprised parts of both the present counties of Glamorgan and Monmouth, but not the whole of either, otherwise where are we to find place for the Brenhinoedd of Gwent-is-coed, Gwent-uwch-coed, and many others who were contemporary with Gwynllyw, but not of his family. (See the Iolo MSS. quoted in the notes of the life of St. Cadoc.) Of whatever the district consisted, it is stated here and in the life of St. Cadoc, to have been divided between the sons of Glywys at his death. This and the prior instance of the division of their father's territory among the sons of Cunedda, shows that when Rodri Mawr partitioned his dominions between his sons, he only followed an established usage, and did not originate the custom of Gavel kind as has been supposed. The names of the brothers of Gwynllyw as given in the life of St. Cadoc, are open to the suspicion of having been invented by the writer, to account for certain local names, and the only one of whom I have found any mention elsewhere, Meirchiawn, is altogether omitted. This regulus is mentioned in the Liber Landavensis, p. 320, and it would appear that he was the chieftain of Gower, in Glamorganshire, and I suppose was the Meirchiawn Gŵl, who patronized Saint Illyd, which will fix the era of that personage, which like most others has hitherto been very uncertain, and apparently considerably ante-dated by Welsh authors.

—W.

Gwynllywawc. This son, when a boy, flourished as a blossom, and when a youth, as a large flower in a flower garden; the flowers flourished, the laws increased as fruits from flowers; his youthful years were spent in regal warfare. He was eminently descended in both lines, for that of his celebrated mother was very noble, for such as was the family race of his father, was that of his mother, nor was it strange that he should shine more brilliantly than golden metal, when such was his descent on both sides. After the decease of his very eminent father, each of the sons endeavoured to bear rule; the inheritance was divided among the brethren in seven portions, constituting districts; he, an appropriate divider in the company of his brethren, had no share, but was a partaker by hereditary right. Being the eldest, he might take to the whole, but he would not oppress his brethren; not an oppressor but a nourisher he elevated those descended from the same stock. All his brothers obeyed his government, and he the prince and governor was worthy to bear rule. He reigned over the seven districts of Glamorgan on account of himself and his brothers; all the inhabitants were obedient to the laws, no one then dared to injure another. If any one committed an injury, he would suffer judgment; for bribery, he would justly lose his patrimony. Peace being confirmed, there were no contentions in his time, he was a pacific king, and a liberal governor in his court; the royal court is situated in the highest place, surrounded with woods, and adorned with a promontory, and is a difficult place on an elevated situation, but he was higher who sat on the throne of its Hall. He was a very celebrated triumpher in war, but after triumph was pacific; he a victor was never conquered; his countrymen gloried in such a lord, they frequently returned bounteously enriched on the annual anniversaries. His family was so numerous as not to be fixed at a certain number, and could not be lodged in the halls and houses, but tents were usually fixed in the fields for placing them.

2. OF THE BETROTHING OF HIS WIFE.<sup>1</sup>

When by the common advice of the inhabitants he was desirous to get married, he sent ambassadors to Brychan, king of Brycheiniog; for he had heard of the gentleness, and beauty of his daughter Gwladys. She being requested as a bride and promised, was given that he might enjoy legal nuptials. After marriage, the bride conceived, and after conception she happily brought forth a son, Cadoc. The stages of the good disposition of the person born, greatly improved; such as was the first, such was the last, and the best was not unlike. The sanctity of the very holy man was brilliant, he was supereminent in miracles above all his contemporaries. He endeavoured to admonish his parents, that they should set aside transitory things; and being admonished by the words of their son, they proposed to despise all perishable matters. He frequently told them, "Such things as ye possess will not endure, seek those which will continue for ever; that their kingdom would pass away as blasts of wind, and would not return to remain, but would depart with sorrow. Rejoice, glorying in heavenly glory; if ye will endeavour to deserve it, your crimes shall be washed away. The delights of this world disturb you, but as they increase, they vanish daily. Remember with terror that the last day is coming; the whole world being on fire, will burn, and be consumed. Who will not dread the heat of purgatory; what is dreadful, and terrible to mankind approaches. Yea avoid, and shun burnings; those dangers are to be shunned, and avoided." After such exhortations from their son, they were divinely inspired, and were more desirous to serve God, than to govern after the manner of men.

<sup>1</sup> This account of his marriage is very different from that given in the life of his son. Here he obtains his wife in an every-day common place sort of way, there, much more characteristically, he is said to have carried her off by force like a brave fellow.—W.

## 3. OF AN ANGELIC VISION.

On a certain night, while they slept in a chamber, an angelic voice addressed them sleeping, "The heavenly king, and governor of earthly things, has sent me here that I might convert you, worldly persons, to heavenly service; he invokes, and invites you as a father doth a son, he has chosen you, and has redeemed you by suffering on the cross, he wills not that those persons who are redeemed by the passion of our Lord, should be damned, but have the joys which he promised. Now proceeding follow his steps; may you trace, may you hold the things that are found. This finding out raises the finders to arduous undertakings; he does not promise but that they should ascend, and leave devious things. This way is not the true way to pass over, but an oblique one, this deludes, this thrusts to hell: I will shew you the right path, in which you may proceed, concerning which you have found an inheritance: the inheritance lost by our first parent will be restored, it may be filled by a lost person. Henceforward there will be no perdition; already redemption has assisted, and raised you; and being raised, lift up your minds that ye be not condemned for perishable things. They love the oppressing of souls, who were cast down with Lucifer; let the most cruel invaders be expelled, whose will ye can never satisfy; being victors, avoid those persons with triumph, and therefore be triumphant when ye rise on the morrow. So I command; leave the secular things which ye possess."

## 4. OF THE SITUATION OF THE MANSION POINTED OUT TO GWYNLLYW BY THE ANGEL.

"About the banks of the river is a certain mountain, where a white ox is seen; one black spot on its high forehead beneath its horns is a good mark, whereby it may be distinguished by those who meet it. The land which thou wilt possess is now uncultivated, it will be tilled by oxen

it will be called thy territory for the reasons that have been adduced." Awakening in the morning, he recalled the dream to his memory, and related minutely to his attendants what he had seen; these particulars having been heard, and all mournfully grieving, he departed from the royal palace, and having resigned the government, he committed to his son Cadoc the charge of governing. Going from thence, he travelled until he came to the mount predicted by the angel, where it was appointed for him to reside. A white ox, with a black spot high on its forehead, as predicted by the angel, met him coming to the place; he therefore gave the name Dutelich to the territory, from the blackness of the forehead of the ox which met him. As the name was thus given by him, so it was continued by his successors, and the place is still called by the same word.<sup>1</sup> The holy Gwynllyw having seen the ox, rejoiced, and was confirmed that the heavenly messenger had predicted true things; his mind was strengthened, he loved God, whom he ought to love; he held cheap this transitory world, which more injures than profits. Therefore he said:—

##### 5. OF THE TOKEN OF THE OX.

"This agricultural ox designates that the country is to be cultivated, performing agriculture it gives signs to those who cultivate the lands. Sea coasts with fields, and a wood with high groves are seen far and wide; there is no prospect in the world such as is in the space where I am now to dwell; a fruitful place, and inhabiting it, I shall therefore be the more happy." Having said these words, by the divine appointment and the concession of Dubricius, bishop of Llandaff, he there remained, and built an habitation, and consequently marked out a burying place, in the middle whereof he built a church with boards and rods, which he diligently visited with frequent prayers.

<sup>1</sup> The locality here indicated is certainly St. Wollos.—W.

## 6. OF THE PENANCE OF ST. GWYNLLYW, AND GWGLADYS HIS WIFE.

Gwladys his most noble wife, and a most chaste woman, being in the same manner devoted to the catholic religion, would remain near the habitation of the holy Gwynlliw, not farther off than one furlong. And departing to the Lord, and proceeding she came to the bank of the river Ebod;<sup>1</sup> where she dwelt, and erected buildings which most were necessary for both God and man. They both lived religiously, and abstemiously, and fasted on all the times appointed for the purpose. The following penance was enjoined on them, first, that they should wear a hair-cloth, and partake of barley bread, and ashes with water mixed therewith a third part in quantity, every ninth hour, and the fountain sedge was to be for sweet pot herbs, but they were most sweet because they led to rewards. The countenance of both of them became pale, as if they suffered from illness; it was not weakness, for health strengthened them inwardly; they were accustomed to restrain the desires of the body by washing themselves in the coldest water; and they did not more seldom wash themselves in the frosty season

<sup>1</sup> The habitation of Gwladys it is not easy to identify: in the Life of Saint Cadoc she is said to have erected her church at Pencarn, which is about three miles from St Wollo, and a mile and a half from the nearest point on the river Ebbw, and the nearest approach of the river to St. Wollo, is upwards of a mile. The distance mentioned must be incorrect. The nearest church on the Ebbw is at Bassaleg, rather more than two miles from St. Wollo. It is possible that the lady may have been the founder of two churches, one here and another at Pencarn. The parentage of this devout lady, as here given, is attended with some difficulty, as her father is said to have died in 450. Mr. Rees suggests that she was probably a grand-daughter, but even this would scarcely bring her low down enough, she must have been at least third in descent from Brychan, if descended from him at all. The idea that one individual was the father of some fifty children, unless in a country where polygamy was allowed, is so superlatively absurd that it does seem extraordinary that the possibility of there having been more persons than that one bearing the same name never seems to have occurred to the collectors of Achau Saint. Three Brychans are distinctly recognizable, and there may have been more. The first in date was the Breconshire prince, said to have died about 450. A second seems to have been a Gwentian chieftain, and appears to have flourished about Anno Domini 500, and a third in the same country lived about a century and a half later; dividing the family among the three we arrive at something like a rational number of children for each; which however may be still further reduced by the very probable supposition, that grand-children have been mistaken for children, and some of them having been reckoned twice over under different names. For we see in the legend of Cadoc, that he was baptized Cathmail, and therefore had two names, which, as no remark is made upon it, was we may suppose not uncommon.—W.

of winter than in the heat of summer; they rose from their beds in the middle of the night, and after a bath returned to the coldest apartment, put on their clothes, and visited the church, praying and kneeling before the altars until it was day. Thus they led an heremital life, enjoying the fruits of their own labour, and taking nothing which belonged to another.

#### 7. OF THE ADMONITION OF ST. GWYNLLYW.

Holy Cadoc, abbot of Nancarban, holding both the government and the abbacy of the Nancarban valley, frequently visited his parents, whom he comforted and admonished with divine sayings, that they might not be discouraged in their undertakings, often uttering in their hearing the gospel precept, "The crown is promised not to those who begin good things, but to them who persevere in what is good." Also he said very often, "Persevere as ye have begun, that ye may be crowned when ye are about to have a crown; be therefore crowned; do not ye see that the day of this world is passing away, and that the powerful men are discouraged as if they never had been comforted. What is secular power with regard to future blessedness but the greatest delusion; they are deluded who love such things; they live to-day, not being about to live on the morrow. What unhappiness, and how great their misery if they lose heavenly things in darkness. Future inhabitants of heaven, ye will not lose the joys of the heavenly country, and being just ye will be on the right side. Ye may recollect mention of the saying of the Supreme Judge, who will deliver the sentence on those who are judged, 'Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world, &c.'"

#### 8. OF THE RENEWAL OF THE BLESSED GWYNLLYW, AND GWGLADYS HIS WIFE.

Mentioning these and such like things, he would not that they should be such near neighbours to each other,

lest carnal concupiscence should, through the persuasion of the unseen enemy, pervert their minds from inviolable chastity. Therefore he exhorted his mother to leave the first place of her residence, and admonished by the advice of her son, she departed, leaving there to serve God, seven nuns, consisting of virgins and chaste persons. Then he went to a mountainous desert, distant about seven furlongs from the first place, where he chose a place for his habitation; and having marked out a burial place, built a church in honour of the holy Mary. There he saw none besides his attendants, and the brute animals; he fasted, he prayed, because no adversity opposed. The things that were necessary were sent to him. Mention of this evangelical precept was not wanting to him from his son, who had a holy mind, which thus appears, "Honour thy father, and thy mother, that thy days may be long on the earth." He took greater care of his parents at all times than of himself, he rejoiced on the increase of religion in both, and was more pleased than with his own works. Their principal works shone beyond the bounds of Brittany, and were every where spoken of; and when liberated from the burden of the flesh they deserved to be placed in heavenly glory.

9. OF THE BREAKING OUT OF A SPRING OF WATER AT THE PRAYER  
OF SAINT GWYNLLYW.

The venerable Saint Gwynllyw complained on a certain day of the dryness of the mountain land, where he inhabited; namely because it wanted spring water; and the most high auditor heard his complaints, and prayers. In the mean time, while he sat in a field on a certain day, he was very thirsty, and desirous to quench his thirst, he pierced the dry ground with the point of his staff. After this was done, he saw a most clear fountain flowing in the place, which now remains, and will remain without intermission. From whence it had a name, and was called Gwynllyw's Well, which God granted on the prayer of the holy man.

10. HOW SAINT DUBRICIUS, BISHOP, AND CADOC VISITED GWYNLLYW  
IN HIS LAST ILLNESS. AND OF HIS DECEASE.

When the most holy Gwynllyw began to be sick, and the end of his life approached, he sent for his son Cadoc, and for Dubricius, bishop of Llandaff. And they came to the sick person, and gave him penance, exhorting and comforting him with salutary doctrine. After this was given, the bishop pronounced absolution and apostolical benediction. These things having been done reverentially, according to order, the soul of the blessed Gwynllyw departed from the corporeal chamber where it remained, shining with angelic brightness, on the fourth of the Calends of April, and was accompanied through the skies, that he might remain in eternal rest. Afterwards his body was buried in the pavement of the church, where angelic visitation is frequently seen, and persons sick of divers disorders are cured of every complaint.

## 11. OF A CERTAIN COMPOSER OF VERSES ON THE DEEDS OF ST. GWYNLLYW.

A certain British poet versifying in the British language, composed verses respecting his nation; and writing laudable things, in the British tongue, respecting the life of the most holy Gwynllyw, and the miracles which God, from his love to him, enabled him to perform, the verses were not as yet completed by the composer, for the fourth part of the composition was wanting; and he sought matter for proceeding therewith, but had not the power of genius to compose readily. In the mean time a very great overflowing of the sea with raging violence covered the plains, and overwhelmed all the inhabitants and the buildings; horses with oxen, and oxen with horses were swimming, in the water; mothers held their children in their hands, the waves seized them, and they could not proceed further. How great was the distress, and misery; those who were then living became dead carcasses; no living person came to the wood,

between the church of the holy Gwynllyw, and the Severn, but the aforesaid composer, through the favour of the most holy Gwynllyw; for when he saw the very great flood approaching, he remained between the sea coasts and the Severn, and dreading to be overwhelmed, began to compose the fourth part of his verses. When he commenced, the country was covered with waves; afterwards he got on a higher beam, and the swelling wave again followed him the third time on the roof of the house, but he ceased not to describe his laudable acts. These things having taken place, the British poet escaped, and propping the house, he secured it, but the other houses were overwhelmed and demolished by the waves.

12. OF THE REVENGE ON THE PIRATES WHO ROBBED THE CHURCH OF  
SAINT GWYNLLYW.

Griffith, king of North Wales, being driven by war from all the borders of Britain, and greatly dreading the plots which his enemies would lay against him, and William the old king of the English having conquered and subdued them then reigning, hastily sailed to the Orcades islands, to avoid his cruel victorious enemies, being desirous to be safe and enjoy protection. There remaining he would rather commit robbery, than erect buildings; and preparing to inflict revenge for his banishment, he excited many of the islanders to commit piracy to procure deadly gain, and effect invasion. Being craftily gathered together, and incited, and twenty-four large ships being filled from the collected invaders, they sailed under the command of Griffith on the Irish sea, and after a long and dangerous voyage came to the Severn sea, which washes the banks of Glamorgan; then sailing along the sea, they very greedily went for plunder to the mouth of the river Usk, and cast anchor. The fleet being secured, they take their hatchets, and armed with lances hostilely invade the fields and woods. From these invasions they collect much prey; the inhabi-

tants who were cautious escaped through watching, but the incautious were taken to the fleet by their impious hands. The very wicked pirates observing that the church of Saint Gwynllyw was locked, and thinking that valuable articles were therein for safety and protection, broke the lock, and after breaking it entered. And whatsoever was found valuable and useful they took away, and after the sacrilegious robbery left the plundered church.

Then they returned burdened to the ships, heavier with crimes than with great burdens. The weight of the wickedness appeared very great gain to those who carried away the plunder, and sweet and agreeable to the gainers, but was about to be bitter, yea most bitter to the transgressors. Having loosed the anchors, and hoisted up the sails, they rejoicing, went to the Island of Barry. There neither joys nor comforts were received, but the most grievous sorrow after the robbery. When they began to raise the sails, and return to the Orcades islands and Ireland, they saw a terrible man riding by day and night and pursuing them in every part; that terrible horseman was the holy Gwynllyw, who was sent from heaven to oppose the sacrilegious persons. The ships had their sails raised, but those sails could not resist the raging violence of the winds, as much as by rowing they would gain of the course, so much would the current force them contrariwise, and the naval instruments were shattered. The trembling sailors said, "Wickedness here appears, we oppose things that are adverse, and the contention of the unjust does not prevail." Some of the ships were broken on the rocks, and every one which was saved therefrom by human exertions rushed against each other. Before they came to the wished-for shore, the whole fleet, except two ships, was overwhelmed, their circumstances deserving it. Those two escaped, and were able to avoid the danger; because king Griffith owned them, and was present, and would not destroy, nor yet be a partaker of the robbery; neither did he enter the church, but with his companions waited on the shore the

coming of the pirates. After some time he made peace with William king of England, and related the miracles which he had manifestly seen performed for the sanctity of the most holy Gwynllyw.

13. OF THE ANCHOR PLACED IN THE CHURCH AND NOT SEEN, AND OF BLOODY CHEESES.

In the time of Griffith, the valiant king of all Wales, Edward being king of England, merchants frequently came from England, and exchanged merchandize in the harbour at the mouth of the river Usk. After the business was accomplished, they paid toll; for if they did not pay the accustomed tribute, they were not to have any more leave to come, and traffic in the harbour. It happened that at one turn they would not pay; this having been heard, Rigrif son of Imor, and grandson of king Griffith, went to the harbour in a rage, and full of indignation ordered the debt to be paid, but they, although commanded, would not pay it. Afterwards for the disgrace of the Englishmen, and in derision of their kingdom, he cut the rope of the anchor, and caused the loose anchor to be carried to the church of Saint Gwynllyw. The sailors returning to the merchants related to Earl Harold the disgrace and derision wherewith they were treated. The malevolent Earl being moved with great anger, and desirous to revenge, collected an army; which being gathered together, he rushed upon Glamorgan, being hostilely disposed to burn and lay waste all the country; this commotion having been heard, the inhabitants brought their goods to the refuge of the saints. These being taken, they fled and hid themselves in the woods; afterwards an army came, and burnt and ravaged, sparing no one, but taking away whatsoever it found. In the mean time, the lock being broken, some of the robbers entered the church of the venerable Gwynllyw, which was full of garments, provisions, and many valuable things; these being seen, like most greedy wolves, they stole every thing they saw in the church. The anchor aforesaid, which was

the cause of the robbery and plundering, was however not seen by any one, but was notwithstanding in an inner corner of the church. The cheeses were divided by the robbers : when cut, they appeared bloody in the inside, the whole army was amazed, and with ready hands restored every thing that they had stolen. Besides, Earl Harold being pricked among the first, with painful compunction, offered on the altar in behalf of his soldiers; then he returned, and dreading greater punishment, promised that he would never violate the refuge of the venerable temple ; soon after, in the following month, for that wickedness and other crimes, he was conquered in the battle of Hastings by king William, and slain.

14. OF THE SUPPLICATION TO THOSE WHO WERE ABOUT TO VIOLATE THE CHURCH OF SAINT GWYNLLYW AND THE TAKING AWAY OF THE SACRED VESTMENTS.

Ednowein from North Wales, a very intimate friend of Caradoc king of Glamorgan, being excited by the persuasion of the devil, one night broke the lock, and got into the church of holy Gwynllyw, and after his wicked entrance, to his loss, not to his gain, stole the cup and the ecclesiastical vestments. From thence he returned with his dishonest burden, and travelled back his very wicked journey ; and in the way he saw the sea flowing towards him, and higher than his head, so much that at length he turned from beholding what was taking place with respect to the sea, until he came to the threshold of the violated church. Being silly, he went in, and before the altar dressed himself in the sacred vestments, and the robes fastened round him as iron chains. In the morning when the priest entered the church with a lighted candle, he saw an unseemly form dressed in a manner that ought not to be ; seeing this, he trembled very much, and signing himself with the mark of the cross, he comforted his trembling breast ; being affected with fear, he went back to the door, and from thence with a loud voice, called the clergy. When the clergy came, and were

surprized at such loud calling, he was questioned, and he related the following circumstance, saying, "There is a certain unknown person in the church, not dressed in lay clothing, but with a sacred vestment, I know not how it happens, and whether he is there with a benevolent mind, or remains for some bad purpose." Having heard these things, a clergyman went in, and saw the same silly person, and he forthwith laid hold on him when seen, and took him, confessing his fault, to be judged in the court of king Caradoc. Some there adjudged him to be deprived of his eyes, others recommended both his hands to be cut off; but Herwald bishop of Llandaff, who was there assisting, would not allow such a thing to be done, for God the true judge had done rightly, that he should have just judgment; and heavenly judgment was given to the sacrilegious person, for the transgressor was rendered dull, without common sense. This having been said, the malefactor, agreeable to the judgment of the bishop, was released from the royal prison, and ended his miserable life in idiocy, because he had violated the privileges of the church and of the saint.

15. OF THE ANGER OF KING WILLIAM TOWARDS CARADOC  
THE SUBREGULUS.

The legitimate knights born in Normandy, were reported to have formed a plot against William the old king of England, after he had gained a victory over the English in the first contest; this having been discovered, the king would take and imprison them, and being taken they should either confess the execrable crime, or altogether deny it. These things being resolved on by the king, they recalled to remembrance their very great crime, and unwilling to wait to be taken, fled to Caradoc king of Glamorgan; he received them honourably, and promised that he would never by the command of the king injure them, although he should lose all which he held of the king. The king hearing that these plotters had for the crime laid to their charge, fled, and gone to Caradoc the regulus, and that he

had unjustly made such an engagement as aforesaid against his lord, sent ambassadors, commanding Caradoc either to return the prisoners or expel them from his dominion, for so would he govern in his inheritance. But Caradoc being a benevolent man, more dreading and avoiding infamy than the king his lord, would neither take nor expel them from his dominion, but keep and honour them as his own son. These things being related by the ambassadors to king William, who being enraged, and angry, and excited with indignation, sent his son William Rufus, a brave young man and warlike, with immense force, and armed soldiers to Glamorgan, which was laid waste, and burnt, and deprived of money. The army being therefore fatigued on their return, rested a certain night in fixed tents, about the church of the most blessed Gwynllyw, the town being empty of men, who had fled to the woods for safety from their enemies. The houses were full of divers kinds of corn, whence they fared abundantly; but the reverse was in the horse pastures; for there was not there any pasture, but odious famine, no horse would taste the oats; and almighty God would not open the closed houses. Holy Gwynllyw prayed, whom the Deity heard. This miracle having been seen, William Consul among the first, offered valuable gifts to God and the church, asking mercy and pardon for demolishing the houses. The whole army subsequently kneeled before the altar, offering with penitence and fear, and promising that they would not any more violate the land of Saint Gwynllyw, and that such things as they had before done, they would never do again. Then with reverential fear, they returned to England, and related in magnificent terms the noble intercession of Saint Gwynllyw.

16. HOW BY THE ASSISTANCE OF SAINT GWYNLLYW, A DEAN, WITHOUT HIS KNOWLEDGE, PASSED THROUGH AN UNPASSABLE RIVER.

A certain layman, having laid a claim unjustly to a portion of land which a clergyman of the most blessed Gwynllyw held of right, and for which, claims very often made,

they appointed a day for pleading respecting the claimed land, that through means of judgment, discord might be done away. In the mean time the Dean of the church visited the court of Lisacors in lower Gwent, to partake of a royal banquet, such being the custom at that time throughout the country. On the last day of the feast, before the said day of pleading towards night he brought the pleas of the following day to his mind, and he grieved much, fearing that he should lose the claimed land through his delay, and which would surely be lost if he did not come on the appointed day. Therefore he kept on his way by riding in a dark night, opposed by rain and storms, and invoking the sanctity of Saint Gwynllyw whilst he passed through the dangerous river, which was unpassable for human beings and horses' feet, except with swimming, without knowing that he had by divine assistance passed it, until he came to the brink. Then wondering, he praised the divine power, for he knew a very great stone which was near to the public road and immoveable. Early in the morning, after the celebration of divine service, the Dean attended on the appointed day, and by the judicial sentence, obtained the claimed land from the layman, which afterwards belonged, and of right ought to belong to the church of Saint Gwynllyw.