

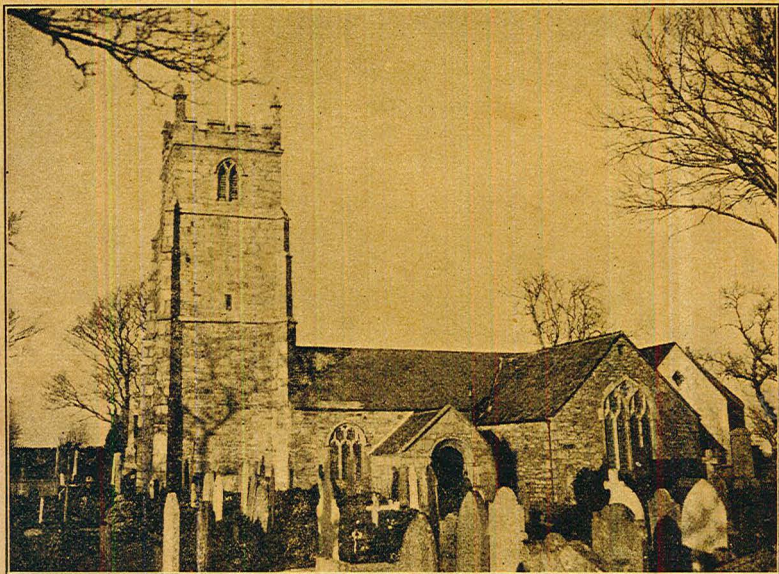
*à M. le chanoine Virennès,
Hommage cordial de l'auteur. 25 mai 1937.*

SAINT BUDOC

BY THE

Rev. Canon G. H. DOBLE, M.A.

(SECOND EDITION)



EXTERIOR OF THE CHURCH OF SAINT BUDOCK, CORNWALL.

From a photograph by Mr. M. H. N. C. ATCHLEY.

With a History of the Parish of Budock in Cornwall, arranged from Notes by
the late Mr. CHARLES HENDERSON.

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"CORNISH SAINTS" SERIES. No. 3.

SAINT BUDOCK

(Second Edition)

BY THE

Rev. GILBERT H. DOBLE, M.A.,

*Vicar of Wendron, Honorary Canon of Truro
Cathedral and Examining Chaplain to the Lord
Bishop of Truro.*

Author of

*'S. Marwes,' 'S. Euny,' 'S. Mawgan,' 'S. Winwaloe,' 'S.
Corentin,' 'S. Hermes,' 'S. Carantoc,' 'S. Gwinear,' 'S.
Melaine,' 'S. Feock,' 'S. German,' 'SS. Mewan & Austol,'
'S. Petrock,' 'SS. Docco & Kew,' 'S. Melor,' 'S. Nonna,'
'S. Brioc,' 'SS. Sithney & Elwin,' 'S. Senan,' 'Four
Saints of the Fal,' 'S. Neot,' 'S. Selevan,' 'S. Tudy,' 'S.
Clether,' 'S. Cuby,' 'A John Wesley of Armorican
Cornwall,' 'SS. Nectan & Keyne and the children of
Brychan in Cornwall,' 'S. Constantine & S. Merryn,'
'S. Symphorian,' 'Two Cornish Parishes in the
Eighteenth Century,' 'S. Decuman,' 'Breage in the
Eighteenth Century,' 'S. Perran, S. Keverne & S.
Kerrian,' 'S. Augustine of Canterbury in Anjou,' 'Les
Saints du Cornwall,' 'Les Saints Bretons,' 'S. Gudwal,'
'S. Day,' 'Cornish Church Kalendar,' 'Some Remarks
on the Exeter Martyrology,' 'Miracles at S. Michael's
Mt. in 1262,' 'S. Meriadoc,' 'S. Samson in Cornwall,'
'S. Yvo,' 'S. Sulian & S. Tysilio,' 'S. Gennys,' etc.*

1937.

THE 'KING'S STONE' PRESS, LONG COMPTON, SHIPSTON-ON-STOUR

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A.M.D.G.

SAINT BUDOC.

Bishop and Confessor.

A sermon preached in Budock Parish Church on 16th November, 1924,
being Budock Feast Sunday.

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, 'Because I drew him out of the water.'"
Ex. 2: 10.

It was probably from the similarity between the later Breton form of the name Budoc—*Beuzec*¹ and the Breton word *beuzi*, which means *drown*, that the well known story about the birth of Saint Budoc grew up. It is first found in the *Chronicle of Saint-Brieuc* (before 1420).² Budoc's mother was the beautiful and holy

¹ Mr. R. Morton Nance has pointed out how, in Cornish and Breton names, *oc* is frequently changed into *ek*. Thus *Meriadoc* becomes *Meriasek* in Cornish and *Mereadec* in Breton (see No. 34 in this series, p. 41, Note 1). In Cornwall Budock is found spelt *Eglos-Butheck*, and Budoc Vean is spelt *Eglos Butheck Byan*. A soft Cornish *th* becomes *d* in Latinized Celtic names and is represented by *z* in Breton.

² I have here briefly analysed the story as given by Albert Le Grand, who has combined the legend contained in the *Chronique de Saint-Brieuc* with the traditions of the Cathedral of Dol and those of the parish of Plourin, which was in his own diocese of Léon. (These traditions are really quite independent of each other, as we shall see). Albert Le Grand's Life of S. Budoc did not appear in the first edition of his *Vies des Saints de la Bretagne Armorique* (1636), but in a separate work, entitled *La Providence de Dieu sur les justes, en l'Histoire admirable de Saint Budoc, Archevesque de Dol, et de la princesse Azenor de Leon sa mère, Comtesse de Treguer et Goelo, dédiée à Monseigneur l'illustrissime et*
[1



Église catholique
en Finistère

Document numérisé en 2021

Azenor, daughter of the King of Brest,³ where one of the great towers of the castle still bears her name. Her hand was sought in marriage by the Count of Goëlo, an ancient feudal lordship in Northern Brittany, lying on the West of the Bay of Saint Brieuc. Some time afterwards her father, while hunting, was bitten by a serpent, which fastened on his bare arm and hung there, draining all the life-blood of its victim. Azenor came, and, to deliver her father from the serpent, anointed her breast with oil and milk. The serpent left her father and sprang at Azenor, fixing its fangs in her breast, which she cut off with a sharp knife and flung, together with the serpent, into the flames. To reward her for her filial piety, God healed Azenor, and gave her a breast of gold.⁴ Her father had married again. Azenor's step-mother was jealous of her. She revealed to the King of Goëlo the secret of the golden breast, and falsely accused Azenor of infidelity to her husband. The virtuous Azenor in vain protested her innocence. She was placed in a cask, which was thrown into the sea and drifted away down the English Channel. Azenor, putting her whole trust in God, Who protects the righteous, invoked the aid of her patron saint Brigit—the favourite female saint of Celtic Christianity, “the Mary of the Gael.” (This detail suggests a fairly early origin for the legend.) Soon a bright light shone in the dark cask, and the angel of the Lord, who “tarrieth round about them that fear Him, and delivereth them” (Ps. 34 : 7), appeared, comforting her, bringing her food and bidding

reverendissime Messire Hector d'Ouvrier, Evêque et Comte de Dol, Conseiller du Roi en ses Conseils d'Etat et Privé, Gouverneur pour Sa Majesté des Ville et Chateau de Dol, a delightful and edifying religious romance, composed as a mark of gratitude to this conscientious and public-spirited prelate for the encouragement he had given him in his hagiographical researches. This was the Dominican's swan-song. It appeared in 1640, and he died shortly after.

³ A King of Brest appears in the *Life of S. Tanguy*.

⁴ A. Le Grand omits this story, contained in the *Chronique de Saint-Brieuc*, which has utilized folklore themes popular in Brittany centuries earlier. M. Gaston Paris has analysed (in an article in *Romania*, t. xxviii, 1899, pp. 215–218, entitled *Caradoc et le Serpent*) an exactly similar story about Caradoc, King of Vannes (or Nantes). Duine, *Saints de Domnonée*, pp. 24, 25.

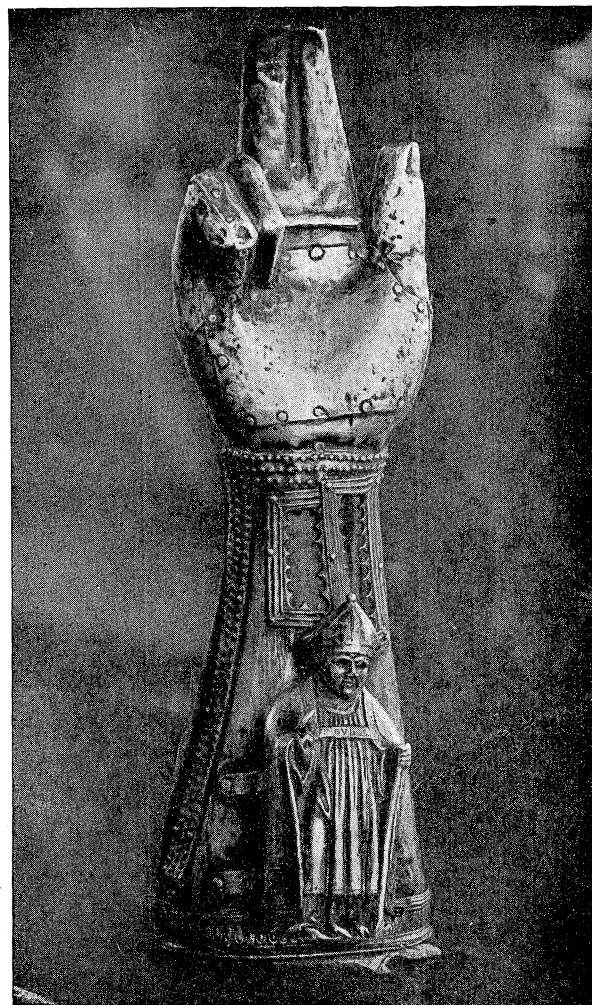
her eat. Each day he came, while the cask continued to drift west and north towards the shores of Ireland, and with him Azenor often saw S. Brigit appear. After five months a little boy was born in the cask. His mother took him in her arms, made the sign of the cross over him, and prayed to God. No sooner had she finished her prayer than the Lord opened the mouth of the new-born babe, and he said, “Be of good cheer, dear mother, we have nothing to fear, God is with us, we are near the end of our voyage, and the time of consolation God promised us by His angel is at hand.” Shortly afterwards the sound of the waves lapping against the cask ceased, and Azenor knew that they had come to land. It was the coast of Ireland, close to the Abbey of Beau Port, near Waterford. A villager saw something on the shore, and ran down to it, thinking it was a barrel of wine. He was just going to drive a gimlet into it when he heard a child's voice from within bid him have a care. He ran back to tell the Abbot of Beau Port, who came down with several of his monks, opened the cask, and found a beautiful woman and a little baby smiling and kissing its hand to them. The child was baptized next day, and given the name of Beuzec, because he was found in the water. His mother earned her living as a washer-woman in the village, and the child grew up in the Abbey school.⁵

Meanwhile the wicked step-mother at Brest fell ill. Realizing that she was going to die, and seeing the mouth of Hell yawning to receive her, she confessed that she had falsely accused Azenor. The King of Goëlo, in despair at the terrible consequences of his rash suspicions and hasty judgement, took ship and set out to seek the wife he had wronged. After long searching, he came to the Irish coast, and at last found his wife and child. He died, however, before they could return to Brittany. Azenor and Budoc remained at Beau Port, and Azenor died there.

Budoc had now grown up. He became a priest and a monk in the Abbey of Beau Port, and on the death of the abbot was chosen to succeed him. The people of that part of Ireland, knowing his

⁵ The story of the cask, which of course appears in Greek mythology (in the legends of Danaë and of Tenes) has a parallel in Breton hagiography (as Duine points out) in the *Life of S. Efflam*, where Enor is carried from Ireland to the shores of Tréguier in a leathern skin.

royal birth, made him by force Archbishop and King. (The province and see are not named). But after two years, despairing of ever being able to civilize his barbarous flock, he resolved secretly to leave the Island and return to Brittany. Finding no ship ready, he embarked on a stone coffin, was quickly wafted over the sea, and landed near Brest, at Porspoder, where the parish Church is now dedicated to him. He remained a year at Porspoder, preaching and converting heretics and idolaters. Then he moved a little further inland, taking his stone coffin with him, to Plourin, a league away, where he built a Chapel and hermitage. The people of Plourin regard Budoc as their first Rector, but their ancestors found their Rector too plain-spoken. Irritated at his censure of their vices, they resolved to slay him, and, to avoid bringing on them the guilt of such a crime, he left Plourin, and went to Saint-Pol-de-Léon, and placed his resignation in the hands of the Bishop (whose name is not given), to the latter's great regret. From there he went eastwards to Dol. The Archbishop of Dol, Saint Magloire, was at this very moment thinking of resigning his see and spending the rest of his days in retirement, in some "desert" (hermitage). He persuaded Budoc to take his place. The divine approval of Magloire's action was manifested by an angelic vision, seen by him in a dream. Budoc then journeyed to Rome, and was courteously received by Pope Gregory the Great, who confirmed his election to the metropolitan see of Dol, and gave him the Pallium. For twenty years Budoc governed the Church of Dol, showing an example of all the virtues which have distinguished the most famous bishops in the annals of the Church, but no detail of any of his doings during these years is recorded. Before his death he absolved his former rebellious parishioners at Plourin, and commanded one of his chaplains, called Hydultus, to separate from his body, as soon as he should have died, his right arm, and take it to his old parish. Albert Le Grand adds that it was formerly the custom at Plourin to cause the oaths administered in judicial proceedings to be made over the relics of S. Budoc, which were placed for this purpose on his ship of stone, and that anyone who there took a false oath never failed to be signally punished for his perjury before a year and a day had passed. (These relics are still preserved in a beautiful and ancient silver reliquary in the parish Church of Plourin).



RELIQUARY AT PLOURIN
containing part of the Saint's hand.

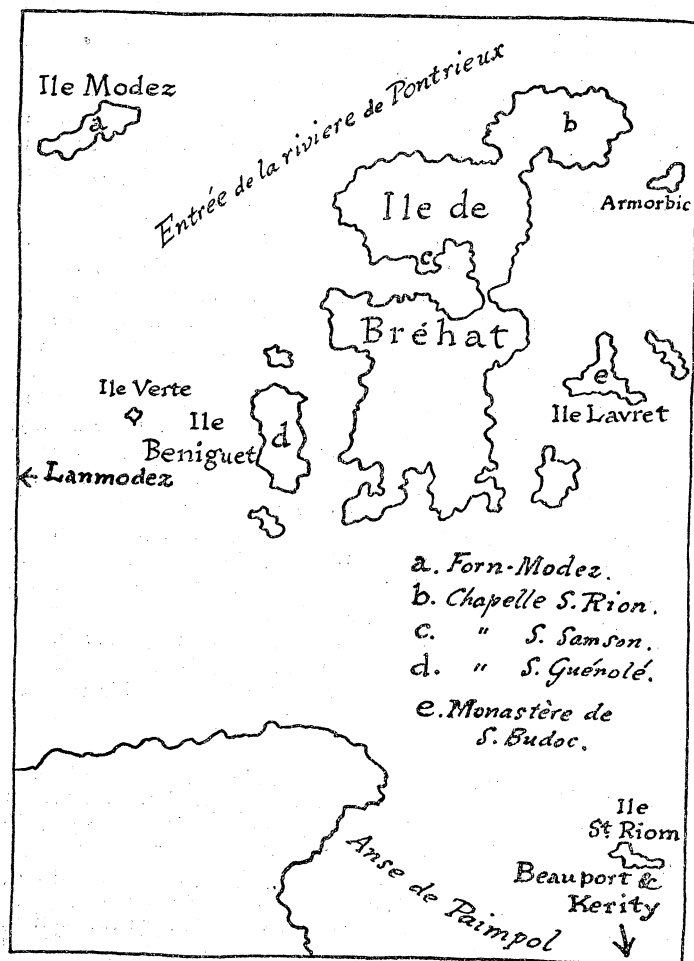
The Léon Breviary of 1516 says that he ordered it to be sent to his former parishioners after his death, that the people of Plourin, formerly excommunicated by him, might receive absolution from the same hand which had punished them.

Such is the legend of S. Budoc, as it was finally elaborated in the 17th century. It is one of the most charming stories in Celtic hagiography,⁶ but the incidents it contains are not, of course, historical. The personage however around whom these picturesque fairy tales have been woven is undoubtedly a historical personage. We have sources of information about him more trustworthy than the *Chronicle of St.-Brieuc* and the "*Admirable Story of Saint Budoc, Archbishop of Dol*" of Albert Le Grand.

Both the *Life of Saint Magloire*, written in about the year 900, and the *Chronicle of Dol* (11th century) tell us that S. Budoc was the successor of S. Magloire as Bishop of Dol. But the memory of S. Budoc was chiefly cherished in the islands off Paimpol which formed an *enclave* (isolated portion) of the see of Dol down to the French Revolution. The author of the *Life of S. Winwaloe*, written at Landevennec not later than 884, describes Budoc as a venerated teacher,—“an angelic minister, richly endowed with learning, conspicuous for righteousness, whom all people of that time regarded as a bulwark of the Faith and a most firm pillar of the Church,” dwelling in the island of Laurea, where Winwaloe was brought up from childhood as his pupil. In the *Life of S. Maudez*, on the other hand, we find *Bothmael* and Tudy as the two disciples of this saint, living with him on the Ile Modez, close to the Ile Lavret. *Bothmael* or *Budmael* is the complete form of the name Budoc,—*boudi* in old Celtic means *victory* and *profit*, and appears in the name of the famous British Queen *Boudicca*, mis-spelt Boadicea.⁷ It is as “Sancte BUDMAILE” that Budoc is invoked in the 11th century Litany of Saint-Vougay.

⁶ M. Rene Couffon tells me the “légende est très profondément enracinée dans l'évêché de St.-Brieuc.” Villemarqué inserted a ballad on the subject in *Barzaz-Breiz*, and Brizeux (*Les Bretons*, chant ix.) wrote “Vous êtes, ô Beuzec, le patron de ces côtes.”

⁷ Holder (*Alt-celtischer Sprachschatz*, pp. 456, 457 and 497, 498) and Dottin (*Manuel de l'Antiquité celtique*) explain fully the meaning of the root *bodi* (from *bhoudi*) by itself and in composition, and give us many instances of personal names formed from it found in inscriptions both in the British Islands and on the Continent. Names like *Boudicca* or *Boudius* mean “one who is a member of a body whose head is Victory personified.” *Bodi-acos*=Victorious.



ISLAND MONASTERIES NEAR PAIMPOL.
(from Duine's *Saints de Domnonée*).

In Cornouaille S. Budoc is the eponym of three parishes,—Beuzec-Cap-Sizun, Beuzec-Cap-Caval, and Beuzec-Conq. S. Azenor is commemorated in Cap-Sizun, and at Languengar near Lesneven in Léon.

S. Budoc is a "Pan-Celtic" saint. He is honoured, not only in Brittany, but in Cornwall at Budock, and at Budock Vean in Constantine, and in Devon at St. Budeaux on the Tamar. When the antiquary Leland visited Budock in the 16th century he was told that "this Budocus was an Irish man, and cam into Cornewalle, and ther dwellid."⁸ His name is found in the Martyrology in use at Exeter Cathedral, under 8 December.* He was honoured formerly in Wales, in the parish of Steynton on Milford Haven. There was a parish Church of S. Budoc at Oxford in the early Middle Ages.⁹

The name *Bodibeve* is found on an inscribed stone in Carmarthenshire. *Bodic* and *Budoc* long continued in current use as personal names. A *Bodicus comes Brittanorum* is mentioned by Gregory of Tours. A *Budic* appears in the Manumissions recorded on the pages of the Bodmin Gospels (also a priest called *Budda*). A *Budoc* is found as a witness to a Redon charter in 1021, and a knight called Budioc died at St-Suliac near Dol in 1095. We find *Budic* in the Book of Llandaff, together with several other instances of the root *bud* in composition, and a place called *Lan Budgual* is mentioned (now Bullingham in Herefordshire). In modern Welsh the root *budd*, with a sense of *gain, profit, victory*, forms part of more than twenty words in ordinary use.

⁸ The 16th century Cornish tradition about S. Budoc is probably based on the Goello legend. (The Cornish tradition about "Sinninus" in the *Vita Breacæ* seems also derived from a Breton source). *Budoc* is not an Irish name, and it is far more likely that he came from Pembrokeshire. It was a fancy of the Middle Ages that many of the Cornish and Breton Saints came from Ireland. Hardly any of them were really Irish.

* Item, Sancti Budoci abbatibus et confessoribus.

⁹ Dr. Salter, the President of the Oxford Archaeological Society, has kindly sent me the following Note on this Church: "The Church of St. Budoc, alias Buoc, for it is spelt in Oxford in both ways, [in Brittany the name is often contracted into *Beuc*,] stood within the wall at the angle made by the junction of the city wall with the Castle moat. It is mentioned in a deed which is of 1166 at the latest (Osney Cart., vol. iv. p. 35) and the deeds are few for the years 1086–1166. There is no reason to doubt that the Church existed at the time of the Conquest. It was destroyed in 1215 by

The Abbey of Glastonbury possessed a relic of S. Budoc, among other relics of Cornish saints.¹⁰

• We may picture Budock Churchtown in the 6th century as a monastery, consisting of a little group of beehive huts,¹¹ surrounded by an enclosure. In the midst is a tiny Church of wood or stone, like the "oratory" of S. Piran at Perranzabuloe. (On its site now stands the parish Church of Budock). There is a well and a stone cross. The huts are the cells of monks who have come to study with the famous teacher Budoc. He is an earnest and cultured man. At his side he wears a wallet containing a beautifully illuminated

Faulkes de Breauté, sheriff of Oxford, when he built a barbican before the gate of the castle which led to the city. The Church was just outside the gate. The Close Rolls of Henry III. record that, in 1222, it was rebuilt at the King's expense, on a site outside the wall about 100 yards to the West of its first situation:—"Compute vicecomiti Oxon vi libras quas posuit per preceptum nostrum in quadam terra empta ad reedificandam in ea ecclesiam sancti Budoci apud Oxon, que prostrata fuit tempore guerre mote inter dominum regem. . et barones suos." In 1265 the King gave it to the Friars of the sack, and it was their Chapel until they were suppressed. We hear no more of the Church. It is strange to find this saint in Oxford. We also have St. Aldate, who occurs in Gloucester, and is apparently a Welsh saint." Many interesting references to this Church, its Rector and its Parishioners, will be found in Wood's *City of Oxford*, ii. pp. 44—47.

¹⁰ Thomas Hearne, in his edition of John of Glastonbury's List of Relics (*Chronica*, p. 450), adds a Note of great interest but of uncertain origin: "Item reliquiae de sancto Hillario, reliquiae S. Alwini et S. Tremori, & S. Deidyhyl & S. Buddoc et Budecac, & Sanctae Guenbrith filiae regis." There is much that is puzzling here. How did such a typical Breton saint as St. Tremeur come to be honoured at Glastonbury? Why does the author suddenly relapse into the vernacular? Who is S. Budecac? (the name reminds us of Bodiacos, see p. 5). It is interesting to find the form *Buddoc*, which is that in use in Pembrokeshire and on the Tamar.

¹¹ On the Ile Lavret are "a small rectangular Church and a row of beehive huts. . . one of these huts is fairly intact. In La Borderie (*Hist. de Bretagne* i. pp. 295-9) is a plan of the island and its remains." (*Lives of the British Saints*, i. 330). The buildings of the Celtic monastery excavated at Tintagel by Mr. Raleigh Radford in 1934 were however all rectangular.

psalter or Church servicebook. In one hand he carries a short staff with a head like that of a spade; in the other a large bell, like a cow-bell. You are struck, as you look at him, by his Celtic tonsure—the front of his head is shaved from ear to ear. He and his monks live by cultivating the glebe land round their settlement. Great part of their time is spent in manual labour, several hours are taken up with prayer and Church Services, and several in reading and copying books. They "keep under their bodies" with fasting and self-denial, under a very strict rule, and when Budoc stays at Budock Veau he often disciplines himself by standing up to his neck in the cold waters of the Helford River reciting psalms. A ship often comes to Falmouth Harbour to take him to Brittany or to the Tamar.

Such was your patron saint. Let us keep the Faith he brought here, and "be imitators of him as he was of Christ." Let us hold fast to our Cornish traditions, let us cherish the memory of the Cornish saints.

THE CULT OF SAINT BUDOC.

The written traditions about S. Budoc come from three entirely distinct and independent sources.

There are, first, the traditions of Dol.

In the *Vita Maglorii*, written by a monk of the Abbey of St. Magloire at Léhon, near Dinan, not long after the foundation of Léhon Abbey in the reign of Nominoe (*d.* 851), we read that the saint having resolved to retire to live a solitary life in Sark, "consecrated a certain man named Budoc, whom he knew well and who had lived from childhood a godly and religious life in his company, to take his place as Bishop of the Church of Dol."

The *Chronicle of Dol* was written in the second half of the 11th century to defend the claims of the metropolitan see of Dol against those of Tours. After informing us that Maglorius was the first successor of Saint Samson, and that he "appointed the holy man Budocus in his place, and afterwards withdrew into the island of Serch," (a sentence stating that "his body is now at Paris," was afterwards added) the writer continues: "Of how great sanctity was that holy man BUDOCUS, the precious gifts which he brought

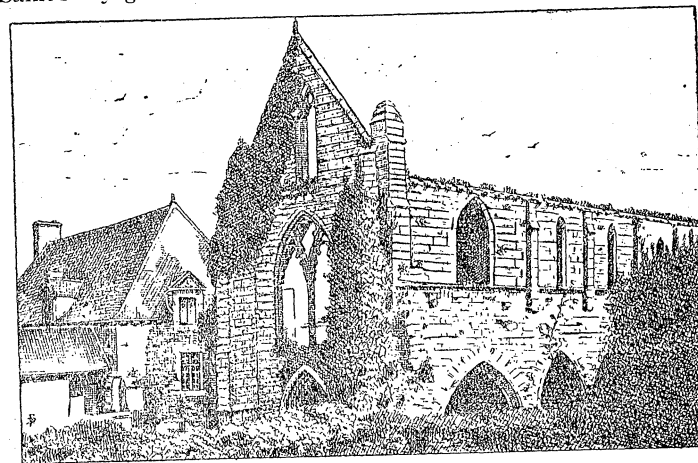
back with him from the holy city, Jerusalem, namely the salver and cup which the Lord used at the last supper which he ate with His disciples, bear witness, which also, with other precious relics, removed from the aforesaid [episcopal] see [of Dol] for fear of the Northmen who were plundering the Churches, are kept with honour in the city of Orleans, in the basilica of Saint Samson." (A century later the following words were added to this passage: "Whose holy and glorious body rests in peace in the church of Dol.") This looks like a fragment of a *Life* of the saint, which (in Duine's opinion) may have been only an oral legend. The pilgrimage to Jerusalem is a characteristic feature of *Lives* of saints composed in the 11th and 12th centuries,—it appears, for example, in the *Lives* of S. Cadoc, S. David, S. Patern, S. Teilo, S. Tudual and S. Petroc.

The *Vita Maglorii* and the *Chronicle of Dol* can be cited as evidence of the antiquity of the cult of S. Budoc at Dol, but it is clear that when they were composed the true story of the saint had long been forgotten. In the 12th century *Translatio Sancti Maglorii* a "tooth of S. Budoc" is included in the list of relics said to have been transported by Bishop Salvator from the Abbey of Léhon to Paris for fear they should be profaned by the Danes, so that it is possible that S. Budoc was amongst those specially venerated Breton saints whose bodies were removed into the interior of France when the Northmen occupied Brittany from 914 to 939. The cult of S. Budoc continued to be held in honour at Dol. The 16th century Breviary of Dol has a long proper office of the saint. In 1639 "honnête femme Charlotte Hochard fonda [left a sum of money for celebrating with special solemnity] la Fête de St. Budoc, évêque de Dol et confesseur." There was a chapel of S. Budoc at Landrieuc, in Ros-Landrieuc, a few miles west of Dol, before the Revolution.*

Further West, in the country of Goello, we find an entirely different set of legends about S. Budoc. The *Vita Maudeti* tells us that S. Maudez "had with him in the aforesaid island of *Gueldenes* [now Ile Modez] two disciples, namely Bothmael and Tudy, as faithful companions, in hope of eternal life." The "oratory of S. Bothmael, near the road by which one enters the island" is mentioned, and a story is related of how S. Bothmael was sent by S. Maudez to the mainland to fetch fire, and was surprised by the

flowing tide on his return—the rock on which he takes refuge rises higher and higher as the sea rises and preserves him in safety till the tide ebbs again.

Wrdisten, Abbot of Landevennec, in his *Life of S. Winwaloe*, makes the latter a pupil of Budoc in a monastery on another island, separated from the Ile Modez by the Ile de Bréhat. And it was in this neighbourhood, at the Abbey of Beauport near Kéryty on the adjacent mainland, that the Legend of the birth of S. Budoc, recorded in the Chronicle of St.-Brieuc, was invented. Beauport, an abbey founded c. 1200, was inhabited by Premonstratensians and had absorbed the older Augustinian monastery on the Island of Riom close by, and no doubt it had relations with the Augustinian nunnery of Beau Port in Ireland,¹² which suggested the fable of the Saint's voyage to that country.



ABBEY OF BEAUPORT
(from Duine's *Saints de Domnonée*).

¹² This monastery was on the Suir, at Killeecheen, near Waterford. It had been founded in the middle of the 12th century. In the 13th century we find French names among abbesses (Mabille de Cursy, Desirée le Poer, Mathilde Comyn) and in 1309 Jeanne de Lanndesey was Abbess.

* Duine, *Saints de Domnonée*, p. 3.

We note that in the traditions of Goello the Saint appears as an abbot and it is remarkable that in the Exeter Martyrology he is described as "Abbot and confessor," not as Bishop, and there is no mention of Dol. There was however a close connection between Dol and the islands near Paimpol.¹³ They formed part of the chain of *enclaves* which stretched along the North coast of Brittany. It is significant that in the *Life* of S. Thuriau, Bishop of Dol, this saint's confessor is a monk called *Budogan* (probably a diminutive form of *Budoc*) who lives in an island monastery.

There are, finally, the traditions of Plourin. These are very scanty, and may have originated in the fact that the parish Church possessed a relic of S. Budoc,¹⁴ As the parish was in the diocese of Léon, the canons of the cathedral of Léon desired to have a *Life* of the patron saint for their new breviary in 1516, and turned to the Chronicle of St.-Brieuc for materials for lessons, hymns, etc. (The canons of Dol followed their example in 1519). In dealing with the saint's stay at Porspoder and Plourin, Albert Le Grand follows the Léon lessons verbatim.

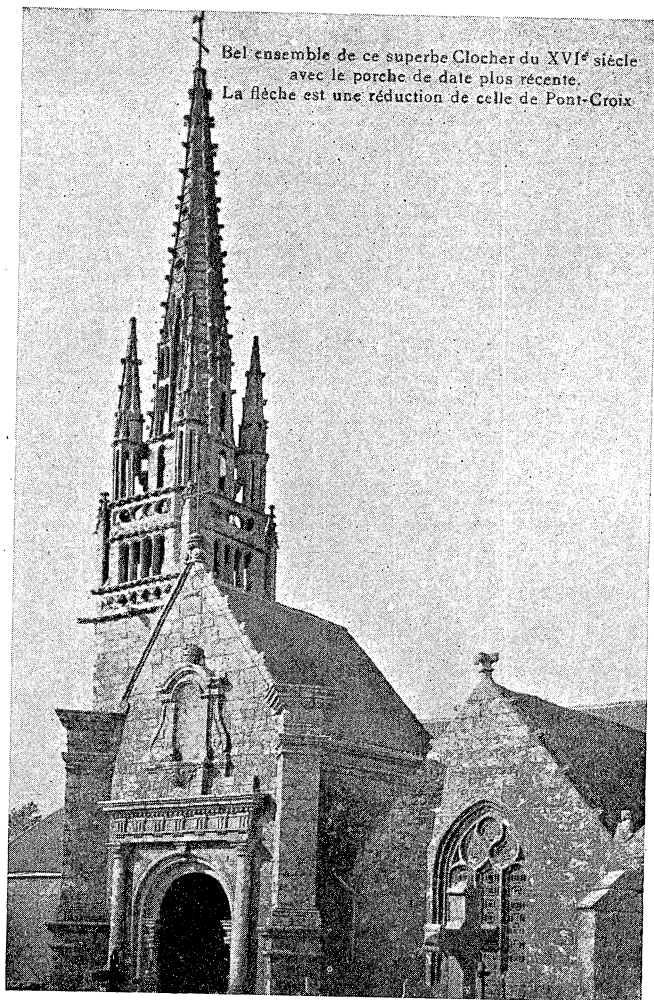
The Kalendar of the 1530 Missal of Vannes contains the entry *Budoci episcopi Venetensis* under 9th December.¹⁵ There is clearly some confusion here. Duine thought that it might be meant for *S. Bieuzy*.

Let us now see what light the study of Topography may supply to us in our efforts to recover the true story of this once-famous saint.

¹³ With these island monasteries one may compare those on the inland sea of Etel (I have described them in my "S. Gudwal,") and the islands of the Eastern group of the Scillies, one of which, now "St. Martin's," once bore the name of *Mauditus*.

¹⁴ The Church of Plourin has been rebuilt, but the pulpit is ancient and has beautiful panels of wood representing the legend of SS. Budoc and Azenor. The reliquary is kept behind the high altar.

¹⁵ It is clear that 8th December is S. Budoc's day, but, when the Feast of the Conception of the B.V.M. began to be generally observed, S. Budoc's festival was transferred to 9th December at Dol and to November 18th at S. Pol-de-Léon. At Budock in Cornwall it is kept on the Sunday nearest 19th November. This is probably due to the influence of the liturgical books of Léon.



Bel ensemble de ce superbe Clocher du XVI^e siècle
avec le porche de date plus récente.
La flèche est une réduction de celle de Pont-Croix.

CHURCH OF BEUZEC-CAP-SIZUN.

(this Church was unfortunately burnt down, with the exception of the tower, in December, 1936).

It is very remarkable that there are no places called after S. Budoc in the districts in Brittany where legends about him are found, while they abound in Cornouaille, where there is no liturgical cult of the saint—his name is not found in any kalendar of the diocese of Quimper (though it is true that liturgical books of the diocese of Cornouaille are relatively rare.)

There are parishes called after Beuzec in the two great promontories west and south of Quimper called Cap-Sizun and Cap-Caval. In Beuzec-Cap-Sizun is a place called *Les-veuzec*, i.e. The Court-house or Residence of Beuzec.¹⁶ In the parish of Mahalon, a few miles South of Beuzec-Cap-Sizun, is a place named *Tre-veuzec*, and a Pont-Croix deed dated 1730 mentions a *Trobeuzec* in the parish of Meilars a little to the east. In the parish of Plomeur, near Pont l'Abbé, which now contains what remains of the old parish Church of Beuzec-Cap-Caval, there is another chapel dedicated to him, and a field *Parc-bras-Beuzec* (=The Great Field of Beuzec).¹⁷ There are thus six places named after Beuzec in this one district. Further along the coast eastwards, on the Bay of La Foret, near Concarneau, is the parish of Beuzec-Conq. In the north of Cornouaille, on the Aulne, near Landévennec, he is patron of the parish of Tregarvan. In Léon, besides being the patron of Plourin and Porspoder, he has a chapel in Landunvez close by.

All these places, we notice, are on the water's edge, or at any rate quite close to the sea.

¹⁶ In the parish of Plogoff, also in Cap-Sizun, is a place called *Lescoff*. There are other examples of this in Brittany, and in Cornwall we have Bosulval (*Boswolvel* 1327) in the parish of Gulval (St. Wolvella), and Bosliven (anciently *Bosseleven*) near St. Levan. There is an important clue here to the origin of our parishes.

¹⁷ The former parish Church of Beuzec-Cap-Caval (only half of which remains) is now in the parish of Plomeur. In 1368 Beuzec-Cap-Caval was a large deanery containing 22 parishes, as the Cartulary of Quimper shows. The Church contains a statue of the patron S. Budoc. There is also a statue of S. Budoc in the Chapel dedicated to him, wearing a mitre and holding a crozier. In the parish Accounts for 1737 we find "payé à Messieurs les prêtres pour les premières Vêpres du pardon et pour le jour du grand pardon de Beuzec, 4 livres, 10 sols. Pour le jour de la St. Budoc, le jour de la dédicace et le jour de la Trinité 13 livres, 10 sols." The pardon at the present day is on the Sunday after the Assumption: at Beuzec-Cap-Sizun it is on the Sunday before Ascension Day, and at Beuzec-Conq the following Sunday. (Note by Canon Pérennès).

Saint Azenor was the patron of the little parish of Languengar, adjoining Lesneven, in Léon. The Church was demolished in 1832. In 1790 it contained "an image of the Patron Saint, in silver, in which relics are enclosed." The Saint is now called Saint *Enori*. The Holy Well, known as *Feunteun Santez-Enori*, is still visited by mothers whose milk is insufficient to nourish their babies. It has a plain Latin cross behind it. A Pilgrimage of the parish to Notre-Dame de Lesneven on 16th June, 1674, is described in the Accounts of that Church as the "Procension de Sainte Enori de Languengar." A reredos in the ossuary at Porspoder represents the mother of S. Budoc. In 1421 a woman named Azenor Moal gave the Church of N.-D. de Folgoat a field, called Parc Azenor.¹⁸ In the Church of Plogoff, near Beuzec-Cap-Sizun, a 16th century capital represents Azenor in a boat with her infant. At the village of Cou-Gueriou, in the parish of Goulieu, between Plogoff and Beuzec, there is said to have been a convent and holy well of Ste. Azenor.¹⁹

It has been stated that the story of Budoc and Azenor appears among the 15th century pictures painted on the roof of the Chapel of N.-D. du Tertre at Châtaudren, but M. Bourde de la Rogerie tells me that this has been proved to be a mistake. The pictures have been cleaned, and turn out to be a series representing the story of S. Margaret.

In our own Cornwall S. Budoc is the eponym of the parish of Budock, where his cult still flourished in the 16th century, as we have seen; and also of the destroyed chapel of Budoc Vean in Constantine. The chapel of S. Budoc at Budoc Vean "stood in its own graveyard on the N.W. side of the house. There are no remains of it now. The site is planted with trees. Close by is a well with a comparatively modern building over it, but probably the former Holy Well. The chapel was used for worship until the Reformation."²⁰

¹⁸ see Calvez, *Languengar* (Quimper, 1932).

¹⁹ H. le Carguet, *Les Chapelles du Cap-Sizun* (Bulletin de la Société Archéologique du Finistère, 1899, pp. 423 and 435).

²⁰ C. G. Henderson, *History of Constantine*, p. 20 (Budock Vean and its chapel are described in detail further on in Mr. Henderson's Book). We find "Elizabeth wife of Richard Chaylon *de ecclesia Sancti Budoci*" in Chiverton's Obits, 13 Sept., 1349, and *Ricardus de Sancto Buthok* as a free tenant of the Bishop of Exeter at the same period: *Sanctus Budocus alias Eglosbothyk Vyan* 1538.

It has been suggested that Azenor may be the eponym of *Zennor* in Cornwall.

In Devon S. Budoc is the patron of St. Budeaux (*Seynt Bodokkys* 1520, *cum capellis s'cor' Budoc'* 1535, *St. Budock chirche* in Leland's Itinerary, *Budocke* in inventory of 1553, *St. Budiox* in Registers of 1610 and other documents, and on some of the communion plate, *Saint Buddox* 1796—this spelling indicates the pronunciation which long survived locally). The manor of Budshad in this parish (*Buddekeshyde* 1242, *capella de Bottockiside* 1334, *Budockyshyde* 1440) which means "The hide of land of Saint Budoc," appears in Domesday as *Bucheside*.²¹

Once more, S. Budoc was honoured in Pembrokeshire in the Middle Ages. The parish of Steynton contains a house, now called St. Botolph's, on the site of an ancient Chapel of S. Budoc. It was pronounced, and spelt, *St. Buttock's*, also written *St. Buddock* (exactly as St. Budeaux in Devon is pronounced *St. Buddox*); this "offended the delicacy of a former owner," who changed the name to "St. Botolph's"! At the head of the creek called Hubberston Pill, close by, was Pill Priory, "founded in the year 1200 by Adam de Rupe, for monks of the order of Tiron, who afterwards became Benedictines . . . dedicated to St. Mary and St. Budoc" or "St. Buddock." A charter of 25 Edw. I. contains the words "Inspeximus cartam quam Adam de Rupe fecit Deo et Sanctae Mariae et Sancto Budoco et monachis de Ordine Tironensi in monasterio de Pilla Deo servientibus." It is likely that the cult of S. Budoc was established in this neighbourhood before 1200, and that the cult of Our Lady was then added, just as the monastery of S. Petroc at Bodmin was known in the later Middle Ages as the "Priory of S. Mary and S. Petroc."* How ancient the cult of S. Budoc in Pembrokeshire is we cannot say for certain. It may possibly have been introduced by Bretons after the Norman Conquest, or it may go back to the Age of the Saints.

²¹ *The Place-names of Devon*, Eng. Place-name Soc., 1931, pp. 236, 7.

²² Wade-Evans, *Par. Wall.*, 14, 16; Royal Commission on Ancient Monuments, Pembrokeshire, pp. 228, 391; Lewis, *Topogr. Dict. of Wales*, Tanner's Notitia.

* Prof. William Rees's *Map of South Wales in the 14th cent.* shows the Priory of SS. Mary and Budoc at the Head of Pill Creek, and the chapel of S. Budoc some distance to the west.

We observe once again that in Wales, as in Cornwall and in Brittany, the cult of S. Budoc is always found on the coast. The majority of the ancient Celtic monasteries in these three countries are either on the sea-board or on tidal estuaries, because in those days the most convenient means of transport was by water.

Who was the saint who has so many churches called after him?

If the reader will study the map of Cornwall he will note that opposite Budock, on the other side of Falmouth Harbour, is the little town of St. Mawes, where the patron saint is S. Mauditus, whom we have already found in Brittany as abbot of an island monastery near Paimpol, close to the monastery of S. Budoc on the Ile Lavret. This cannot be a mere coincidence, and I think we may be sure that the patron saint of Budock, Budock Vean and St. Budeaux was a once famous abbot whose chief establishment was on the Breton coast less than 100 miles away,—an easy sail in favourable weather. I believe that the author of the *Vita Uuingularoei* was preserving a true tradition, though the words he uses show that it was already an old tradition at the time he wrote, when he describes the "Master" on the island of Laurea as "quendam angelicum magistrum, nomine Budocum, cognomine Arduum, scientia preditum, iusticia egregium, quem velut quoddam fidei fundamentum columnamque Ecclesiae firmissimam *cuncti pariter tunc temporis credebant.*" This island was an enclave of the great abbey-bishopric of Dol, founded by S. Samson, and traditions of the early Middle Ages represented Budoc as a Bishop of Dol. Whether the Abbot and the Bishop are the same person we cannot be absolutely certain. At one time Duine was disposed to question their identity,²³ while in *Saints de Domnonée* he says he is "inclined to think that there was only one Budoc in Domnonia, who was also honoured by the insular Britons. The difference in the legends does not necessarily prove that their heroes are different persons, since the legends are late, and the creation of popular fancy." In numerous places in Léon and Cornouaille a Budoc was also honoured. This is as far as we can go for the present. The early history of Cornwall and Brittany is like a jig-saw puzzle, many of the pieces of which have been lost. It needs repeated and patient efforts to make ever fresh combinations of the pieces that remain, till we can finally get them into the right order, and form some idea of what the shape of the missing pieces must have been.

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²³ *Memento*, No. 48.

NOTES ON THE HISTORY OF THE PARISH OF BUDOCK.

Arranged from materials collected by the late Mr. Charles Henderson.

Budock is a parish which contains several of the most historic and most important places in Cornwall,—part of the ancient town of Penryn, the famous College of Glasney, the castle of Pendennis, and the sea-port of Falmouth. To attempt to deal adequately with them would require a very big book, or rather more than one book. In this brochure I must necessarily confine myself to the cult of the saint who is the eponym of Budock, and the story of the Church he founded, together with some brief notes on the general history of the parish. We must leave it to others to write the history of Penryn and Falmouth—a work which is long over-due. The history of Glasney has been traced by the late Mr. Thurstan Peter.²⁴

The parish is not rich in prehistoric monuments, as most West-Cornwall parishes are, but in Tregenver, a farm on its eastern boundary, are two fields called respectively "The Round" and "Great Round" though rectangular in shape. They occupy the summit of the ridge and command a fine view of Falmouth town, harbour and bay. Undoubtedly this is the site of a circular fort. In the smaller field there are distinct traces of a semi-circular embankment, and part of the hedge, being also circular, seems to follow the line of the old rampart. It is noticeable that the small field is raised 5 feet above the surrounding ground—a common feature in all ancient earthworks. This field, as its name—"The Round"—indicates, actually contained the fort, the other only bordering on it.

In February 1865 two labourers, while engaged in ploughing the eastern part of a field on Pennance Farm, discovered a large number of coins (nearly 1,000) surrounded by some black material which crumbled in their hands. The coins were all of brass and

²⁴ *The History of Glasney Collegiate Church, Camborne*, 1903. An excellent sketch of the history of Falmouth was published by Miss Susan E. Gay in 1903, entitled *Old Falmouth*.

bore the effigies of the following Roman emperors,—Gallienus (5), Postumus (1), Claudius (4), Lactianus (1), Aurelian (2), Victorinus (1), Tetricus (1), Tactitus (4), Probus (9), Diocletian (152), Maximian I. (129), Constantius I. (110), Maximian II. (or Galerius) (132), Severus II. (16), Maximinus (Daza) (20), Constantine I. (39). A good many coins were lost before they could be examined. As there were no coins of Maxentius (Emperor 306—307) or of Licinius, who succeeded him in November 307, it would seem that the hoard was buried very early in the reign of Constantine, about the year 306. "The two coins of Aurelian bear on the reverse the legend PACATOR ORBIS, and their fabric indicates a Gallic origin."²⁵

The names *eglos* and *minihi*, applied to the churchtown and the lands around it, remind us of the coming of Christianity into this district about this time, or soon after, and the building of a Church and Monastery, but we have no documentary evidence for either the religious or the secular history of the parish till the 11th century. Domesday Book (1085) tells us that the whole parish, together with much other land on both sides of Falmouth harbour, belonged to the Bishop of Exeter. The description of the "The Bishop of Exeter's land in Cornwall" begins with the words, "The Bishop has 1 manor which is called TRELIUEL [Treliver in Mabe] which Bishop Leuric held in the time of King Edward. Now Canon Taylor has proved that all the manors belonging to the Bishop of Exeter in Domesday are the lands of suppressed Celtic monasteries. This shows us the link between Budock as it was in the time of the Celtic saints and the mediæval parish of Budock—the "Plu Vuthek" of the Cornish Miracle Play "The Beginning of the World."²⁶

²⁵ Dr. T. Hodgkin in the 35th Annual Report of the Royal Cornwall Polytechnic Society (1867).

²⁶ In this play (*Ordinale de Origine Mundi*) which, like the other Cornish Miracle Plays, was written at Glasney College, King Solomon gives the masons who build the temple "the parish of Budock and the Careg Royne [or "Seal Rock," the rock at the entrance to the harbour from which Carrick Roads gets its name]. with its land" (he gives Arwennak, Tregenver and Kegyllek to the carpenters):

"ha rag bos agas wheyl tek
my a re thyugh plu vuthek
ha'n garrack rûn gans hy thyr."

Mr. Atchley will describe in a separate article the parish Church which has replaced the old monastery Church founded by S. Budoc (see pp. 34-7). We will now proceed to give the story of the clergy who served it, for, as Canon Jennings has truly said, "the story of an ancient parish must have as its background the list of the Vicars of the Church. The parish Church was the centre of the parish life, and the rectors or vicars run on in an unbroken line from the beginning of the recorded history of the parish to the present day." But first it may be as well to point out that although Budock was esteemed a Chapel or daughter Church to St. Gluvias from the 14th to the 16th centuries, documents of the 13th century show that the positions were originally reversed. In 1270 we find the "*Ecclesia Sancti Budoci* with the Church of Penren [St. Gluvias] annexed." Nevertheless, the glebe lands and the residence of the parish priest being at the latter place, it soon gained the superiority.

THE RECTORS AND VICARS OF BUDOCK

John de Plesetto is the earliest recorded Rector. A charter of King John, dated 28 May, 1208, states that the King "has granted to John Wac, clerk, with the consent of John de Plesseto, Parson of the moiety of the Church of Saint Budoc of Treliver, the perpetual vicariate of the same moiety. . . . which is in our gift by reason of the vacancy of the see of Exeter."²⁷

On the same day John Wac was presented to the perpetual vicarage of *Eglosiga* (Wendron) and the Chapel of *Ellestone* (Helston), with the consent of the same John de Plesseto, who was also Rector of Eglosiga. Some years later however, at Michaelmas in 1225, John Wac was summoned "to reply to our Lord the King (Henry III) by what right he held the vicariate of *Eglosago*." He did not appear, and so the Bishop seized his benefice. Wake was a great pluralist, but was nevertheless involved in financial difficulties. He owed the King the large sum of £40. As he could not pay, King Henry obtained the money from the Bishop—William Brewere, who in his turn sequestrated Wake's livings, viz Budock, Helston,

²⁷ The charter continues "ita quod idem Johannes Wac eandem ecclesiam habeat et teneat integre."

Wendron, St. Mewan, Warleggan and St. Cleer in Cornwall, and Arlington and Bigbury in Devon.²⁸ Finally Wake made satisfactory arrangements for the settling of his royal creditor's claims, and on 1st October 1244 the King wrote to the Bishop that "John Wake, clerk, has showed us that when we gave you command to distrain on him by his ecclesiastical benefices to pay the 60 marks he owes us, you received from his benefices 58 marks, namely from the Church of Hellestone 9 marks, from the Church of Saint Budoc 5 marks, from the Church of St. *Mawen* 5 marks, from the Church of *Warlegiana* 4 marks, from the Church of Saint Clarus 20 marks. . . And therefore we bid you enter the said *denarii* at the Exchequer on the morrow after All Souls' Day by one of your men . . . and because the same John has given us security for the payment of the rest of the aforesaid debt, we charge you to relax the sequestration of the aforesaid benefices. Witness A., Treasurer of St. Paul's. At London." Wake's sureties for the payment of what was still owing were William Malherbe for 5 marks, Hugh Wake, Walter Wake and Hugh de Dulingtone for 5 marks, John de Wyggeberge for 10 marks, and Andrew Wake for 22½ marks.

The next priest of Budock whose name we know was Gervase of Crediton, who in 1265 resigned the living and became Rector of Calstock: "on Monday, the Vigil of S. Hilary, at Exeter, Master Gervasius de Cridetone resigned into the Lord Bishop's hands all the right which he had in the Church of S. Budoc in Cornwall, and the same day the same Lord Bishop, moved by charity, bestowed on the same Master Gervasius the Church of Calestoke in Cornwall, the collation of which falls to him by right." Two months later, "on the Sunday next after the Feast of S. Gregory the Pope, at Chedeleghe, Master Robertus de Peintone resigned the Portion

²⁸ "Because John Wak has no lay fee by which he can be distrained on to pay us the 40 pounds he owes us, we command you to distrain upon him through his ecclesiastical benefice. Otherwise be it known unto you that we have commanded the Sheriff of Devon to take it from your Barony." The king informed the Sheriff that "by the assize of our Exchequer and the custom of our Kingdom we have the power to seize his Barony when he does not, at our command, distrain on the clerks of his diocese to pay the debts they owe us." Modern bishops are fortunately not responsible for the debts of their clergy!
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which he had in the Church of S. Budoc in Cornwall into the hands of the Lord Walter, Bishop of Exeter, in the presence of the Lord Brian, Abbot of Torre, the Prior of Bodmin (*Bodminia*), the Prior of Totnes, and many others.

In March 1267 the Church of S. Budock was appropriated to Glasney College. Bishop Bronescombe was anxious to endow his new-founded College as richly as possible, and nearly all livings which fell into his hands as Bishop were granted by him for the maintenance of the canons and clerks of Glasney. The document containing the grant of the Churches of Penryn, Budock and Feock is dated 1267, and its substance is briefly thus,—The Bishop, desiring to endow his lately founded College in honour of Mary, Holy Mother of God, and the Blessed Thomas, glorious Martyr, in the place called Glasney, assigns to it the whole fruits of the Church of S. Budoc,²⁹ from old time divided into portions [the reader will observe this interesting reference to the division of the benefice to support several priests, which we have already noticed in the case of John Wake, Gervase of Crediton and Robert of Paignton], the Vicar's portion alone excepted. On 21st August 1270 Budock and Penryn were taxed as follows:—"Taxation of the Vicarage of the Church of Saint Budoc and of the Church of Penren annexed to it. To the Vicar is assigned for his living the whole altalage of the said Church and of the Chapel appendant thereto, the tithe of fish, wool, lambs, peas and vetches growing in the fields. Also the Vicar shall have the manse in which the Incumbents of Penryn Church have been wont to reside, with the gardens, and the whole Sanctuary or Glebe of *Behethlan* (Bohelland), and he shall bear all ordinary and accustomed burdens."

²⁹ The Cartulary of Glasney shows that the farmer of the Church of S. Budoc was bound to pay the College for the garb of his Church and for the tithe of lambs, wool and fish of the same parish and of the parish of St. Gluvias £19 6 8, for the rent of St. Budock 20s. and for the rent of Tregenegy 9 pence, and so at every term £5 and 22d. Total £20 7 5. The Taxation of Pope Nicholas IV (1288) gives the value of the Rectory of S. Budocus as £6. Tenth 12/-. In 1534 the value of the farm of garb tithes belonging to Glasney College in Budock, with 18s. from the glebe there, is given as £17 8 0. (*Liber Regis*).

Sir Robert is the earliest recorded Vicar of the united benefice of Budock and Behethlan (*i.e.* St. Gluvias). On 14th Feb., 1310 a writ was issued from Westminster, which reached the Bishop at Paignton on 14 June. It summoned Master John de Miltone and Robert, Vicar of St. Gluvias, clerks, "to answer to Philip de Penwres on the plea that the aforesaid Robert owes him 40s." Return (by Bealle)—Sequestration 40s. and 1 mark respectively.

In 1315 (23 August) a new "Ordinacio Vicarie Ecclesiarum Sancti Budoci et Behedlan" was made. During his Visitation of the Archdeaconry of Cornwall, Bishop Stapledon found that differences had arisen between the Provost and Chapter of Glasney and Sir Robert, perpetual Vicar of the united benefices, touching the said Vicar's portion and certain other matters. He heard both parties in the Chapter House of Glasney, and, having ascertained that the Vicar's stipend was so small that he could not sustain the ordinary burdens of his benefice, he proceeded to provide a remedy, and taking into consideration the fact that this unsatisfactory arrangement was due to previous Taxations made under the authority of the Bishop, he withdrew and cancelled them all, and with the full consent of both parties ordained that in future the Vicars should receive the manse which the said Sir Robert was then occupying, and the whole Sanctuary of Behedlan with the gardens adjoining it, the whole altalage of the said churches including the tithe of hay growing in the said parishes in meadows already existing or hereafter to be made, the tithe of flax and hemp, as well as the tithe of whatever should be cultivated with spades in curtilages made, or to be made, in the said parishes; but the sheaf tithe, and those of beans, peas and vetches growing in fields, as well as of wool and lambs, were to continue the property of the Provost and Chapter, who were to pay to the said Sir Robert forty shillings sterling towards the repairs of books, etc. within their duty as rectors, in equal portions, at the feasts of Michaelmas and Easter next following. Thenceforth the vicars were to keep in repair the books and other ornaments, as well as the chancel roofs and the glass of the chancel windows of both Churches, and to bear all the ordinary burdens, the extraordinary burdens being borne by the College.

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The next Vicar seems to have been Sir Stephen de Reswaltes, who, after being instituted to "the churches of SS. Budoc and Gluvias," resigned owing to a scruple of conscience as to his title to the benefice, and was again collated by the Bishop 26th Dec., 1319.³⁰

On 12th Aug., 1328 Bishop Grandisson issued a mandate to this Vicar in which he stated that "We have recently learned, by the complaints of our beloved sons William Edward and William Hemmynge, burgesses of Dartmouth, that thou, to the disgrace of the clergy and of thy calling, and to the manifest prejudice of the liberty of the Church, are summoning them before a secular judge in a cause of blood." He was ordered under canonical obedience to cease doing so, until the Bishop should have come into his neighbourhood. Failing this, he was cited to appear "before us, or our commissaries, at the first meeting of the ecclesiastical court after the Feast of the Exaltation of the Holy Cross (14 Sept.) to answer personally as to these matters and also other matters which will then be raised against you by our Official." The Bishop was clearly very angry with the Vicar. Three years later Sir Stephen, Vicar *Sanctorum Budoci et Gluviaci*, had a dispensation of non-residence from Michaelmas till the feast of the Purification of the Blessed Virgin Mary (2 Feb.) "on account of a pilgrimage, and that thou mayest attend to thy affairs at the Roman court, as thou dost allege; so long as thou dost see that thy cure committed to thee is duly served in thy absence by suitable chaplains, and a suitable proctor." In 1334 a royal writ, tested at York by H. de Scrope on 19th February, was issued against Stephen, Vicar of the Church of "Bethelan" "to answer to Isabelle, Queen of England, our dearest mother," for the debt of 53s. 4d. which he owed her. A second writ was issued against him at York in the same year, and the return (dated on the morrow after the Feast of S. John Baptist) stated that distraint had been made upon him through his benefices. On 18th June, 1341 Bishop Grandisson permitted Sir Stephen de Reswaltes, *Vicarius de Behethlan*, to exchange with

Sir Thomas Basset, Rector of Redruth, and commissioned a Canon of Glasney to see to the matter.

³⁰ As late as Shakespeare's time parsons were frequently called "Sir." It often means that the particular priest had not taken his degree of Master of Arts at the University. Originally "Mr." was a superior title to "Sir."

Sir Martin de Sancto Jacobo was collated to "Behethlan" at Chudleigh on 13 August, 1349.

A "Sir Martin Tregoni" (probably identical with the above—St. James was the parish Church of Tregony) exchanged the benefice for Nymet Rowland with Walter Myn, who was collated to *Sancti Gluviaci de Beethlan* on 22 December, 1375, the mandate for induction being directed to Master Hugh Hickelynge, Senior President of the Consistory Court, and the Vicar of Mylor. On 23rd January, 1384 the Bishop gave licence to Sir Walter Myn, perpetual Vicar of the Parish Church of Saint Gluvias, in his patronage and diocese, to celebrate, or cause to be celebrated by suitable priests, divine service in the chapel of the Blessed Mary of Penryn, situated within his parish. On 21 July, 1386 Sir Walter Myn received permission from the Bishop to choose a confessor. In 1391 he was appointed one of the penitentiaries for the Deanery of Keryer, and on 27th February, 1393 he exchanged livings with the Vicar of Sithney,

Sir John Wryter.

1410 Johannes Wryter, *Vicarius Sanctae Gluviate* [sic] (died 1414) and *Richardus, capellanus Sancti Bidoci*, paid the clerical subsidy.

Master Thomas Trevelytes, on whose resignation (with a pension of 8 marks to be paid by his successor),

1442, 20th Oct., Sir Thomas Trescularde was collated *Vicarius Sci. Gluviaci*, by Bishop Lacy,

? Mr. James Calway, on whose resignation

1479, 14th Dec., Sir John Oby, clerk, instituted to *S. Gluviatus*, on whose death,

1499, 29th Nov., Mr. John Nans.

? Mr. Alexander Penhill, on whose resignation

1507, 13th June, Sir John Chymmowe, chaplain. He seems to have been in charge of Budock in 1549.

? Thomas Chard, Bishop of Solubria, (he was suffragan to Bishop Oldham. Solubria is *Solivri* or *Silivri*, anciently *Selymbria*, in Roumelia). In his will he left a bequest to each of the different parishes of which he had been incumbent: "the first day of Octobre 24]

in the year of our Lord God mccccxli, I Thomas Bishop of Solubrye. . . . geve to the churches of. . . . Seynt Gorane and Seynt Gluas yn Cornwall. . . . to eche of theym an angell noble." cf. Devon & Cornwall Notes and Queries, 1936, pp. 101—106.

1514, Sir Richard Carlian, chaplain, on whose resignation,

1526, Mr. John Andrew. We find from the Valuation of the Archdeaconry of Cornwall, 1537-8, that he had a Curate—"Budocke, John Denyshe Cur. 20d."

1547, Humphrey Stanley, clerk, inst. to *Gluvias*, on death of previous Vicar. Patron, Tho. Gibbons, by grant of the Bishop of Exeter.

We have an Inventory of the principal ornaments in Budock Church in 1549: "Budock. Minister, John Chimow. One cope: one set of vestments; two latten candlesticks; one latten cross, two latten chalices: three bells and two sacring bells. Date 24 April." William Body, the iconoclastic emissary of the Council of Edward VI, had caused a tumult at Penryn in 1548 by his announcement of the intention of the Council to abolish Catholic ceremonies dear to the people and to confiscate Church property for the Crown. (See Mrs. Rose-Troup's *Western Rebellion of 1549*, pp. 70—75.)

1571, 18th June, Nicholas Marston, M.A., collated to *Gluvias et libera capella de Bethick* on death of previous Vicar.

1572, 5th Dec., Henry Blandeforde, inst. to *Gluvias* and *Bethicke*. On his resignation,

1574, William Sherock or Sharrock, clerk. On his resignation,

1608, 10th Nov. Ric. Whittaker, clerk, M.A.

1662 2nd Dec. John Harris, in place of . . . Allen.

1663 2nd March, John Wynnell, on whose death

1670 21st Jan., John Collier, on whose death

23 April 1730 George Allanson, Archdeacon of Cornwall, died 1741, buried at St. Tudy.

1741 John Penrose, B.A. Died 1776. In 1746 Mr. Penrose sent the following Return to the queries sent by the then Bishop of Exeter to all his clergy "to obtain a proper knowledge of the present state of the Diocese." (The numbers refer to the questions, (1) How many families in the parish and of these how many are dissenters? (4) Whether the incumbent resided on his cure? (5) Whether he had a curate? (7) On what days he performed Divine Service? (9) How many communicants there were in the parish? At Easter last how many have received? (11) Were there any Chapels [of ease] in the parish?)

"BUDOCK. (1) 105 families, 405 persons, 1 Anabaptist. There is a licensed Meeting house of Quakers. The only resident speakers are Joseph Tregellas of Falmouth, pewterer, and the wife of John Jennings of Penryn, Tobacconist. They assemble one Sunday in four,—the other 3 in a meeting house in Falmouth. (4) I live at Gluvias. (5) I have no curate. (7) Twice every Sunday, myself in the morning, and Rev. James Evans, lecturer of Penryn and Gluvias, paid a voluntary subscr. of £10 by the parishioners and the Easter offerings, in the afternoon. The offerings amount to £10. Communion only 3 times a year and no oftener by custom. (9) 251 persons over 16. 98 communicants: 46 at Easter. (11) Ruins of the College of Glasney. Gentlemens Seats: Rosemerrin—Richard Mason esq. Trewoon—John Randall esq. but both families are reduced within a few years and their mansion houses going to ruin. Charities [quotes boards concerning same in the church—Wm. Grosse and Jo. Randall.] Aug. 23, 1746. John Penrose, inst. 1741."

W. J. Temple. Died 1796. An ancestor of Archbishop Temple.
1796 John Francis Howell (apparently died in 1824).

1824 J. Sheepshanks.

1844 W. J. Phillpotts Archdeacon of Cornwall, (died 1889.)

1889 Canon A. A. Vawdrey, M.A. The last incumbent to hold Budock with St. Gluvias.

1890 W. H. Hodge.

1906 A. A. C. N. Vawdrey, M.A.

THE MANOR.

We have seen that before the Conquest the whole of the parish of Budock lay within a manor belonging to the Bishops of Exeter, called Treliver. In 1208 the Church is called *Sanctus Budocus de Treliver*. Later, this manor became known as the Manor and Tithing of Penryn-Foreign. (The town of Penryn was founded by Bishop Symon in 1216). The Manor House, where the Bishops frequently stayed in the Middle Ages, was in the northern part of the parish. Its site is now a suburb of Penryn. Close to it was a chapel of S. Leonard (in a Rental of 1803, when the manor was put up for sale by its lessee the Duke of Leeds, mention is made of a house in the Budock part of Penryn called "St. Leonard's Chapel," and Hill Head is designated "Leonard's Grove.") There is also a prison mentioned near the Chapel—clearly the manorial prison. The right of free warren was also attached to the Manor, together with water-rights both at Penryn and Helford, including oystering.

The demesne lands of the Manor comprised several large farms—Kergilliack, Tresooth, Menhay, Nangither and College. "High Rents" were paid by a large number of surrounding tenements, let out on lease by the Lord of the Manor. Thus, for example, we find Bishop Bronescombe, on 3rd April, 1264, "with the consent of the Dean and Chapter of Exeter," letting Arwennack to the Rector of St. Columb: "Walter, by the Divine Mercy Bishop of Exeter, to all the faithful of Christ . . . Be it known to you all . . . that we have granted to Richard of Lahern, Rector of the Church of St. Columb Major, all our land of Arwennech . . . for the term of his life, and the common pasture in our waste on the South side, between the house of John of Arwennech and the sea, on condition that he pay to us and our successors annually thirty shillings sterling, half on 1st May and half on All Saints Day . . . and the said Richard is twice a year, at the Pleas of Easter and at the Pleas of S. Michael, by himself or by his attorney, to attend our Court of Penren . . . Given at Exeter on the Vigil of S. Ambrose in the year of our Lord 1264 and of our consecration the 7th."³¹

³¹ See the entire document in Bronescombe's Register, ed. Hingston Randolph, p. 23.

Gradually these tenements grew to be independent, and became the seats of wealthy Cornish families. The names of the tenants who held them in the 14th century are given in the Lay Subsidy Roll of 1327.

"Parochia Sancti Budoci.

De nicholao Trekobes [Trescobeas] xvid.
 De Iabyano Penweres ijs vj
 De Ricardo Plubal [? Plubathick] iijjs
 De Nicholao Penweres xijjd
 De Nicholao Trefutham [Trevethan] xiiij
 De Radulpho de eadem xiiij
 De Johanne Pozthan [Porhan] xiiij
 De Ricardo Tregenegy xviiid
 De Johanne de Moybit [? Mongleath] xviiid
 De Petro de Meneuy [Menhay] xviiid
 De Ricardo Roscadok [Roscarrock] xviiid
 De Nicholao Pennans xviiid
 De Radulpho de eadem xxd
 De Radulpho Rosmeryn xvjd
 De Waltero Penhegerik ijs
 De Willelmo Trewen xviiid
 De Nicholao Trewoen xviiid
 De Olivero de eadem xiiij
 De Ricardo Trewruvo [Treverva] xd
 De Johanne Jolyf (?) xjd
 De Stephano de Argel xijd
 De Osberto de Argel xijd
 De Emiota de Argel xijd
 De Johanne de Te.pz (?) xiiij
 De Roberto Keguylyek [Kergilliack] xijd
 De Nicholao de Hengyek (?)
 De Johanne de

(One last entry is totally defaced).³³

³³ Two of these parishioners of Budock appear in the *Inquisitiones Nonarum* of Edward III. "*Ecclesia Sancti Budoci.* Of the Ninth of the Sheaf, wool and lambs of the parish Church of Saint Budoc. . . . iij pounds and not more, as appears by the presentation of Ralph Rosmeryn, John Kellygreu, Alan Tremuthon and Nicholas of Treskebes, parishioners there, who say on oath that the aforesaid Ninth was not worth more this year. Of the 15th nothing." 28]

Arwennack finally became (in 1403) the property of the Killigrew family. Of Trevethan House, once the residence of the Trevethan, Tresahar and Bluett families, not a vestige remains except a rough square archway of granite leading into the garden. Penwerris Barton, where a junior branch of the Pendarves family resided in the middle of the 17th century, has been entirely rebuilt, Trescobeas, once the residence of the Grosse family (from Penryn) still exhibits a few signs of antiquity: part of the present house is of the 17th cent. Troon (or Trewoon) was anciently the property of the family of Thomas of Roscrow. They were lessees of the Manor of Carnsew in Mabe in the time of Queen Elizabeth. William Thomas assumed the name of Carnsew. In 1633 a grant of arms was made to Henry Carnsew, junior, of Trewoon, who next year considerably enlarged the mansion. Part of this house is still standing, including a portion of the east wing. Within the latter is a fine Tudor door, and the huge granite fireplace of the Hall. Two shapely pillars of masonry surmounted by stone balls guard the entrance into the courtyard.

In the 16th century, when King Henry VIII. had Pendennis Castle built, he wrote to the Bishop of Exeter asking that the Governor of the Castle, John Killigrew, might have the Manor in farm from the Bishop, so that he might be able to call upon the tenants to aid him in defending it. The Bishop (John Veysey) accordingly leased to Killigrew the lands of Gassos, Prisloe and Porthlan. He also sold to him "the est Wood in Penryn Manor" for £100.³²

The town of Falmouth was created by the Killigrews on their estate of Arwennack in the 17th century.

TOPOGRAPHY OF BUDOCK PARISH.

ARGALL. (*Argel woen* [=Argel of the Down] 1283, *Argel* 1327, *Argall Deu* [=Black-Argel] 1538, *Argoll wyn* 1621. *argel*= "Sequestered or hidden place." There was a lazarus for lepers at Argall in the Middle Ages. In 1310 the executors of

³² See Appendix.

Thomas de Bytton, Bishop of Exeter, in their journey through Cornwall to distribute the legacies he had left in his will to the charitable institutions of his diocese, gave 8s. to the lepers at *Argel*. It is interesting to find that there is a place called *Clodgy Moor* between Kergillick and Argal, as *clodgy* means a lazarus in Cornish, cf. Clodgy Lane near Helston, Nancleg in St. Keverne, etc. (from *Claf-dy*).

ARWENNACK (*Arwenneke* 1374). = perhaps "By the waves" (Welsh *gwenyg*).

BICKLAND (*Beckling* 1750).

BUDOCK (*Sanctus Budocus* 1350, *Sanctus Budocus alias Eglosbuthok* 1538, *Buthocke* 1621).

CARGENNO (*Cargemow* 1359, *Cargannowe* 1538, *Carganno* 1575). = "Camp of Kennow" or "Cannow" (personal name).

CHYWARNENETH (1613, in 1538 *Chywarvene*). = "House on the Hill."

COLLEGE *i.e.* Glasney College.

CRILL (*Kaergel* 1321, *Carrell* 1523, *Carill* 1774, *Crill* 1691). *Ker-gel* = "Camp of hiding or shelter."

GASSOS near Swanpool (*Gassos alias Prisclo* 1538).

GOOSEGILL near Swanpool 1805 (*Goengellom Downe alias Goengellom More* 1538). (*gun* = Down).

GLASNEY (*Glasneyth* 1290). = "Verdure, greenness."

HALNOWETH near Tregedna (*Helnoweth* 1538) = "New Hall."

HUNDRED POUND. This was the Pound of the Hundred of Kerrier, of which the Penwarnes of Penwarne were Bailiffs by hereditary right—a curious mediaeval survival. The Pound lies on the South side of Budock parish, adjoining Penwarne. Apparently the possession of the Pound was really the status that carried with it the right of being Bailiffs of the Hundred. One of the fields is still called the "Stray Park," showing its former use for the impounding of stray cattle. It is interesting to note that long after the impoverished Penwarnes had parted with their estates (c. 1730) they retained the Stray Park or Hundred Pound, and it was not sold till about 1880 by the Revd. E. Penwarne Wellings,—sole representative of this once prosperous family.

KERGILLIECK (*Cugillnek* 1353, *Keguylyek* 1327, *Kekilik alias Kegulik* 1538) = "Cock-hedge." The *n* of *Cugillnek* is an error for *ü*.

LAMANVER (*Lamanva* 1390, 1523 and 1538, *Lamanfa* 1399). *lan* = enclosure or hermitage, *manva* = "little place" (?).

MAENPORTH (1750). = "Cove Rock."

MENHAY (*Menehy alias Meneghy* 1538, *Menehey* 1316, *Menevy* 1327, *Menehay* 1803). = Sanctuary, or Land belonging to a monastery (*monachia*) or Church. cf. *Tremenehee* in Mullion Churchtown. There is also a Menhay in Wendron.

MONGLEATH (*Mungluth* 1350, *Mungloeth* 1316, *Munglyth* 1523) cf. Welsh *Mwnglawdd* = a mine, or *mengluth* = stone quarry: (*men* = stone, *mün* = mineral).

NANGITHA (*Engeyther* 1508) cf. Hengither in St. Keverne.

PENDENNIS = "Headland of the Fort."

PENGERRICK (*Penhegerik* 1327, *Pensirrick* 1621).

PENNANCE (*Pennans* 1313) = "The head of the valley."

PENROSE (*Penros* 1538). *Pen* = head or end. *Ros* = either *heath* or *peninsula*. Penrose is on the sea.

PENWERRIS (*Penweres* 1285, 1327, and 1538): *pen-gweras* = "end or chief soil."

PONSHARDEN (*Ponshardy* 1677 and 1679). = "Bridge of Hardy" (personal name).

PORHAN (*Porthan* 1327 and 1538, *Porran* 1597). = "Little Cove" (*yn* is a diminutive).

PRISLOW (*Priskelou* 1317, *Presclou* 1538, *Prysklowe* 1523, *Pryslo* 1570). = "Thickets," "Copses" (plural of *pryskel*).

PRISLOWETH or PRISLOWICK (*Presclowyk* 1538, *Presloweth alias Boslawick* 1503): *prysclowwyth* = copse-trees, *prysklowek* = place covered with thickets).

ROSCARROCK (*Rescadek* 1286, *Roscacek* 1316, *Roscadek* 1325, *Roscadok* 1327). = "Cadok's Heath (*ros*)" or "Ford" (*res*).

ROSEMERRY (Rosmeryn 1283, 1313, 1316, 1321, 1331)="Merry's Heath."

SMITHICKE ("Village of Smithicke—a Pallaice there."—1629).

SPARNON (*Sparnan* 1692, *Spernan* 1472, *Spernen* 1538) =Thorntree.

SWANPOOL (*Swanpoole* 1714).

TREGEDNA (1619, in 1538 *Tregene*)="Kenna's place."

TREGENVER (1575, Tregenver Manor 1336)="The Place of Cunomorus." cf. No. 36 in this series, p. 29.

TREGONHAY (*Tregenhay* 1350, 1538).

TREGONIGGY (*Tregennegy* 1350, *Tregenegy* 1327, *Tregenyge* 1523). Perhaps="mossgrown places."

TRELEVRA (*Trelevereth alias Trelebrath* 1760).="Fresh milk."

TRENOWETH (*Trenowith* 1538). "New town."

TRESCOBEAS (*Treskebaes* 1324 and 1325, *Treskebays* 1283, *Treskybaes* 1302. *Treskobeas* 1673). *Escobus* might mean *diocese* (*escop*=bishop). We may at any rate be sure that the name does *not* mean (as Hals thought) "treble or threefold kisses."

TRESOOTH (*Trenarwoth* 1538, *Tresowe* 1770, *Tresooth* 1803).

TREVELAN, between Swanpool and Falmouth Beach (*Trevelan* 1538). "Mill place."

TREVERVA (*Trewruvo* 1327, *Trefurvo* 1359, *Trevyrvo* 1407, *Treverva* 1584).

TREVETHAN (*Trefudon* 1302, *Trevudon* 1316, *Trefuthon* 1316). *budin* or *buthyn*=meadow.

TREWEN (1321 and 1327, *Trewon* 1538).

TREWOON (*Trewoen* 1327, *Trewone* 1407, *Trewon* 1538). *Tre-gün*="Place on the Down."

(Authorities:—Lay Subsidy Roll 1327, Rentals of Manor of Penryn Foreign 1538 and 1803).
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BUDOCK FIELD NAMES.

ARGAL. Pigs Salad, Park Madgey, Gold Arish, Croft Codanna. (*marghijy*=stable, horse-house; *gwel darras*=Door field; *cudonnow*=pigeons).

KERGILLICK. Cloggy Moor, Prison Meadow, Golden Path, Bechan, Cross Closes. (*gwel an path*=Path Field.)

LAMANVA. Minorca Field.

MENHAY. Goath. Chapple Hill. (*goth*=goose, also *mole*). *Chapple Hill* may indicate that an ancient chapel stood in the Sanctuary.

MONGLETH. Pallas Close, Quakers Burial Ground. Dangerous Moor, Poltons Close.

PENROSE. Coulby. ? *gwel Opy*="Opie's Field." ? "Cold pie."

ROSEGLOS, Tretull Meadow. Chapel Downs. (1810)

SPARNON. Sir Michael's Field (after Sir Michael Nowell).

TREVERVA. Cross Close. Dungey, Caledna, Mount Piskah, (for Park *Pesky*="fattening field.")

TREWEN. Merry Mit. ? "Merry Meeting," or *myr myttyn*="morning aspect."

TREWOON, Park Sleete, Cuddy Close, Park-an-velvas, Park Varras, Fyock's Close. (cf. *W. melfed*=fieldfares, or *melwhes*=snails. *Fyock*=Feock or Vague (personal name).)

(I am much indebted to Mr. R. Morton Nance for explaining so many of these names).

THE PARISH CHURCH OF SAINT BUDOCK IN CORNWALL.

by

M. H. N. CUTHBERT ATCHLEY.

Mr. M. H. N. C. Atchley, Consulting Architect to the Federation of Old Cornwall Societies, needs no introduction to our readers. He has made a special study of Cornish Churches of the Middle Ages.

There appears to be nothing left of the earlier Churches that stood on this site, in fact nothing before the 13th century, when a Church consisting of a Chancel and Nave with Transepts was erected. Of this building there remain a lancet window in the Chancel, and one, now reworked, in the Transept; the jambs of the Transept Arch (though the Arch itself is two centuries later) and the piscina in the South wall of the Nave, which may not be in its original position. Later piscinae are in the Chancel and Chapel.

This 13th century Church seems to have remained unaltered until, in the earlier 15th century, a Tower was built, at the West end of the Nave, of three stages and capped with pinnacles. It has an interior stairway, and is strengthened with angle buttresses. During the second half of this century the North Aisle was added, thus absorbing the North Transept. The very fine and well proportioned arcade of seven arches, supported on monolith granite piers, erected in place of the earlier North wall, should be noted. About the same time the South porch was also built. It has panelled jambs to the outer Doorway, and the Arch over was originally filled with tracery—a frequent feature in West Cornish Churches. On the seats and the threshold stone inscriptions, now illegible, have been cut. Over the inner Doorway is a wooden copy of the reliquary of St. Budoc.

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All the tracery to the Chancel, Nave and Aisle windows has been renewed—only the jambs and cills being original, though the tower West window still retains its old tracery. Outside, on the West end of the North Aisle, may be seen an interesting arrangement of the gable kneeler stone showing how the mediaeval masons used the granite.

Inside, on the South wall of the Chancel, there is a fragment of the old wall plate, and a similar length is set against the doorway of the aisle section of the Roodscreen. They were made about Henry VII's time (1485—1509) and are all that remain of the ancient carved roofs.

In addition to some dreadful mishandling about 1905 when the hideous organ chamber was made, this Church suffered much from the usual 19th century meddling, called "restoration," and also from some mauling in the later 18th century, to say nothing of the Cromwellian ravages, and the vandalism following on the Reformation; consequently it is difficult for the untrained eye to realize anything of the glorious and devotional furnishings that once adorned this House of God. But fortunately the lower part of the Roodscreen is still standing, and it is of special interest owing to the panels painted with figures of Saints and Prophets. These have been damaged and are covered with the dirt of time so that identification is very difficult and uncertain. The following is a list, with some suggested names, beginning in the Aisle against the North wall:—

1. Male figure with palm and crown. (?? S. Constantine, King of Cornwall).
2. S. Anthony with the tau cross.
3. ? S. Ursula.
4. Male figure with palm. (?? S. Gluvias, by tradition a martyr).
5. Female figure crowned, with striped rod in hand. (? S. Faith).
6. Wreathed female figure with palm. (? S. Cecilia).

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Entrance to the Chapel.

7. A Prophet with turban and scroll.
8. An Apostle with book.
9. A Prophet with turban and scroll.
10. Probably S. Agatha.
11. Female figure with palm and book.
12. A Prophet with scroll.
13. S. James the Great.
14. A Prophet with scroll.
15. S. Mary Magdalene.

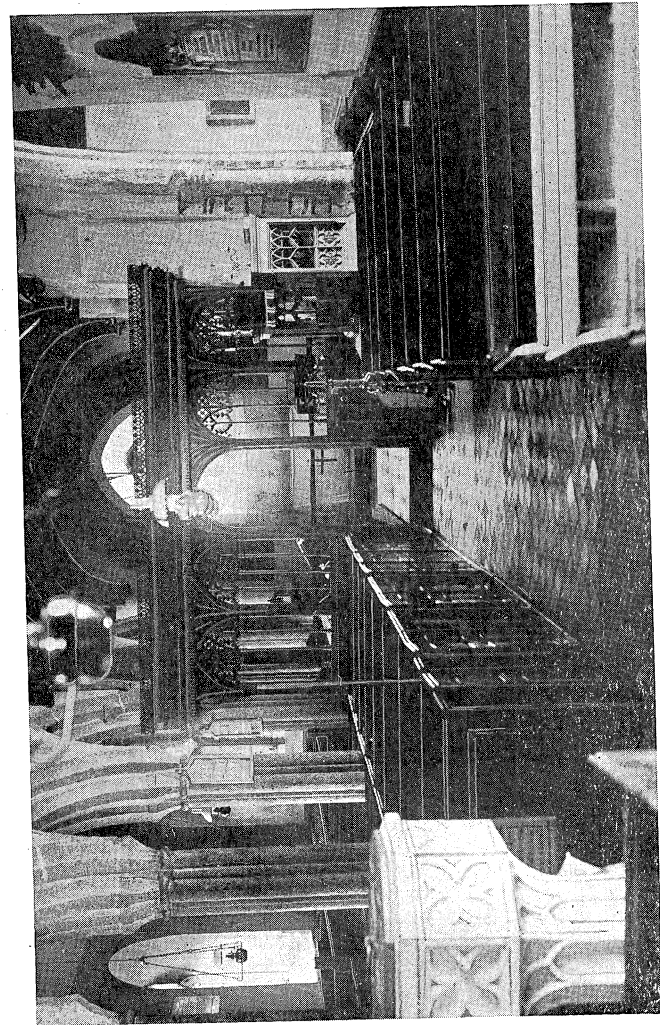
Across the Nave.

16. S. Thomas the Apostle.
17. A Prophet with scroll.
18. A female figure with 3 stones (?) in right hand, and book in left.
19. A Prophet with scroll.
20. S. Paul the Apostle.
21. A Prophet with scroll.
22. ? S. Matthias.
23. A Prophet with scroll.

Entrance to Chancel.

These paintings are not in the original order, and the other panels are new and unpainted replacing those that have been destroyed: there were 27 "in good condition" in 1830, and anciently about 40, for there were doors.

This Screen was carved and coloured probably sometime during Henry VII's reign. At the Reformation the Rood was destroyed, and eventually the Roodloft (or Gallery over the Screen). Not content with this, a further vandalism removed the Doors and cut down the Screen to the level of the transome, leaving only the Wainscot. Thus we see only a fragment of what was once a magnificent ornament of the Church. A few years before the Great War some of the upper parts of the Nave section were restored more or less on the original lines. The Roodloft Stairway, in the angle of the Chancel and the Transept, was obliterated when the organ chamber was built.



INTERIOR OF THE CHURCH OF SAINT BUDOCK, CORNWALL, SHOWING SCREEN

In the Nave and the Aisle are two well carved early 16th century Benchends, with the initials "A." and "O.T." respectively—probably those of donors. The remaining seats are of 18th or early 19th century make, similar to those in Constantine Church near by. Anciently there would have been a space of several feet between the seats and the Screen, and there was no step up into the Chancel, the first ascent being at the Sanctuary. Consequently the building would have appeared much more spacious and lofty.

The Arch that rises in front of the Screen has been cut at certain places for the fitting of the Roodloft front round it, and the opening in the Arcade was for access from one side to the other.

In the Chancel are some interesting memorials : on the floor is a brass to John Killigrew 1567 : and on the wall are two of slate dated 1603 and 1617. On the Nave floor is another of slate (Sidgewick 1753) with excellent lettering. The remainder are of little artistic merit.

In the tracery lights of two of the Aisle windows are shields of interesting, though hardly beautiful, early Victorian attempts at reviving the arts of glass painting.

In the Porch there is a modern printed copy of King Charles the Martyr's Letter of Thanks to the Cornish people for their loyalty and gallantry. The original copy was destroyed at a "restoration."

APPENDIX.

“ Henry R

By the King.

Right Reverend Father in God—Right trustie and welbeloved, we grete youe well. And where it hathe byn declared unto us on the behall of our trustie and welbeloved servant John Killigrew esquier Captain of our castell of Pendenas within the countie of Cornwall that your manor of PENRYN FOREIN and MYNSTER within the said countie being farre off from youe and nighe unto our said castell lieth very commodiously for our said servant considering he may for the sure defence of our said castell at all tymes nedeful have the spedier ayed and assistance of the tenants there and therefore ys moche desyrous to obtain at your hands some honest estate therin—We late youe wite that tendering th’advancement of this his reasonable sute we have thought good for the considerations aforesaid by thies our letters to pray as well youe the Bisshop for our sake to vouchsafe to graunt your said manner in ferme to our said servant (reserving th’old yerely rents payable for the same) after such sorte as in respecte of the service he shalbe by that meanes the more able to do as there youe shall thinck convenyent and as youe and he canne finally agree upon as also youe the Dean and Chapitre to passe the confirmacions of suche writings as shalbe requisite for this purpose. Your friendly doings wherin like as we shall accepte in most thankful parte so shall we not fayle to retain the same in our good remembrance to be considered towards you in any your suits to be made unto us hereafter accordingly. Geven under our signet at our manor of Grene—which the 5th day of february the xxxvijth yere of our Reign. [1545].”

On folio 124 of the Second Act Book of the Dean and Chapter of Exeter is a document beginning, “Bishop John Veysey to all” etc. and stating that there is no-one in the parts of Cornwall who does not know that chief among other works of charity is the placing of fortresses called *blokhouses* on both sides of the mouth of Falmouth harbour (*(in ore portus ex utraque parte de Falmouth)*) to protect the country from the attacks of pirates and enemies. Consequently he leases to John Killigrew “these lands belonging to our see . . . all those lands called Gassos alias Gaslos, with the farms adjacent, *viz.* Prisloe in Goengellen Downe and Porthan in the parish of S. Budoc, to hold to him and his heirs lawfully begotten, at a rent of £4 : 3 : 4, and suit to Penryn Foren.”

