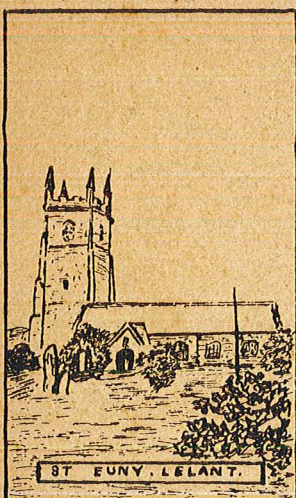
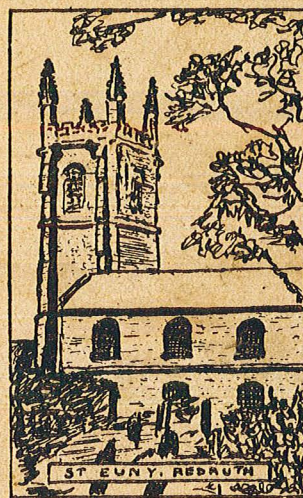


M. Lehanaine Perennés,
 homonyme de l'autre, G.H. Doble

3 Oct.
 1933



A CORNISH SAINT





SAINT EUNY
(from the window in the church of S. Euny, Redruth).

Photo by Mr. Harold Tellam.

38230

"CORNISH SAINTS" SERIES. No. 2.

SAINT EUNY,

Abbot and Confessor.

With S. YA and S. ERC.

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. Mawes,' 'S. Euny,' 'S. Budoc,' 'S. Winwaloe,'
'S. Corentin,' 'S. Melaine,' 'S. Carantoc,' 'S. Gwinear,'
'S. German,' 'SS. Mewan & Austol' 'S. Feock,'
'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,' etc.

With some Notes on the History of Redruth, and on
the Cult of S. Euny in Cornwall, by

CHARLES HENDERSON, M.A.,

Fellow of Corpus Christi College, Oxford.

Second Edition, carefully revised.

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PREFATORY NOTE.

The following pages are based on a sermon preached in the parish Church of S. Euny, Redruth, at the Choral Eucharist on Sunday morning, 4 Feb., 1923, being Redruth Feast Sunday. This was the first time the feast of the Patron Saint had been kept at Redruth Parish Church for a great many years, and the writer is proud to think that he was able to contribute to the revival of the due observance of Redruth Feast. It has never since been allowed to drop,—indeed the Feast of S. Euny has come to take a large and ever-increasing place in Church Life in the parish. A procession to the Parish Church is now made every year on Feast Sunday.

In 1924 a beautiful stained-glass window representing S. Euny was placed in the north wall of the Church by Dr. Walker, Vicar of Newark-on-Trent, in memory of his father, Rev. Samuel Sharp Walker, who was curate of Redruth 1869-1872.* The artist (Mr. Percy Bacon) made use of the description of the Saint in my sermon, which was printed in 1924, and dedicated "to the Rev. H. W. Sedgwick, M.A., Rector of Redruth, Rural Dean of North Carnmarth, and to the parishioners of 'EUNY-REDRUTH.'" (The design for the cover was drawn by Scout Tom Clark, of the 2nd Redruth Troop B.P. Scouts.) Since then 30 other numbers have appeared in the "Cornish Saints" series. The writer has carefully revised and re-written the sermon in the light of fresh knowledge, and has added some pages on S. Ya and S. Erc, and a short account of Redruth by Mr. Charles Henderson, who has also contributed some notes on the Cult of S. Euny in Cornwall.

The photographs of the two crosses at Merther Euny were taken by Mr. M. H. N. C. Atchley.

* The saint has the Celtic tonsure, and carries in his right hand a bell (see p. 14), and also a model of a primitive Celtic church (the oratory on the island of Inchcolm, Firth of Forth).



A.M.D.G.

SAINT EUNY,

Abbot and Confessor.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Genesis xii. 1.

This Sunday is Feast Sunday in Redruth and Lelant, because February 1st is the Feast of S. Euny, and S. Euny is the patron of both parishes.

I.

You come to worship God here every Sunday because a holy man of God, named Euny, built a Church here about 1400 years ago. Nearly every parish in Cornwall is called after a saint, but our Cornish Churches were not originally *dedicated*¹ to the saints whose names they bear, as, for example, is S. Andrew's Church in Redruth. They are called St. Mawes, or St. Just, or St. Euny's, because S. Mawes or S. Just or S. Euny first built the Church there. St. Allen used to be called *Eglosallen*, i.e. The Church of Allen or Alun; we find that in 1130 Breage was known as *Eglosbrec*, and the old Latin *Life of Saint Breaca* says that "*Breaca built a church at Trenewith.*" (The names of some of the oldest Churches in Rome are, in the same way, really the names of their *founders*.) The Celtic saints who evangelised Wales and Ireland and Cornwall and Brittany used to choose a spot for a Church on land given them by some local

¹ Strictly speaking, of course, the Church does not dedicate any building to a Saint, but to God "in honour of" some saint or mystery of the Faith.

chief, generally where there was a spring (close to this Church is a holy well, beside which a cross is said to have stood.) They consecrated it by living there for forty days, fasting and praying, after which they built a tiny Church of wood or of small unhewn stones (such as you may see at Gwithian or Perranzabuloe.)¹ They were nearly all monks, for in the Celtic Church in Britain and Ireland monasteries played a very important part, and parishes and dioceses with fixed boundaries did not exist. A great many places in Cornwall begin with the word *Lan*, which means *Monastery*, and a large number of our Cornish parish Churches must once have been surrounded with small monastic communities, who ministered to the spiritual needs of the people in the neighbourhood, and who lived by cultivating a piece of land which had been given them, and which is now the *glebe*. In Cornwall, Mr. Henderson says, a large glebe is a proof that a Celtic monastic settlement existed there in pre-Conquest days.

Who was S. Euny?

The Cornish saints lived a very long time ago, and the lapse of time and destructive agencies (like the Danish invasions and the Reformation) have very largely swept away the records of their deeds. Of many we know nothing but their names. Some of the Celtic saints of Cornwall once had written *Lives* kept in their Churches and read at the Feast. Unfortunately they were all destroyed at the Reformation. A few *Lives* of Cornish Saints still exist because they have been preserved in manuscripts in Wales and in France. Further, two scholars, John of Tynemouth and John Leland, who travelled over England and Wales in the 14th and 16th centuries respectively, saw *Lives* of Saints which have since perished. John of Tynemouth compiled a collection of *Lives* by copying and abridging some of those he found in cathedral and monastic libraries which he visited, and Wynkyn de Worde printed it in *Nova Legenda Anglie* in 1516. Leland made short extracts from some

Lives he was shown in West Cornwall parish Churches (he saw the *Lives* of S. Gwinear, S. Ia, S. Breaca and S. Elwin.) But neither mention S. Euny. Nor is his name found in any ancient kalendar. The cult of S. Euny, so far as the evidence at present available shows, seems to be purely popular, not liturgical. There may once have been a *Life* of S. Euny, but no trace of it now exists.

The only written record we possess which tells us anything about S. Euny consists of some notes made by William of Worcester, a traveller who visited Cornwall in 1478. He says:

"Saint Herygh, the brother of Saint Vny, a bishop, lies in a certain church situated under the cross of the church of Saint Paul in London; his day is kept on the vigil of All Saints, that is, the last day of October.

Saint Vny, the brother of Saint Herygh, lies in the parish church of Saint Vny near the town of Lallant, on the northern sea three miles from Mont-Myghell, his day is kept on the first day of February.

Saint Hya, that is, Seynt Hy, the sister of Saint Herygh and sister of Saint Vny, virgin, lies in the parish church of the town of Seynt Hy, on the northern sea, about 12 miles from the extreme end of the western kingdom of England (*sic*); and her day is kept on the third day of February."

Where did William get his information?

He examined the kalendars and martyrologies of the various monastic Churches which he visited, and his experienced eye (he was specially interested in hagiography) was quick to note the festivals of local saints which they contained. He does not seem to have read the *Lives* contained in parish Churches, as Leland did, though he gives extracts from an account of S. Nectan which he saw at Launceston Priory. As a rule, he derived his knowledge as to who the Saints of Cornish parishes were from what he was told by intelligent persons in the neighbourhood whom he questioned, such as the local clergy (he quotes what the Rector of Minster told him about S. Matheriana) and lawyers. He mentions particularly Robert Bracey of Fowey, and Thomas Peperelle, a lawyer of Tavistock. His notes about S. Euny come apparently under

¹ Bede (*Eccl. Hist.*, Bk. III. c. xxiii) describes how Cedd "cleansed the place for the monastery given him by King Ethelwald from former crimes, by prayer and fasting, that it might become acceptable to our Lord, and so laid the foundations, residing there all the time of Lent to pray..... This, he said, was the custom of those of whom he had learned the rule of regular discipline."

the heading INFORMACIO THOMAE PEPERELLE DE TAVYSTOKE NOTARII PUBLICI. (I say *apparently*, because William of Worcester's Journal consists of brief observations jotted down at random, not arranged in any order, and he frequently inserts notes quite out of their natural place and which have no connection with what comes before and after. It is certainly very surprising to find an inhabitant of a Devon village telling William about three saints in the extreme west of Cornwall, and the "Informacio Thomae Peperelle" may really refer only to the sentences about S. Rumon and S. Barnoc, two saints honoured at Tavistock and Barnstaple.)

Let us carefully examine what William tells us about S. Euny.

He says that the three adjacent parishes of St. Ives, Lelant and St. Erth bore the names of three members of the same family. S. Uny and S. Herygh were the brothers of S. Hya. Now the different traditions about S. Hya, as we shall see, all represent her as an Irish saint, connected with, though not forming part of, the band of immigrants from Ireland led by S. Gwinear who have given their names to the parishes between St. Ives and Porthleven.¹ S. Euny would thus be an Irish missionary like S. Columba or S. Gall or S. Columbanus. He was buried in Lelant Church, and his feast was kept on the 1st of February. Finally, we note that William of Worcester is (with one exception) apparently the earliest authority for the modern spelling of the Saint's name as *Uny*. This is doubtless due to the fact that he only *heard* the name, and did not see it written. The correct spelling is *Euny*.² The Subsidy Roll for Lelant spells *Ewny* as late as 1544, after which we find it always written *Uny*, though "Ewney near Redruth" appears as late as 1845 in the Order for the Consecration of the new Churchyard.

¹ In my "S. Gwinear" I have pointed out that the tradition representing these saints as all Irish saints, though ancient, cannot be accepted without some reserve.

² In Bishop Grandisson's Register the patron of Redruth is spelt *Eunynus* (1328), *Euninus* (1333, 1349), *Ewinus* (1362). In Bishop Brantingham's Register it is *Euninus* and *Ewninus* (1393), and in that of Bishop Stafford *Ewninus* (1400), *Eunius* and *Eunynus*. Bishop Lacy always spells the name *Euninus*. Lelant is usually called *Lananta* without S. Euny's name at this period.

Let us next see how still living tradition and the study of Cornish place-names confirm and supplement William's statements.

S. Euny is the patron of two parishes—Lelant and Redruth, and the joint patron of Crowan (the official name of which in "the King's Book" is *Uni-Crowan*.) Now in all these three parishes the Feast is on the Sunday nearest 1st February, *i.e.* the day which William of Worcester tells us was the festival of S. Euny. A tradesman belonging to an old Redruth family, a Nonconformist, told me once that "Redruth Feast is on the Sunday nearest the Vigil of Candlemas." Here we have an example of that very rare thing, a genuine "tradition." The words must have been handed down in my informant's family for generations since long before the Reformation. The observance of 1st February as the Feast at Redruth has probably gone on without interruption for 1400 years. We may be quite sure that, although no kalendar contains his name, S. Euny died on that day.

Unfortunately this is the only tradition about the Saint which has come down to us. But the study of Cornish topography will tell us considerably more.

It is clear that S. Euny was one of the chief personages in West Cornwall 1400 years ago, for five parishes are named after him, or contain places named after him.

Lelant (*Ewny Lanaunt* in the Subsidy Roll of 1524) was clearly the centre of his missionary work, and the focus of the cult paid to him after his death. The position of Lelant, on a hill commanding the narrow mouth of the Hayle and protecting what was once a considerable port, is one of great natural strength, and there was no doubt an important settlement here long before the Age of the Saints.¹ The parish Church, which once contained his tomb, is dedicated in his honour, though the name which follows the word

¹ Lelant "was in prehistoric times one of the two important Cornish ports that traded with Ireland and was at one end of the shorter land route that led across the peninsula to St. Michael's Mount and thence to the Continent." Hencken, *The Archaeology of Cornwall and Scilly*, (Methuen, 1932.)

Lan in *Lanaunt* is a different name.¹ (In Cornwall the eponym of the Lan is never the patron saint of the parish Church. The reason for this interesting fact no one has yet been able to discover, —it is an unsolved problem which reminds us how little we know about the conditions of life in the ancient Celtic Christian communities of Cornwall.) S. Euny also has a holy well named after him, popularly called “Venton Looly.” “This well .. most picturesquely situated on the cliff at Hawke’s Point.....is still used by romantic young people as a wishing well.”²

The situation of the parish Church of Redruth is most significant. It stands near a well underneath Carn Brea. On the top of the hill, just above the Church, are the ruins of a pre-historic town, which must have been the capital of the district two thousand years ago. A coin of Micipsa, King of Numidia in North Africa 148-115 B.C., has been found here. In 1895 the late Mr. Thurstan Peter excavated some of the circular huts inside the double vallum of this ancient settlement, and an interesting report of the many valuable finds he made was printed, with illustrations from photographs, in the Journal of the Royal Institution of Cornwall for that year (pp.92-102.) Among other things, a coin of Vespasian was discovered, and a very large number of flint implements. The Church called after the missionary saint rising so close at hand is a visible mark of the conquest of this part of Cornwall by Christianity. S. Euny must have converted the chief who ruled on Carn Brea, and have been given a piece of land in the neighbourhood, near enough to enable him to minister to his new converts, yet far enough away to make it a place of quiet retreat. The existence of a well near the Church shows why the saint chose this particular spot.³ These facts taken together make the site, to my mind, one of the most suggestive in Cornwall.

¹ The *lan* is called after S. Anta. A Chapel of St. Anta, “on the sea shore,” in this parish is mentioned as being maintained by a Gild in 1495. This was clearly near the rock now called Chapel Aanjer or Annyer at the mouth of the Hayle River, and close to the Church. Its purpose was doubtless to maintain a harbour light. (*Cornish Church Guide*, by C. G. Henderson.)

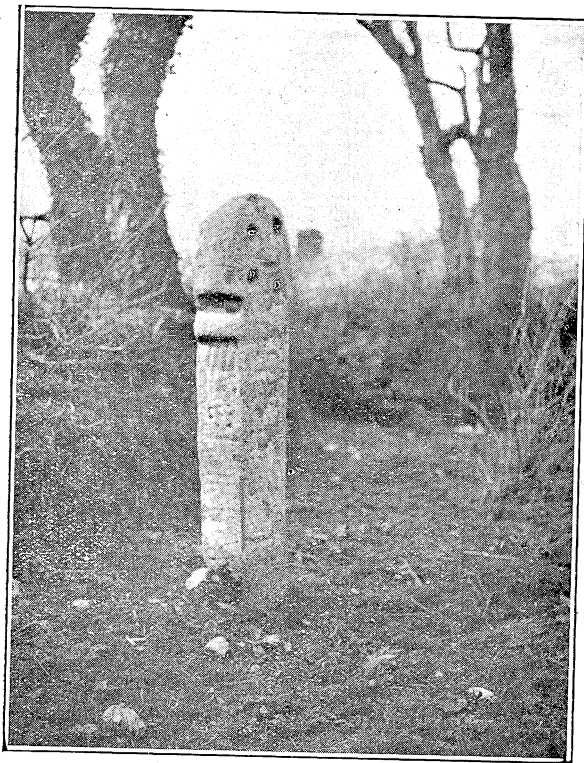
² Matthews’s *History of St. Ives, Lelant*, etc., p. 41.

³ A stone cross is said to have stood by the well. It was formerly believed that no one baptised in water taken from this well would be hanged. (*Ancient and Holy Wells of Cornwall*, p. 67.)



Église catholique
en Finistère

Document numérisé en 2021



CROSS AT MERTHER EUNY CHAPEL, WENDRON.

In the parish of Wendron is a farm, called Mertharuny in 1751, corrupted into Metheruny in 1756, and later into Marooney. In a circular garden, still known as "the churchyard," in which human bones have been dug up, are the remains of a small Chapel, near which stands "a magnificent Celtic cross, of an enriched and most original design."¹ The Chapel is on the site of a very ancient Church in honour of Euny, from which the place gets its name. *Merther* is a very common element in place-names in Wales, Cornwall and Brittany. Usually it is followed by the name of a saint, but sometimes it stands alone. We have all heard of Merthyr Tydvil, but there are at least 28 other Merthers in Wales and the Borders.² Close to Wendron in Cornwall we have Merther Sithney (corrupted into *Marsinney*) at Sithney Churchtown, and Merther Mylor (now corrupted into Barry Mylor, though the original form is found in documents) and Merther Anou (now *Mathiana*) in S. Martin-in-Meneage. Mr. Henderson has made the very interesting discovery that the land around Redruth parish Church was called Merther Euny in the Middle Ages.³ The Celtic word *Merther* is derived, through the Latin, from the Greek *martyrion*, which meant originally a Chapel in honour of a martyr, but by the 5th century had come to mean a Chapel in honour of any saint.⁴ At Jerash in Palestine, which has been recently excavated by the British School of Archæology at Jerusalem and Yale University, in the ruins of the large Church of S. Theodore, is an inscription telling us that "by the grace of God the foundation of the holy martyrion was laid" in 496. "It is surprising," says Mr. Henderson, "that Merther Euny did not become a parish, as it seems to have enjoyed semi-parochial dignity as late as the 14th century. In the Poll Tax of 1377 it appears as 'Parochia Sancti Eunini.' It then had a population of some 41 persons assessed, while Wendron had 163." The Chapel of S. Euny is mentioned in Bishop Lacy's Register in 1421, when Master William Raffe, Vicar of Saint Wendrona, received licence for the Chapels of S. Degaman and of S. Uneus. After the Reformation it fell into decay. In 1745 the then Vicar of Wendon, William Halsall,

¹ Mr. C. G. Henderson. On pp. 34-38 the reader will find his latest views with regard to Merther Euny and other places dedicated to S. Euny.

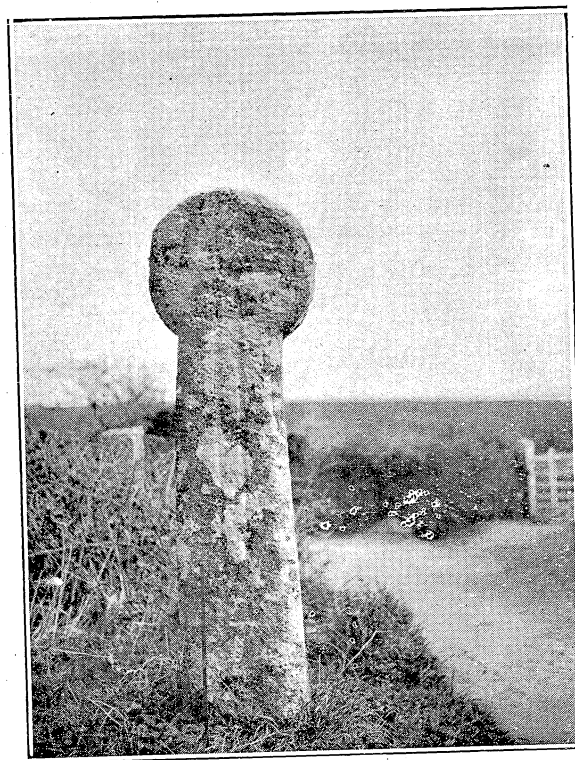
² *Life of St. David*, by Revd. A. W. Wade-Evans, S.P.C.K., 1923, pp. 92, 93.

³ See p. 31.

⁴ See Delehay, *Sanctus* (Brussels 1927), p. 117.

in answer to the Visitation Queries of the Bishop of Exeter, reported that "there is a Church in ruins at Metherany. Why it was suffered to become so, no one knows." Penaluna, the Helston printer, in his *Historical Survey of the County of Cornwall* (1838), says that the "name (of St. Uni) was frequently applied to a portion of the parish.....the tower [of the Chapel] remained until of late years. A man named F. Gill, who died about forty years since, remembered having often gone up and down its winding stairs. He said that when it was taken down many of its stones were used in the building or repairing of Helston tower; and that others were carried to Truro for similar purposes." Traditions still survive as to the ancient sanctity of the place. I have been told by an aged woman in the parish, since dead, that the font was taken away and placed in a farmyard, and that the pigs who fed out of it "dropped and died." A few yards away to the north-east is a spring of copious and cold water, in which the people of the farm keep their butter cool. At a distance of two fields to the south, in the direction of Gweek, is a second ancient stone cross. Local tradition says that the old entrance into the Churchyard was on this side, and that a path led through the fields from the cross to the Chapel. This seems to point to Merther Euny having been originally intended to serve as the Church of Gweek, an ancient Roman settlement at the end of the Helford River, about a mile away. Merther Euny in Wendron may have stood in the same relation to Gweek as the Redruth Merther Euny to the prehistoric town on Carn Brea.

We have seen that S. Euny is associated with the parish of Crowan, apparently as co-patron of the Church. There is yet one other place in Cornwall bearing his name. In the parish of Sancreed near the Land's End is a famous holy well known as Chapel Euny Well, and it is specially interesting to find that in this case again the cult of S. Euny is connected with a pre-historic site. Within a hundred yards of the well is a "fogou" (an underground structure of dry masonry.) Dr. Vernon Favell, who conducted some excavations in the neighbourhood six years ago, has kindly sent me the following *resumé* of his discoveries. "Round the fogou below Carn Euny are several huts. The entrance to the fogou opens into an enclosure 55 feet in diameter. At the entrance to this enclosure are two oval huts in the thickness of the wall, 12 feet long by 4 to 5 feet wide. These were cleared out down to the floor of



POLGLASE CROSS, NEAR MERTHER EUNY, WENDRON.

rab. Two other oval huts, 10 ft. long by 6 ft. wide, one of which is double, with well-marked door posts between the two chambers, were excavated. About a dozen pieces of Iron Age pottery and a few worked stones were found, which are now in the Penzance Museum. The pottery may be dated to between 100 B.C. and 100 A.D., and is similar to that found by Copeland Borlase when he opened the fogou (*Penzance Natural History and Antiquarian Society's Transactions*, 1863-4, p. 14.) The pottery is of the same type as that found at Chysauster and Chun in recent excavations. Canon Taylor and I opened these huts in 1927-1928. (The so-called "Beehive Hut" in the valley at Brane not far away is a chambered tumulus of the Bronze Age.)"¹ Dr. Borlase, who visited Chapel Euny in the middle of the 18th century, says that "as a witness of its having done remarkable cures, it has a Chapel adjoining to it, dedicated to St. Euinus; the ruins of which, consisting of much carved stone, bespeak it to have been formerly of no little note. The water has the reputation of drying humours as well as healing wounds . . . I happened, luckily, to be at this well upon the last day of the year on which (according to the vulgar opinion) it exerts its principal and most salutary powers. Two women were here who came from a neighbouring parish, and were busily employed in bathing a child. They both assured me that people who had a mind to receive any benefit from St. Euny's well, must come and wash upon the first three Wednesdays in May."² Dr. Paris saw in 1816 "the ruins of a small Chapel, or oratory dedicated to Saint Euinus, and commonly known by the name of *Chapel Euny*, it is situated near a well, whose waters have been supposed to possess very extraordinary virtues, and to have performed many miraculous cures, on account of which, this Chapel was erected: there is a similar ruin, but much more perfect, and ornamental, near a well at Madron: it is worthy of notice, that neither of these wells possess any mineral impregnations, the sick however, to this very day repair to them, and the credulous also attempt to read the future, by producing bubbles in their waters with pins, or pebbles."³

¹ See also Hencken, *The Archaeology of Cornwall and Scilly*, (Methuen, 1932), pp. 139-142.

² *Nat. Hist. of Cornwall*, p. 31. At the Morrab Library, Penzance, is a different version of Dr. Borlase's description of Chapel Euny, which I have printed as an Appendix on pp. 39, 40.

³ *A Guide to Mounts Bay and Lands End*, Penzance, 1816.

Thirty years later, a writer in the "Gentleman's Magazine" for May 1844, signing himself "P," and dating his letter from Penzance, says: "Chapel Uny is now totally ruined, though it is said to have been used for divine service four times in the year within the memory of persons but recently dead, and was certainly not long ago in tolerable preservation." Hunt, a delightful but not very trustworthy writer of the second half of the 19th century, asserts that "on the first three Wednesdays in May, children suffering from mesenteric diseases are dipped three times, *against the sun*, and *dragged* three times around the well on the grass, in the same direction."¹ At such times, according to Halliwell, a bath was formed by damming the water with turves cut from the surrounding moor. "The country people know it as the Giant's Well."² A few of the carved stones of the old Chapel still remain.

The study of Breton topography is able to supply a further clue to the career of our saint by revealing the fact that S. Euny and S. Ya are apparently both honoured in Brittany. Near Carhaix in Cornouaille are two parishes, now called *Plevin* and *Plouyé*. M. Loth sees the name of the patron of Lelant in *Plevin*. He says "the name is pronounced Ple-vin: Ploe-Ewin. The form *Ple*, in this district, can I think only be explained by the presence of an *E* at the beginning of the personal name following *Plou*. The form *Plequin* is also found, which clinches the argument. cf. in Cornwall Sanctus Ewinus in Lelant, *olim* Lanaunt."³ The name *Even*, or *Ewen*, also enters into several place-names in Brittany—Pleven (C.-du-N), Loguéven in Plouhinec (F.), Lannevain in Clohars-Carnoët (F.) A Saint Event, priest and martyr, is patron of the Church of Malhoure (C.-du-N.); a Chapel in Plonevez-Porzay was dedicated to Saint Even, hermit; a village of St.-Even is found in Plouvorn (F.), and a Chapel of Saint-Evant in Bégard. M. Largillière⁴ thought that S. Even and S. Evin might be the same person, M. Loth seems inclined to distinguish them.⁵ I shall deal with Plouyé later.⁶

¹ *Popular Romances of the West of England*, (Chatto and Windus), p. 300.

² *Rambles in Western Cornwall*, p. 191.

³ *Les Saints Bretons*, p. 41.

⁴ *Les Saints*, pp. 82, 83.

⁵ *loc. cit.*

⁶ See p. 21.

Eunius was a not uncommon name in Gaul in Merovingian times. Gregory of Tours speaks of Eunius or Eonius, Bishop of Vannes in 579, and of "Eunius, quoque cognomento Mummolus," Count of Auxerre under King Guntchramnus.¹ A Breton mystery play called *Louis Eunius, or the Purgatory of S. Patrick* was edited by the late M. Dottin in 1911.

II.

Now because very little is known about many of the Celtic saints, and because in some cases (owing to the very fact that the true story of their lives is lost) their memory is associated only with various childish legends told about them, many people rush to the conclusion that these old Saints were harmless lunatics, or at any rate uninteresting personages. They fail to realise that the stories of St. Levan, of St. Neot, of St. Keverne and St. Just, etc., are the creation of the imagination of the peasantry during the Middle Ages, and that most often they were never intended to be taken seriously. People with little sense of humour themselves are unaware that country people (especially in Cornwall) have a very keen sense of humour. We know in reality nothing about the doings of most of the Cornish Saints. But we know what they must have been like, because more than one of the Celtic saints had the good fortune to find as a biographer a really capable writer, who drew a truthful and vivid picture of his life. No biography could be more human and full of charm than Adamnan's *Life of S. Columba*, or than the delightful gallery of portraits contained in Bede. The story of the Celtic saints, far from being uninteresting, is a story of unequalled romance and poetic charm, for the Celtic race is an imaginative and poetic race. The Romances of King Arthur and the Legend of St. Brandan are among the world's greatest literary successes. The most famous story in the whole of English history (the story of King Alfred and the cakes) comes from the Life of a Cornish saint. You and I ought to find the deepest interest in trying to reconstruct the history of the Age of the Saints in Cornwall.

I am going to tell you what kind of man S. Euny must have been. I shall describe, first, his outer life, and then his inner life and character.

¹ *Historia Francorum*, Lib. V. c. xix, Lib. IV. c. xxviii.

A thick forest covers this valley, and all the country between Carn Brea and the sea. On the top of Carn Brea is a fortified village, thousands of years old. Euny has come here because this native town is the principal centre of population in the district. He can see the hill from his mission house at Lelant, and has heard about the people here from traders. The first thing that strikes you as you look at him is his Celtic tonsure:—all the hair of the front of his head is shaved off from ear to ear, while from the back of his head his long hair falls down. He wears a white tunic, and coarse woollen clothes. He has hanging at his side a wallet containing two or three books, and a little food, also a case containing relics of the Saints. He has no money. He carries a pastoral staff more like a walking stick than a shepherd's crook.¹

He also carries a bell, to ring at times of prayer, in shape resembling a cow-bell, like the bells of S. Patrick and S. Senan in Ireland and S. Columbanus at Bobbio, or those of St. Pol de Léon, of St. Ronan at Locronan, and of S. Meriadec at Stival in Brittany. ("Both the clergy and laity in Ireland, Scotland and Wales," wrote Giraldus Cambrensis in his *Itinerary through Wales* in 1188, "hold in great veneration portable bells, and staves crooked at the top," which had belonged to saints,—the latter being "covered with gold, silver, or brass.")² Wherever Euny goes, the people ask his blessing "with extended arms and bowing head."³ He builds a Church here, and hallows a Churchyard round it, which at once becomes a haven of rest in time of war, and a sanctuary, *i.e.* a place to which you may flee if you have the misfortune to kill anyone. "Their Churches," writes Giraldus Cambrensis, "enjoy more than common tranquillity. For peace is not only preserved towards all animals feeding in Churchyards, but at a great distance beyond

¹ One preserved at Vannes has a handle like that of a spade. When I visited Patmos in 1925 I remember noticing that the staff of a local saint, S. Christodoulos, preserved in the monastery there, closely resembled it.

² c. II. In his *Description of Wales*, (Bk. I., c. xviii) he says "we observe that they show a greater respect than other nations to Churches and ecclesiastical persons, to the relics of saints, bells, holy books, and the cross, which they devoutly revere."

them, where certain boundaries and ditches have been appointed by the bishops, in order to maintain the security of the sanctuary."⁴

Such was Euny in outward appearance. But the influence which S. Euny was able to exercise over the people of West Cornwall was due to the vigour of his inner life, to the beauty and strength of his character.

S. Euny was an *apostolic* man. It was partly, no doubt, owing to what has been called "the vagrant element in the Celtic spirit" that he left his native country and came here. The Celtic saints were "born to wander," but he came to Cornwall, not simply out of love for travel, nor to make his fortune—as the active young Cornishman today goes to America or South Africa: "The Lord has said unto him," as to Abraham of old, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."² He has become a *peregrinus pro Dei amore, propter nomen Domini*, "in order to win the heavenly fatherland." Perhaps, like S. Fintan, he has taken a vow never to return to Ireland.³ Like S. Paul, Euny is so full of the thought of the world to come that he feels he must go and tell others about Christ. He considers nothing worthy of his thoughts but God and heaven. He feels that "one thing only is needful," he has "suffered the loss of all things that he may win Christ." He passes his life "in journeyings often, in perils of waters, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."⁴

¹ *Descr. of Wales*, Bk. I., c. xviii. In mediæval Cornwall only the Church itself as a rule had rights of sanctuary, though some sanctuaries extended much further. At Redruth lands near the Church are called "Higher Sentry," *i.e.* Sanctuary, but the Glebe had come to be called Sanctuary in mediæval times. In 1303 Gervasius Blauncheperes of Plumpton stole clothing by night through the window of Milisante de Rudruth. She was pursued, and took sanctuary at Saint Ewynus de Rudruth (no doubt in the church.)

² The words are frequently quoted in *Lives* of Irish saints. (cf. Dom Gougau, *Gaelic Pioneers of Christianity*, p. 7.)

³ Dom Gougau, *op. cit.*, pp. 5 and 6, also *In the tracks of Irish wandering monks*, (Lingard Papers, N.S. No. 15), pp. 3 and 4.

⁴ Phil. 3: 8, 2 Cor. 11: 26, 27.

S. Euny was a man of *heroic virtue* and striking saintliness of life. What Giraldus Cambrensis said of Wales¹ was true of every Celtic people—"hermits and anchorites more strictly abstinent and more spiritual can nowhere be found; for this nation is earnest in all its pursuits, and neither worse men than the bad, nor better than the good, can be met with."²

He and his companions "kept under their bodies"³ by *rigid fasts* and strict self-denial. The rule of the Irish Abbot Columbanus was the strictest of all monastic rules. S. Euny, like all the Celtic saints, must often have stood up to his neck in cold water, reciting psalms and prayers. The emotional Celtic race needs, in order to conquer the flesh, a religion which practices self-denial and discipline, and the type of religion which has prevailed in some Celtic countries in modern times has not been so successful in this respect. In Catholic Ireland a very ascetic kind of religion still has a great appeal. A distinguished scholar has told me that when he visited La Trappe some years ago, he found that a very large proportion of the monks in that very austere monastery were from the Irish peasant class,—“still whole-hoggers,” he said.

Prayer and fasting go together (Matt. 17 : 21.) The monks who served the earliest Church here spent a considerable part of the day in prayer, and recited the whole of the Psalter daily, in addition to the canonical hours.

Euny was also, like all the Irish saints, a scholar and a book lover, and probably carried about with him a psalter and other books, perhaps beautifully illuminated, like the Book of Kells.

He must have been a lover of animals. The *Lives* of S. Columba and of S. Columbanus show us that the Celtic saints resembled S. Francis of Assisi in this respect. Among the most charming stories in Adamnan are those that tell of the crane flying from Ireland which Columba welcomed on the island of Iona, and of the white horse which wept at his death. Birds would settle on the hands of Columbanus, and squirrels ran down the branches of the

trees to nestle in his cowl. The statues of S. Hervey and S. Petrock represent them with a tame wolf, or a stag which took refuge in the saint's hermitage.

Euny was a very *humble* man. A Celtic saint (Angus the Culdee), a great scholar and preacher, was so distressed by the admiration and praise he received that he fled in disguise to a strange monastery (Tallaght) and asked to be admitted as a lay brother. "He said he wished for employment as a serving man. He cheerfully undertook the most laborious offices, and was engaged in field labour and the farmyard. He remained unknown for seven years, but at last his secret came out. He was sitting one day at work in the monastery barn, when he heard a child sobbing. He found that it was a little scholar from the monastery school hiding behind the straw, and very frightened at being discovered. He had not properly learned his lesson, and was afraid to go to school. He begged Angus not to send him to his master, but to hide him in the barn. Angus was sorry for the child, for he had really tried to learn his lesson, but he was not a clever boy, and the lesson was hard. Angus took him in his arms and comforted him, and after a while the child forgot his trouble and fell asleep. Angus sang the lesson over and over softly while the child was dozing, and talked to him about it gently, so that presently the child stood up and could repeat it perfectly from end to end. Angus then sent him to the teacher, who was so surprised at the way the ordinarily stupid pupil repeated his lesson, that he obliged him to tell how he had learned it. "He who has taught this child his lesson cannot be a mere serving man," thought the Abbot, and it flashed across his mind that it must be the monk Angus, who had disappeared suddenly seven years ago, and who had never since been heard of. He ran to the barn, embracing Angus with tender affection, but reproaching him with having deprived them all of his learning and experience for so long a time. They became bosom friends, and Angus returned to his literary work and became *The bright Sun of the Western World*.¹ Thus did the Celtic saints practise the maxim "Love to be unknown" long before the *Imitation of Christ* was written.

SAINT EUNY, PRAY FOR US.

¹ Eleanor Hull, *Early Christian Ireland*, pp. 159-161.

¹ *Descr. of Wales*, Bk. I., c. xviii.

² 1 Cor. 9 : 27.
16]

SAINT HYA.

We have seen that, according to information received by William of Worcester when he visited Cornwall in 1478, S. Euny had a brother and sister, Erc and Hya, who were patrons of the parish Churches of the country parish now called St. Erth and of the town of "Seynt Hy" respectively.

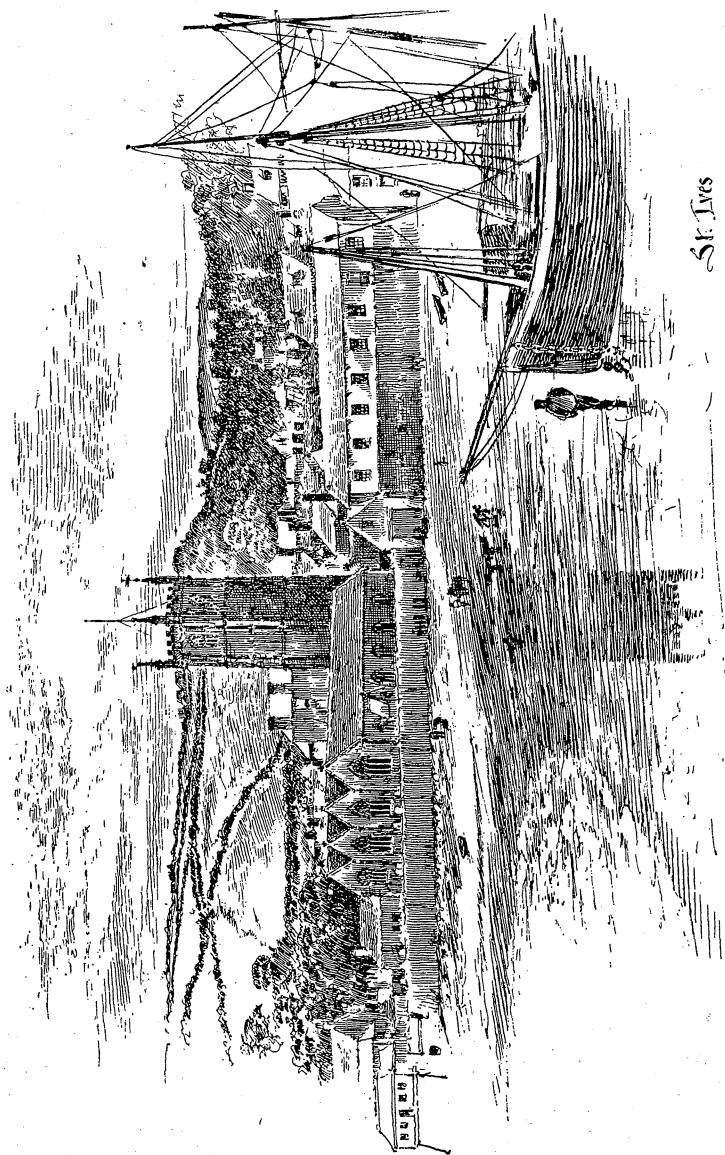
Tradition has told us nothing of the doings of either S. Euny or S. Erc, but some of the legends current about S. Hya in the Middle Ages have come down to us.

The first reference to S. Hya or Ia which we possess is in the *Vita Guigneri*, a Life of S. Gwinear, written by a Breton clerk called Anselm (perhaps about the year 1300). He relates that Gwinear and his companions, on leaving Ireland for Cornwall, "had not gone far, when a virgin of noble birth, named Hya, came down to the shore, meaning to go with them. Finding she was too late, she knelt down on the beach in great grief and prayed. As she did so, she noticed a little leaf floating on the water. She touched it with the rod she carried to see if it would sink, and lo! it began to grow bigger and bigger as she looked at it. She saw that it was sent her by God, and, trusting to Him, she embarked upon the leaf and was straightway wafted across the Channel, reaching her destination before the others."¹

The chief point for us to notice in this story is that, according to Cornish tradition in the 14th century, S. Hya was an Irish saint, a contemporary of Gwinear, but belonging to a different and earlier immigration.

William Worcester is the next to mention Hya. If the reader will look back to p. 6, he will see that William tells us three new facts about her, *viz.*, that Hya was the sister of the saints of Lelant and St. Erth, that her tomb was in the parish Church of the "town of Seynt Hy," and that her feast was on 3 February.

¹ See "S. Gwinear," No. 9 in this series, p. 6. Mr. Morton Nance points out that in N. Boson's *Dutchesse of Cornwall's Progresse* a shoulder-blade grows to a ship for Harry an Lader.



St. Ives

Rather more than 50 years later, in the reign of Henry VIII (1533), another traveller, John Leland, visited Cornwall. He found a Latin Life of the patron saint in St. Ives Church, which was no doubt read at the Feast of the Saint. He noted in his diary that "The paroch chirch is of Ia, a nobleman's daughter of Ireland, and disciple of S. Barricus. Ia and Elwine, with many other, cam into Cornewaul, and landid at Pendinas. This Pendinas is the peninsula and stony rok wher now the toun of S. Ie's stondith. One Dinan, a great Lord in Cornewaul, made a chirch at Pendinas, at the requist of Ia, as it is writtē yn S. Ie's legende."

We observe, first, that the *Life* which Leland saw agreed with the *Vita Guigneri* in representing her as "of noble birth." Next, we note with interest that she was described as "a disciple of S. Barricus." Another *Life* of a Cornish saint which Leland saw mentioned Barricus, as he begins his extracts "from the Life of Saint Breaca" with the statement that "Barricius was a companion of Patritius, as is read in the life of S. Wymerus" (for *Wynierus*.) (Leland must have seen a Life of S. Gwinear, differing from that of Anselm, who says nothing about Barricus.) Mr. Wade-Evans thinks that this Barricus may be the "Berwin son of Brychan Brycheiniog" of Welsh tradition, who seems to have been the original patron of the Church of Fowey (now dedicated to S. Bar or Finbar of Cork.)¹ Thirdly, we find that Leland associates Ia with S. Elwin, who is also mentioned, as a companion of Breaca, in his extracts from the *Life* of that saint. ("Breaca," said the *Vita Sanctae Breacae*, "came into Cornwall accompanied by many saints, among whom were Sinnedus the Abbot, who was at Rome with Patritius, Maruanus the monk, Germmochus the king, Elwen, Crewenna, Helena." He ends his analysis of the Life of S. Breaca with the words "Breaca built a Church in Trenewith and Talmeneth, as is read in the Life of S. Elwinus.")² Finally, we are told by Leland that "Dinan, a great Lord in Cornewaul, . . . made a chirch . . . at the requist of Ia." Now a charter of Henry III's reign shows us that in 1306 Robert de *Cardinan* confirmed to the

¹ See "S. Neot" (No. 21 in this series), pp. 31-33.

² It looks as if the various lost *Lives* of Penwith saints had some common elements, and may even have been written by the same author.

Priory of S. Andrew at Tywardreath, among other property, "the Church of Saint Euny with its lands, tithes and other appurtenances, and in particular with the vill which is called Lananta and Tredrait."¹ It is just possible that his name may have suggested to the author of the *Life* of S. Hya "Dinan, a great Lord in Cornewaul."

No other ancient writer speaks of our saint.²

Hagiographical writers have thus not a little to tell us about S. Hya. The study of Cornish and Breton topography can teach us a good deal more. It is clear that the saint had a quite considerable cult in West Cornwall. The town of St. Hye's or Ie's, later corrupted into its present form St. *Ives*, was named after her.³ Its Cornish name was *Porthya*. She has a holy well at St. Ives, called Venton Ia (now degraded to "Ventnor"), under the new cemetery, on the shore of Porthmeor. The borough records show that it used, as late as the end of the 17th century, to be repaired at the expense of the town. "It is still known as 'the wishing well,' . . . For some years past this ancient source of purity has been shamefully outraged by contact with all that is foul. Close to it is a cluster of sties, known as 'Pigs' Town,' and the well has become the receptacle for stinking fish and all kinds of offal. All veneration for this spot, so dear to countless generations of our forefathers, seems to have departed."⁴ The name *Dinas Ia*, found at St. Ives, is also a proof of the vigour with which traditions of the saintly founder of the Church persisted in the town. *Ayr* is another St. Ives name which

¹ Oliver's *Monasticon*, pp. 37, 38.

² I cannot identify the source of the Latin quotation beginning "Sancta Ia appulit" on p. 30 of Matthew's *History of St. Ives*. It is certainly *not* from William of Worcester, as stated. Fr. Grosjean tells me he cannot imagine who the author can be. He thinks the words do not necessarily imply that S. Ia was regarded as a martyr, for which there is no evidence. I fancy the quotation is from some 17th century hagiographer, summarising Leland (as the word "appulit" shows).

³ The Subsidy Roll of 1571 seems to be the earliest authority for the spelling of the name with a *V*.

⁴ Matthews, *Op. cit.*, p. 40.

contains *Ia*.¹ The "female figure, robed and crowned," on the north side of the Gothic cross in St. Ives Churchyard may represent S. Hya.

Some miles to the south of St. Ives lies the parish of Wendron. Now it seems that the ancient name for Wendron churchtown, 2½ miles N.E. of Helston, was Eglosiga. M. Loth tells me that *Iga* would be a Saxon variant for *Ia*. Since Hya was by tradition the brother of Euny, it is interesting to find an ancient Chapel of S. Euny at Merther Euny in this parish, 2 miles S. of Wendron churchtown. S. Hya also had a Chapel and holy well at *Fenton Ear* (the spelling shows that the correct pronunciation of the saint's name is *Ee'a*) in Troon, in the parish of Camborne, half-way between Wendron and St. Ives. Mr. Chas. Henderson, Fellow of Corpus Christi College, Oxford, to whom the discovery of this interesting fact is due, says that the inscribed altar-stone with five crosses on the under surface, probably of 10th century work, now in Camborne Church, "came from Troon . . . where was a Chapel and holy well called Fenton-ear, evidently the Well of Ia, who had a Chapel in the parish in 1429." The Chapel to which Mr. Henderson refers *may* however have been at Merther Derwa (now Menedarva, a beautiful and interesting place in Camborne parish, on the Red River, and close to the places mentioned in the *Vita Guigneri*), as the entry of 1429 couples Hya's name with that of Derwa,—"Sanctae Ya et Derwa Virgines."

Let us now turn to Brittany. S. Hya seems, like S. Euny, to be the eponym of a parish in Armorican Cornwall. The parish of Plouyé, near Carhaix, is spelt *Ploehie* in 1337, and *Ploeye* in 1468. The mediæval spelling of Plouyé, in Brittany and of St. Ives in Cornwall were thus identical.³ Plouyé, it is to be observed, is quite near Plévin (see p. 12) though the latter parish, before the Concordat of 1802 in the diocese of Cornouaille, is now in that of St. Brieuc. The parish Church of Plouyé is now dedicated to S. Peter, but the

¹ Mr. Morton Nance thinks that *Ayr* is for *Arth Ia*—"High Ia," which exactly fits its situation. "*Arth* was pronounced *ayr* (as in *The Nare*, and *Penare*, which is from *Penarth*), so that the present form *Ayr* may actually represent *arth* only, *Ia* being understood."

² There is an *Eglosderry* in Wendron.

³ *Noms des Saints Bretons*, p. 63.

Rector (M. l'abbé Boussard) tells me the dedication is not found in the parochial archives before the beginning of the 19th century. The Church has been rebuilt, except the tower, but the Churchyard contains, besides an ancient calvary, a fine *lec'h* or polished menhir, surmounted by a cross. There appears to be no evidence, apart from philology, as to the cult of S. Hya at Plouyé, except a vague statement in a book on the Saints of Brittany by an uncritical and untrustworthy writer of the 19th century, Canon Garaby. On p. 492 of his *Vies des Bienheureux et des Saints de Bretagne, pour tous les jours de l'année* (1839) Garaby has a Life of "*Sainte JIES, Vierge et Martyre.*" He tells us that she was born in Ireland about 430 and was converted to Christianity by "saint Patrice l'Ancien" in 454, that she came with saint Fingars (*sic*) and 777 pious companions to Armorica and with him was martyred by "Theoderic." He ends by saying that "A *bourg* of Cornouaille took the name of saint Jies, and was distinguished by its tender devotion to the heroine." Unfortunately he does not name the *bourg*. I think he cannot mean Plouyé, although he gives 18 September as the feast of the saint, and the Pardon at Plouyé, as the Rector tells me, is always held on the 3rd Sunday in September.¹ Garaby's information was clearly derived from Butler's *Lives of the Saints*, which he quotes on p. 426 as his authority for the life of S. Piala, sister of S. Gwinear, and "Saint Jies" is his misreading of the 16th century spelling of the town of St. Ives. A glance at the short notice of S. Ia and her companions in Butler will convince the reader of this. By the "*bourg* in Cornouaille" Garaby means St. Ives, since he transfers the whole story he had read in Butler, with every person and place mentioned in it, from English to Armorican Cornwall.²

¹ Plouyé, though in Cornouaille, depended on the Senechaussée of Léon before the Revolution. There were four Chapels in the parish, one of them in the Churchyard. The Pardon of the *bourg* lasted two days, that of St. Salomon one day. (Ogée, *Dict. de Bret.*) The *clocher* of the parish Church has the date 1690 carved on it. The charming little Chapel of St. Salomon, surrounded by trees, contains some old statues, and is of considerable interest. There was formerly a village in the parish called *La Minique*. Could this mean *Minihy*? *Minihy* is sometimes spelt *Menehic* or *Miniki*, but seems to be always masculine.

² "C'est dans la Petite Bretagne qu'il faut placer leur martyre. Ce sentiment est plus probable que celui qui les fait périr dans la Cornouaille anglaise." *op. cit.*, p. 492.

Baring-Gould's section on "S. Hia,"¹ with its rash identifications, need not detain us. He is clearly wrong in identifying the "certain holy virgin enclosed" (in a hermitage), whom Anselm describes as found near Hayle by Guigner and his companions on their arrival, with Hya. Anselm has just described Hya's arrival, and he would not now speak of her as "a certain holy virgin." No doubt he really refers to the shrine of St. Anta at Lelant. It would be interesting to know on what authority Baring-Gould says that S. Hia's feast is kept at Camborne on 22 October. Her feast cannot have been observed in Camborne parish for centuries. The *Celtic Kalendar* formerly printed in the *Truro Diocesan Kalendar* gives 27 October as the Feast of S. Ia of St. Ives, following the *Acta Sanctorum*. The authority appears to be that of Challoner, who found 27th October vacant.² But Wendron Feast is on the Sunday nearest 27 October, and, as we have seen, the original name for Wendron Church was apparently Eglos-Iga.

¹ *Lives of the British Saints*, III. 267-269.

² Richard Challoner, *Memorial of ancient British piety*, Supp., p. 27. The Bollandists admit that there is no authority for 27 October being the Feast of S. Ia. They say that Challoner "inserted her name on 27 October, because that day was vacant. He had no authority for choosing 27 October for commemorating S. Ia and her companions. We have inserted a brief notice of these saints, who had been passed over by our predecessors, under that date only because we thought it better to follow Challoner in this matter rather than omit them altogether." (*Acta Sanctorum*, Oct., XII, pp. 293-296, Paris Ed., 1867.)

SAINT ERC, BISHOP.

William Worcester is our sole source of information as to the patron saint of St. Erth, and his notes contain two most puzzling problems.

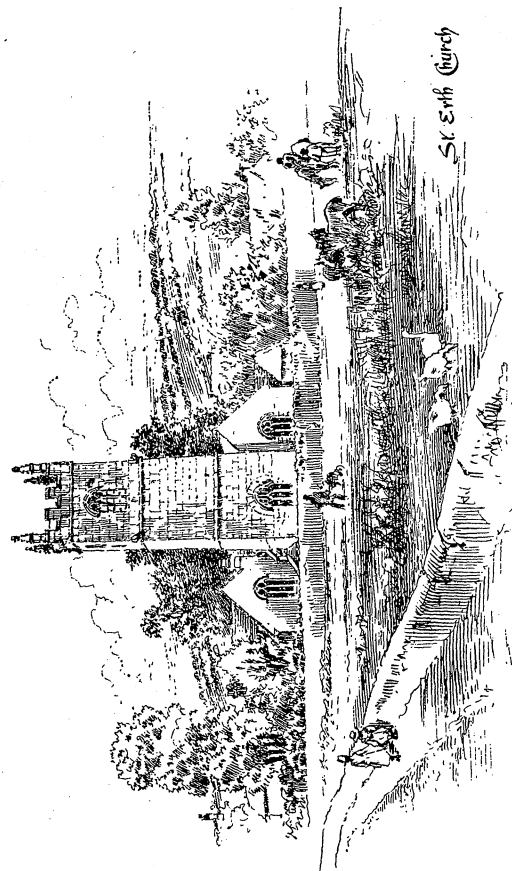
First, why does he, and he alone, call the saint *Herygh*? In the episcopal registers the name is invariably given as *Ercus*¹ or *Ercius*. Attempts have been made, as long ago as Oliver (see his *Monasticon*, p. 446) to identify Herygh with Hieritha, the patron of Chittlehampton in North Devon. It will be observed that Chittlehampton is near Barnstaple and Tavistock, information about which immediately precedes the entry relating to Herygh in William's Journal.

Secondly, there is the amazing statement that the saint lies "under the cross of the Church of Saint Paul in London." The only possible explanation seems to me to be that either William or his informant identified S. Erc with S. Erkonwald, Bishop of London (d. 686), whose tomb was in the centre immediately behind the high altar screen in Old St. Paul's.

The name *Erc* is one of the best proofs of the truth that lies behind the legends of Irish saints in this district, for Erc is a typical Irish name. "Erc, son of Deagh," was the only one among the courtiers of King Laoghaire who rose from his seat when S. Patrick was brought into the King's presence. He was baptised by Patrick, and made Bishop of Slane. A distich ascribed to S. Patrick, quoted by Tighernach in the 11th century runs:

"Bishop Erc,
Whatever he judged was rightly judged;
Whosoever gives a just judgement
Shall receive the blessing of Bishop Erc."

The name of S. Erc is found on 2 November in the following authorities: the Martyrology of Tallaght (early 9th century), that of Oengus (same date), the Drummond Missal (Scottish c. 11th century),



ST. EARTH CHURCH.

From a drawing by the late Mr. T. Raffles Davison.

¹ In Bronescombe's *St. Ercii*, in Bytton's *St. Erci*, in Stapeldon's *St. Erci* and *de Sto Ercho*, in Grandisson's *St. Erci* and *St. Ercii*, in Lacy's *St. Ercii* and *St. Erci* (*Ercy* in margin.)

and the Martyrology of Gorman (3rd quarter of 12th century) which calls him Bishop Erc and contains the following gloss, "Erc of Slane, bishop, of Lilcach and from Ferta Fer Feicc beside Sid Truim from the west."

The Feast of S. "Herygh," according to William of Worcester, was on 31 October. Does this mean that Cornish tradition identified him with the Bishop of Slane, but that his feast had been advanced two days so as not to clash with All Souls Day?

There was a Chapel of S. Ercus at Treveffa in St. Erth parish in 1403. It is interesting to note that there was also a Chapel at Porthcollumb in this parish, for Porthcollumb seems to contain the name of a Celtic saint. The river must have been navigable up to this point 1400 years ago, and it is just the place where you might expect to find a saint's Chapel. (In Brittany, as Largillière has shown, the place where a missionary saint landed is constantly marked by a Chapel.)

Like Lelant, St. Erth has also a *Lan* name,—Lanuthinoch or Lanudno, and according to the invariable rule to which we have referred (pp. 7 and 8) the name which follows the *Lan* is not that of the patron saint of the parish Church.

Notes on the History of Redruth.

By CHARLES HENDERSON, M.A.

The parish of Redruth came into being owing to a ford, where the very ancient highway that ran along the hills which form the backbone of Cornwall crossed a little river flowing down to Portreath. Pilgrims to St. Michael's Mount, in mediæval times one of the chief shrines in England, followed this road from Launceston, the gate of Cornwall, descended Fore St., visited St. Rumon's chapel, and splashed through the stream—now covered in for several yards at this point. The oldest form of the name *Redruth*, which I have found spelt in 12 different ways, seems to be *Ruth-druth* or *Rys-druth*. This shows that it is a combination of two words, the first being *Ruth* or *Rud*, meaning a ford. As to the second word, I cannot at present trace its meaning. It is possibly part of a personal name,—conceivably a variation of the name *Cardrew*.¹

The place-names of Redruth parish are valuable clues to its early history. The oldest are those which begin with *Tre*. It was about the year 750, during the long and confused period of transition between the Prehistoric and the Mediæval epochs, that the parish of Redruth began to take form. In the prehistoric period our ancestors had lived in fortified villages, generally surrounded by circular earthworks inside which the population, with their cattle, took refuge during the night. These villages were usually built on the tops of hills or ridges, for purposes of defence, and therefore their sites are seldom or never occupied by a modern farm, as such strategic points would naturally not be the most sheltered or the most fertile. In the middle of the 8th century, owing to greater security, increase of population, and agricultural improvements, this

¹ *ruth* may possibly however be a corruption of the Cornish word for *red*, and *Redruth* may mean "the red ford," the water of the little river being red owing to tin-streaming.

kind of life was giving way to a more civilized method of existence, and separate families were beginning to set up for themselves in the middle of their own territory, abandoning the ancient village. The Celts knew no other form of association than that based on ties of blood; no other form of ownership than that by which each member of the tribe or clan had its share in the common property. Now the Cornish word for a clan is *Trev*, derived, like the English *tribe*, from the Latin *tribus*.¹

In Redruth parish there have never been more or less than six *Treves*,—Treleigh, Treruffe and Trefula, on the east of the stream, Trewirgie, Trewingey and Trengweath on the west. These must have been the original settlements. Their lands were very extensive, and later on it became desirable to cut off, little by little, the outlying portions, and establish persons of an inferior rank, usually either serfs or liegemen, upon them. So the population began to be scattered over the whole district. Redruth, as the meeting place of five *treves*, would inevitably become the centre. This helps to explain why the parish Church, originally founded by St. Euny at an earlier period, is outside the town.

In the Middle Ages the parish of Redruth lay within the great manor of Tehidy, and its history is bound up with that of the Manor.

It was probably in the 10th century that the great manor of Tehidy was established. The earliest record we have of it is in 1066, when it belonged to Ordulf. By 1085 it had been seized by the new Norman Earl of Cornwall, Robert of Mortain, and is entered in Domesday Book as *Tedintone*. The earl held in demesne five ploughs and 13 serfs; while the residue, 12 ploughs, was held by the earl's villeins, 25 in number, and 30 borderers. The Manor of Tehidy embraced the whole parishes of Redruth and Camborne, all Illogan except Nancekuke, half Crowan, and parts of Gwennap, Phillack and St. Erth.

¹ The word *Tre* however soon lost its original meaning, and came to mean simply "town" or "dwelling."

During the 12th century a Lord of Tehidy divided the parish of Redruth into three great portions, and granted them to three free tenants. The first and largest was Tolgus, which included Trewirgie, Treruffe, Selligan, Trengweath, Laity, etc. This was esteemed five Cornish acres, and was granted to the Kayle family, in knight's service, and with certain obligations attached. These obligations gradually became commuted to money payments, and the tenure became what is now known as freehold. Thus was created the first free tenant in Redruth, and within a century Tolgus had the rank and status of a manor. In 1291 William de Kayle, Lord of Tolgus, made his tenant at Selligan free, he doing suit to the Court of the Manor of Tolgus, and having right, with other tenants, to pasture on the commons of Trewirgie.

This breaking up of the great properties into smaller ones went on apace until the statute of "*Quia emptores*," passed by Edward 1st to prevent the creation of any more manors, checked the breaking up of the great estates, although it could not prevent an estate being divided among co-heirs.

Let us now see what rights the overlords of Tehidy had managed to retain through all this confusion. They were still considerable. There was "smoke silver," levied each year on every estate in the parish, and still paid in 1603, although the sum had been fixed by custom and was very small—2d. for each farm. The bailiff, when he called to collect the smoke silver, was given a loaf of bread at each place, for the lord, and a truss of corn, *i.e.* nine sheaves of every kind of grain, for himself. In return he would perform the police duties required by the Hundred, and would raise the hue and cry after criminals.

In mediæval England the Lords of the Manors, the Sheriffs, and the Royal Justices derived considerable profit from an elaborate system of fines levied on the people of the neighbourhood in which a crime was committed. In those days every man belonged either to a group of ten men, each of whom was held responsible for the others' good behaviour, or else to a district, also called a tithing, in which each inhabitant was under the same obligation. If, for example, a murder were committed in the Hundred of Penwith and the tithings could not produce the murderer, the whole Hundred was heavily fined. The most usual method of escape for a criminal

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in those days was to take sanctuary in some Church. Once there, his life was safe, and all he had to do was to abjure the realm, before the Coroner, and forfeit all his goods. These would be seized by the Lord of the Manor, in addition to the fines which were levied on the whole district for allowing him to escape. Thus in 1283 John son of Gregory de Redruth strove with Herveus de Nanscowk and Thomas Germeyn his brother in the Tithing of Tyhidy in the day time. John killed Herveus, and fled to S. Euninus and took sanctuary.

In addition to their rights of smoke silver, and the profit derived from their magisterial rights, the overlords of Tehidy possessed the right of Tehidy Chase. This was not a sporting right, but an ancient custom by which the overlord of Tehidy claimed the right to ride over all the commons, wastes and roads of the manor once a year, and drive all horses, bullocks, or other cattle to the great pound of Tehidy, whence their owners could redeem them on a payment of 4d. This custom ceased in 1759, when Francis Bassett, who succeeded to Tehidy on the death of his nephew, a minor, was unsuccessful in asserting his right of chase, the custom having lapsed during long minorities.

Thus bit by bit the manorial rights dwindled away to practically nothing, and the inhabitants of Redruth completely emancipated themselves from the control of the original owner of all the land in the parish.

Meanwhile the town was becoming a very important mining centre. The population began to increase enormously in the second half of the 17th century owing to this cause, but Redruth had been a busy mining town for centuries previously. In 1301 we find Reswythan bridge (which had replaced the next *red* or ford to Redruth on the road going westwards) destroyed by the *minaria* made by Ralph Wenna of Redruth and John de Treveyngy, *stagnatores*, beneath the bridge, "*ad nocumentum tocius patrie*." Tin works are mentioned in a grant of Trewirgie in 1378. In 1354 the tin of Geoffrey Kerter of Redruth was falsely weighed.

The Church of S. Euny at Redruth was pulled down, except for the fine 15th century tower, in 1768, to make way for the present Georgian building. It is said that foundations of a Norman Church

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with an apse lie beneath the floor. In the main street, as we have seen, was a Chapel of S. Rumon, served by itinerant priests¹ for the benefit of pilgrims. It survived the Reformation, but became ruinous and was abandoned about 1700. A Chapel of S. Christopher was licensed in 1400. It may have stood at Sinns.

PLACE-NAMES IN REDRUTH PARISH.

Cardrew. (Cardrewe Wartha and Wolas 1520, Cardrew 1377, Gowne Cardrewe 1577, Parke an Gothall in C. wollas 1618, Carthrewe 1398. [*Wartha*=above, *Wolas*=below].

Chyandower (in Tolgus). Chyandowre 1520, 1528. [=The house by the water].

Chytroose. Chytroys 1520, Chytroes 1530.

Creeglase (moor in Tolgus). Kreedglase 1712. [=Green barrow or mound].

Gew. Gewe veor, Gewe opie 1577, Gew wartha 1583, Kewdeyry 1456, Kewe vyan 1479. [*Kew*, f.,=enclosure].

Goon Rawe. Gone Rawe 1520. [=Ralph's Down].

Gweal an als 1577, 1583. [=Field of the steep slope or cliff].

Gweal-deadna (Cardrew). Gweale Deanneth 1520. [*Dyanneth*=without a dwelling].

Gweal cose. Gwell coise 1530. [=Wood field].

¹ See Bishop Stafford's Register, vol. i, fol. 48. Licence granted 14 Sept., 1400 to Nicholas Oby, Rector of the Church of Saint Ewminus of Rudruth, for the Chapels of SS. Christopher and Ruman (*sic*) in that parish; renewed 18 May, 1405 (*ib.*, fol. 74b): "ut in capella Sancti Ruman in villa sive hameletta de Redruth, infra parochiam Sancti Eumini, in Cornubia, Exoniensis Diocesis, situata, presbiteri itinerantes, et alii quicunque presbiteri ydonei, in presencia extraneorum itinerancium sive peregrinorum, divina valeant celebrare, dummodo per hoc ecclesie matrii loci hujusmodi nullum fiat prejudicium, et Rector loci ad invencionem alicujus presbiteri, ibidem de cetero celebraturi, ex consuetudine, vel alio modo, artetur, seu quovismodo obligetur; ad beneplacitum domini duraturam."

Gweal Paul. Gwele Powle 1520. [=Paul's field].

Gweal an top [=Field at the top].

Gwealzemeor. Gwele Sowlemeor 1479, G. Soelmeor 1577. [=Great stubble field].

Helwyn [=White moor].

Laity. Laytye 1603 (=Milk house or dairy).

Langweth. Langwyth 1766.

Nancothan 1744.

Merthereuny. M. Ewny 1291, Merther-heuni 1301.

Mount Ambrose. James Ambrose was tenant of Trefula in 1561.

Park Colly. Parke Coly 1520, 1530, Parke oly 1613. [Colly is a personal name].

Park Erissey. Park Eresye 1603. [Erissey is a family name].

Park Tynkler (near Tolgus Mill). Parke Tynklar 1520, P. Tyncler 1579. [Tinkler is the old local pronunciation of *tinker*].

Pednandrea (=end of the town).

Penventon [=Spring head].

Plain an Gwarry. Pleyne an gwarrey 1583. [=Place of the play. An open-air theatre for acting miracle plays]. In 1755 Dr. Borlase saw "a spacious green plot, at the north end of which there is part of a Plain an Guare, the remaining mound is high but ruinous and shows no sign of ever having gone more than half round. ½ mile north of Redruth town."

REDRUTH (1346, 1466, 1468, 1559), Ruthdruth 1317, 1325, Rudruth 1355, 1343, Rysdruth 1361, Resdruth 1431, Rudruth 1479, Redrewthe 1530.

Runseval. Rensowe 1603.

Selligan. Reshelegen (=Ford of the Willow-tree) 1291, 1355, Ressylygen 1377, Rysselegan 1474, Resolegan 1504, Selegan 1572, Roselegan als Selegan 1754.

Sinns. Syns 1456, Synce 1577, Synse 1530, Sins 1603. [*Syns*=Saints].

- Solerwyn* 1479, 1577. [=The level ground of the fair acre].
- Soulmur* 1291, 1325, Solemere 1530, 1603, Redruth juxta Soulmur 1310.
- Tolgus*. Tolgous and T. Mill 1291, Tolgoys 1301, Tolgoush 1313, 1511. [Talgōs (cōs)=front or top of the Wood].
- Trefula*. Treffula 1456, Trevela 1346, 1560, Trevilla 1561, Trefula als Trevilla 1580, Trinity closes in T. 1583. [=Elm-tree farm, or owl farm].
- Treleigh*. Trelegh 1301, 1313, 1355, Treleth 1530, Trelegh Wartha 1553. (Park Braze and Park an Veer). [*legh*=ledge or flat rock].
- Trengweath*. Trengwyth 1466, Trengweth 1613. [=Farm in the trees].
- Treruffe*. Treuruf 1317, 1325, Treureuf 1317, Trevuruth 1301, Trefref 1377, Treureffe 1530, Treruff 1578, Terrewa 1603.
- Trevingy*. Trevengy 1301, Trevingy 1378, 1520, 1538. [=Stone-hedge farm (menge)].
- Trewirgie*. Trewythgy 1378, 1346, Trewithgy 1613, 1712, Trewirgy 1663. [=Tree-hedge farm].
- Tyrewaste*. Teerewaste 1603, Teerewast 1613, Terr wast 1663. [=Waste land].
- Voage*. ? Wash juxta Maula 1301, Voos 1603, Bos 1530. [Fōs=wall, dyke].

IN REDRUTH TOWN.

1497. Tenement called Place an Mole and garden called Lowarth Treuthale. [*Plas an Mōl*=place of the rick; the other name means *Truthael's garden*].
1492. A toft called Hyngy espayne. [=Roads of Spain].
1531. Vicus Australis.
1559. Strata Regia Ville de Redruth.

Mr. R. Morton Nance, who has very kindly given the explanations of these place-names, says:

"REDRUTH. The first syllable of this must certainly be *ryd*, later *rys*, *res*=ford. *Ruth*, meaning "red," is pronounced *reeth*, so this seems unlikely as the meaning of the second syllable. *Ruth*="wide," is a probable Cornish word, like Welsh *rhwth*. If *druth* is correct, a word *truth* must be sought, because *res* is a feminine noun and would cause mutation. Welsh *trwydd*="passing through" seems the nearest word to this. *Trwth*="what tends to expand;" I suppose a ford, when the stream is swollen, might be thus described, but the other explanation appears more probable. The Cornish word may imply stepping stones. Breton *treiz*=a ferry or passage.

Cardrew. "Druid's camp" is obvious, but no doubt wrong. *Car* is feminine, and the second word may be *tru*="misery," or, like Welsh *tryw*="permanent."

Park an Gothol=Field of the Irishman (?)

Opie (pronounced *oppie*) is the personal name Osbert.

Kew vyan (byghan)=little enclosure.

Park an veer (vergh)=field of the horses."

Notes on the Cult of St. Euny in Cornwall.

By CHARLES HENDERSON, M.A.

No saint had more churches and chapels in West Cornwall called after him than St. Euny. He is the patron of the large mother-parish of Lelant, properly *St. Euny juxta Lelant*, where he has also a holy well—"Venton Uny." The church of Redruth, another important parish, also claims him for patron, and was formerly known as *Euny Redruth*. The parish of Crowan, lying between Redruth and Lelant, keeps its feast on St. Euny's day, and is styled in some records *Uny-Crowan*, although the patron seems to be a woman saint Cruenna or Crewenna. In the next parish of Wendron is the site of a former chapel of *Merther Euny*. In Sancreed parish towards the Land's End, at a place yet called *Chapel Euny*, was a celebrated Holy Well and Chapel of the saint. At Sennen Cove, a few miles westward, was a chapel known as *Chapel-Idne*, a possible corruption of the name Euny.

Although usually spelt *Uny* today, there seems little doubt that *Euny* is the correct form of the name of the Saint, as the following notes will show.

MERTHER EUNY IN WENDRON.

It has often been asserted that Merther Euny appears in records as a separate parish. The authority cited is the Poll Tax Roll for the Hundred of Kerrier in 1377, which gives the parish of St. Euny (*Parochia Sancti Eunini*) and the parish of Wendron (*Sancte Wendrone*) and assesses them at 41 and 163 persons respectively. I am inclined to think however that the parish of St. Euny here named refers not to Merther Euny but to the small southern part of Crowan or Uny-Crowan parish which lay in the Hundred of Kerrier. The boundaries of the Hundreds were strictly observed for taxing purposes, and therefore in the half-dozen Cornish instances of

parishes which overstepped the boundaries of the Hundreds the portions so overlapping had to be separately recorded. Thus in the Subsidy Roll of 1327 Crowan appears under Penwith as well as Kerrier. So that if we do not equate the "parish of St. Euny" with the Kerrier portion of Crowan, the latter has still to be accounted for in the Poll Tax Roll of 1377.

The first mention of Merther Euny as a place that I can find occurs in the Assize Roll of 1324 (*Merther Uny*), and again in 1362, where it is written *Merther Euny*. The Chapel is almost certainly one of those referred to (but without name) in the *Taxacio* of Wendron Vicarage in 1347. On Jan. 15th, 1420-1 Bishop Lacy granted a license to Master William Raffe the Vicar of St. Wendrona and to John Raffe to have mass celebrated in the chapels of St. Degamannus, St. Wendrona of Tresulle (probably an error for Trelulle, now Trelill) and St. Henry of Bodyly, all in his parish. It has long been supposed that the chapel of Merther Euny was dedicated to both St. Euny and St. Degaman, but it is quite certain that the latter saint was commemorated at another chapel which stood at a place thence called Degibma on the shores of Loe Pool. The alleged ruins of the Chapel at Merther Euny consist of the north and east walls (9 feet high, 2 feet thick) of a plain rectangular building. They may however belong to a cottage built on the site of the chapel.¹ They stand in an ancient enclosure, now a garden, known as the "Churchyard," surrounded by its original hedge and ditch of roughly oval form. If the present ruins are those of the chapel, the building must have been about 27 feet long and 15 wide. The masonry however looks very late, and there are no signs of cut stonework or windows. According to the Lysons (1805) "the tower was standing within the memory of aged persons." In a neighbouring barn are four arched windows and two doorways, which appear at first sight to have come from some ecclesiastical building. The windows consist of two lights apiece with pointed heads. The work

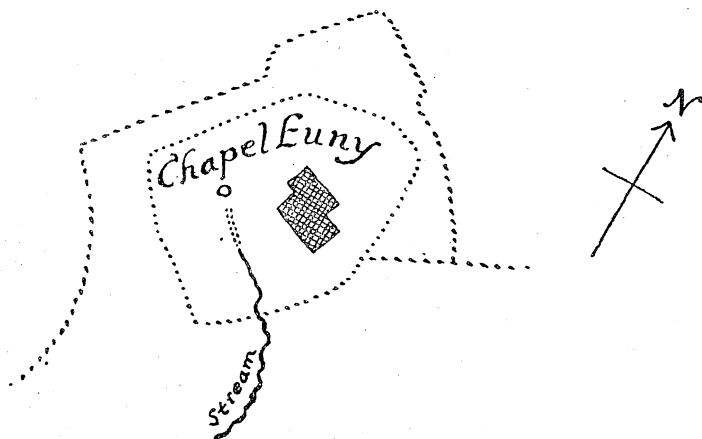
¹ An old woman, born at Merther Euny, whom I spoke to before her death some years ago, told me that the ruin is *not* that of the ancient church, but of a Methodist chapel on its site, begun but never finished. One of the leading local Methodists, she said, went to Truro with the building fund in his pocket. He got into bad company there, was robbed and his body thrown into the river. G.H.D.

is very late, so late as to appear Elizabethan or Jacobean. All the material is granite, and the execution of the roughest character. It is possible that this stonework was carved after the desecration of the Chapel (if, as is to be supposed, it *was* desecrated at the Reformation) for use in a dwelling house erected on or near the site.

The most interesting relic at Merther Euny is the ancient roundheaded cross, standing *in situ* in the "churchyard" towards the S.W. side thereof.

CHAPEL EUNY.

The Chapel and Holy Well of St. Euny at the place now called Chapel Euny or Uny stand on the western confines of Sancreed parish, and appear to have been themselves bound-marks between that parish and St. Buryan (see 6 inch Ordnance Map 73 N.E.). An estate map of Brane dated 1778 shows "Chapel Euny" and its well standing in a small enclosure thus



In an album of papers and drawings collected by W. Copeland Borlase and now preserved at the Morrab Library, Penzance, is a pen-and-ink plan entitled "Plan of Chappel Euny in Sancreed," which show the building in detail. The plan is a tracing by J. T. Blight of one by Dr. Borlase, and bears out the

accuracy of the 1778 map. The plan shows that the building was of very unusual form, consisting of a simple rectangle 25 feet by 12 feet with a rectangular chapel 20 feet by 10 feet on one side of it (? north side). An arcade of two small arches separated one part of the building from the other. The larger part had a west (?) window, and a small window and doorway in the south (?) wall.¹

I can find no reference to the chapel prior to the 18th century, when its well attracted the attention of Dr. Borlase.

LELANT.

The important parish of Lelant, anciently Lananta or St. Euny juxta Lananta, embraced the parochial chapelries of St. Ives and Towednack until the last century. The parish Church of St. Euny stands on high ground at the entrance of the Hayle estuary. About 1150 Robert de Cardinham granted the Church of *Sanctus Eunius*, with its lands and the vill of Lananta, to the monks of Tywardreath. This was confirmed about 1170 as *St. Euni* by Archbishop Becket. In 1272 the Church was appropriated to the collegiate Church of Crediton.

Lananta takes its name from St. Anta, whose chapel stood on a rock at the haven mouth yet called Chapel-Anja Rock. In a document of 1495 it is styled the "Chapel of St. Anta otherwise Ansa in the parish of Uni Lalant near the sea shore." St. Euny has been the patron of the parish church from a very remote period, since the earliest references (12th century) show him in possession of the dedication.

In the cliff below Goonwyn is the holy well of St. Euny, known as Venton-Uny, and so spelt on a map of 1696.

REDRUTH.

The parish church of Redruth is, of course, much older than the town near which it lies, and is dedicated in honour of St. Euny. In the Middle Ages it was generally called "St. Euny by Redruth" or "St. Euny of Redruth" (*Sanctus Eunius de Rudruth* 1316), but the original Celtic name of the lands immediately surrounding it was Merther Euny, as appears from a document of 1301 wherein this property is called *Merther-heuni*. The earliest reference to the church that I have found occurs in the Assize Roll of 1283, where it

¹ See p. 39.

is recorded that John, son of Gregory of Redruth, took sanctuary in the church of St. Euninus after committing a murder in the neighbourhood.

CROWAN.

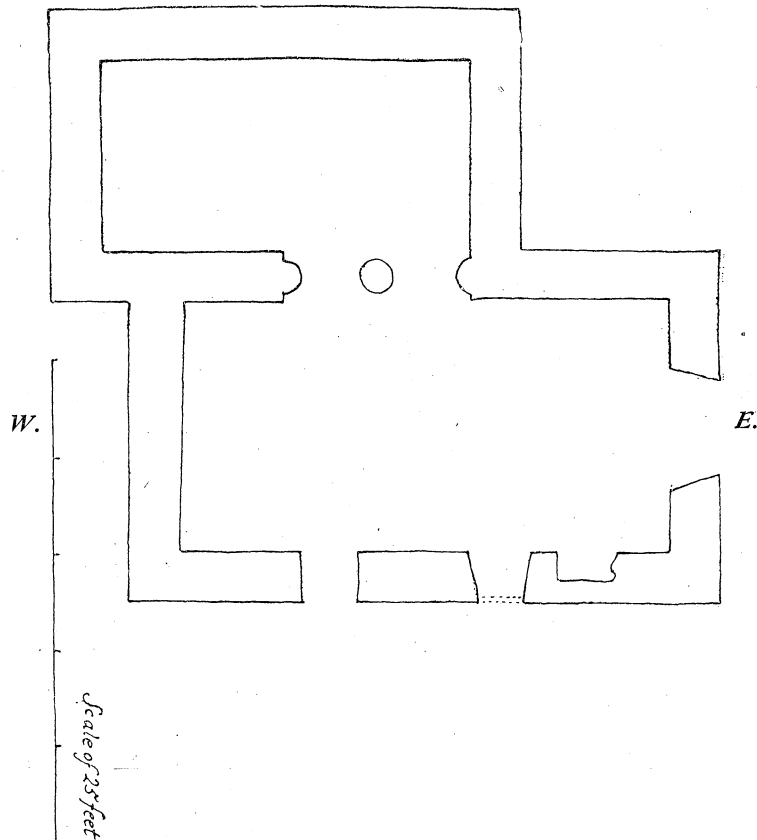
✓ Crowan parish, anciently St. Cruenna or St. Crewenna, is called *Uni-Crowan* in certain late ecclesiastical records, such as Bishop Trelawny's Register, fo. 90 (1702) and in the official Valuation of the Diocese of Exeter 1782. I have not found the name of Uny attached to the parish in earlier documents, but it is worth remarking that the Parish Feast of Crowan is held on the nearest Sunday to February 1st, St. Euny's day, like those of Redruth and Lelant. The parish of Crowan appears as *Eggloscraweyn* in a charter of about 1147, when, with the Chapel of *Bennartona* (Binnerton), it was part of the fief of the Earl of Gloucester in Cornwall. It was given by one of the Earls to their favourite Abbey of Tewkesbury. For ecclesiastical purposes the parish lay within the Deanery of Penwith, but for civil purposes it was partly in the Hundred of Penwith and partly in the Hundred of Kerrier. The Kerrier part, which was the smaller, contained the Chapelry of Binnerton, and is probably the "Parochia Sancti Eunini" named in the Kerrier Poll Tax Roll of 1377 (see Note on Merther-Euny). It may be therefore that the name Uni-Crowan implies the union of the two parts of the parish, and that the Chapelry of Binnerton was St. Euny's. There were two chapels at Binnerton in the Middle Ages, and a fine early Cross, which has been removed to Clowance Park. One of the chapels was dedicated in honour of St. Augustine, as appears from documents of 1387 and 1398. It is possible that the other was St. Euny's.

APPENDIX.

DR. BORLASE'S PLAN OF CHAPEL EUNY. (See pp. 36, 37).

In 1865 the late Mr. J. T. Blight made a tracing (reproduced here) of Dr. Borlase's Plan of Chapel Euny. He added at the same

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time a quotation "From Dr. Borlase's MSS. at Castle Horneck" which differs materially from the printed version (see p. 11).

"At the foot of Gear Brahne Hill lye the Remains of Chapel Euny. Here we found some women who were come from a neighbouring parish to bath a child in a well (about 5 paces from the chapell) which has the character of drying humours as well as of healing wounds and sores: the water seem'd of the same nature with Maddern well—rising much in the same soil and giving no exterior evidence of any mineral virtue. We happen'd luckily to see this well upon the last day for that year of its exerting its principal and most salutary powers—the women assuring us that people who had a mind to receive any benefit there must come and wash upon the three first Sundays in May.

The well runs before the door of the Chapell, which by ye fragment of carv'd stones strew'd on every side seems to have been built with no ordinary elegance. 'Tis 13 ft. wide and 25 ft. long, and on the north side has a little cell 10 ft. wide and 19 long, into wch. the only entrance was from the chapell thro a large passage, wch. had one pillar in the middle, and one at each end. This retirement from the chapell might be the habitation of the Hermit or Saint who built the chapel and bless'd the waters, praying that they might be efficacious. Or was it a Baptistery (the water running so near)? In the late civil wars it was reckon'd very good religion to raze all such chapels From Dr. Borlase's MSS. Castle Horneck. Aug. 1865. J.T.B."¹

Underneath the Plan are the words "Tracing from Dr. Borlase's plan of Chapel Uny—Sancreed. J. T. Blight."

¹ I think it is obvious that these are Dr. Borlase's rough notes from which he worked when writing his *Natural History of Cornwall*.