

H. Pérennès. Hommage de l'autre.
S.H.D.

SAINT MAWGAN

24 Sept. 1936

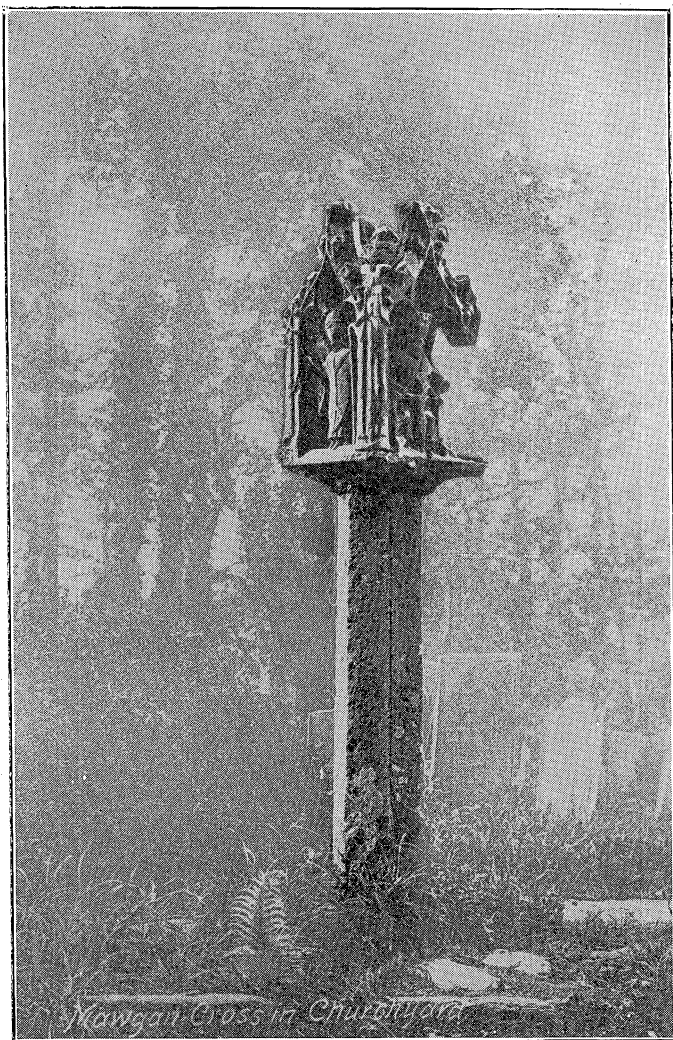
F. de St Mawgan.



CHURCH OF MAWGAN-IN-PYDAR
(from *Cornwall Illustrated*, 1831)

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

With some Notes on the Parish of Mawgan-in-Pydar and Lanherne
by the late Mr. C. G. HENDERSON, M.A.



ANCIENT CROSS IN MAWGAN CHURCHYARD

"CORNISH SAINTS" SERIES. No. 39.

SAINT MAWGAN

BY THE

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

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SAINT MAWGAN.

There are two parishes in Cornwall called MAWGAN,—Mawgan-in-Pydar and Mawgan-in-Meneage. *Mawgan* is a personal name, the original form of which was *Malcan* or *Malcant*, which, as the late M. Joseph Loth pointed out¹, is “a typical British name”, and the two Cornish parishes of Mawgan are called after ‘a saint of that name, who is honoured in Wales and in Brittany. Mawgan-in-Pydar is called *Saint Mauchan of Lanhern* in 1257², and Mawgan-in-Meneage appears in Domesday as *Saint Mawan*.

Who was Saint Mawgan?

Unfortunately no *Life* of St. Mawgan has come down to us. Nicholas Roscarrock, a devoted Cornish hagiologist of the 16th century, made the following note in a manuscript book which he wrote on the subject: “Sainct Maugan, saith Rowse in a Catalogue of Brittain Sts. wch. I have seen, was Bishop of the Iles of Scilly”. But, with the exception of this very late and doubtful statement, all local traditions about him have perished, not only in Cornwall, but also in the other Celtic countries I have mentioned, and we are obliged to depend entirely on the information to be obtained from three other sources at our disposal, *viz.* the mention of our saint’s name in liturgical books, references to him in the *Lives* of other saints and in Welsh literature, and the evidence of place-names in Wales, Cornwall and Brittany.

It will help us best to understand the problem if we deal with the topographical evidence first.

¹ “nom parfaitement brittonique,” *Noms des Saints Bretons*, p. 89.

² *Ecclesia de La Herne* 1279, *Ecclesia Sancti Maugani* 1288, *Ecclesia beatorum Nicholai et Maugani de Lanherne* 1309.

In Wales Saint *Meugan* is honoured at Capel Meugan in the parish of Llandegvan in Anglesey, on the Menai Straits³; at Llanveugan⁴, also called Llanrhudd (=the Red Church), the mother Church of Ruthin in Denbighshire; at Llanveugan⁵ near Hay in Brecknock; at Capel Meugan, near Cilymaenllwyd, in Carmarthen-shire; and at Llanveugan in Cemes, in N.E. Pembrokeshire. The latter was clearly the principal centre of his cult. It must have been a famous place of pilgrimage in the Middle Ages, and was still visited by pilgrims at the end of the 16th century, as we see by a letter from the Privy Council ordering its demolition in 1592.

"Wheras we have received l'res [letters] from the lordes and others of her mates most honorable privie counsell to us and others directed, wherbie we ar willed & requiered to Informe or selves of all places wth in this Countie of Pembroke where in tymes past there have benee pilgrimages, Images, or offrings, wher unto (as their lps [=Lordships] ar Informed) divers sortes of people do use to repaire as well in the night season, as other tymes of the daie & that in great numbers, and that we sholde cause thos Idolatrous & superstitious monumentes to be pulled downe, broken & quite defaced, so as there be no monument, token or memorie remayning of the same & likewise to take order that hereafter there be no such unlawfull resort to thos superstitious places, but to appoint some discrete & well affected persons to have an eie & regarde to thos that notw standing this Inhibicion shall repaire to thos places, and

³ The chapel "stood in a field near Plas Meugan." (The latter is a modern name, but there are ancient names [Gorsedd Meugan and Dinas Meugan] commemorating him in the parish). According to Richard Llwyd (Poetical Works, London, 1837, pp. 24-5, note) St. Meugan's festival was observed here on 25th September. Browne Willis (*Bangor*, 1721, pp. 278, 281) says so too. "The chapel gradually fell into decay after the founding of the Chantry of our Lady of Beaumaris." (Baring-Gould & Fisher, *Lives of the British Saints*, III. 479, 480).

⁴ *Pant Meugan Ucha & Isa* "occur in the *Ruthin Castle Papers* as the names, in the 16th and 18th centuries, of a tract of land lying in the adjoining parish of Llanfwrrog . . . Tir Meugan, at Bathafarn, is mentioned as boundary land in an account of the perambulation, in 1810, of the adjoining parish of Llanfair Bodeungan, one of the townships of St. Asaph parish, probably stands for Bod Feugan." *L.B.S.* III. 479. Browne Willis gives the festival at Llanrhudd as September 25th.

⁵ Also *Llanfigan* and *Llanigon*. In the *Taxatio* of 1291 it is called *Ecclesia de Sco. Mengano*. Browne Willis says the festival is September 23rd. The patron saint is now S. Nicholas (cf. p. 1, note 2). 2]

to se them apprehended & brought before us, to be severelie punished for their disobedience & lewde behavior. Thes are therefore by vertue & authoritie of the said honorable l'res & commission to will and requier you being gent'men to us knowne to be well affected & forwarde in her mates service, & good of the countrie, forthwth w all convenient spede to repaire to the place called St meygans wher somtyme offrings & superstitious pilgrymages have bene used, and there to cause to be pulled downe & utterlie defaced all reliques & monumentes of that chappell, not leaving one stone thereof upon an other, & from tyme to tyme to cause to be apprehended all such persone & persones of what sexe kinde or sorte whatsoever; that shall presume hereafter contrarie to the tenor and prpote of the said honorable commission, to repaire either by night or daie to the said chappell or well in superstitious maner & them to bring or sende before us or anie of us, to be used & dealt wth all according to their desertes. hereof praying you to have speciall regarde for the due accomplishment of the premisses, as you tender the service of god & her matie & the benefit and quiet of the countrie. we take or leave commending you to godes tuicion.

hauerford west, this xiiijth of July . . . 1592

Yor very loving ffrendes

George Owen
Albane Stepneth
John' ap Res.

[to Robert] Vaghan gen'
John' Garmons gent.
Owen ph'es of penbedo gen'
Thomas ap Richarde clerke parson of penbedo
Juan dauid clerke parson of Bridell.
George Owen clerke parson of whitechurche."

(The above letter, which is copied from a MS. in the handwriting of the author, George Owen, preserved in the *Vairdre Book* at Bronwydd (f. 85a), is endorsed :

"To or very loving ffrendes Robert Vaghan, John Garmons & Owen philippes of penbedo gent', Thomas ap Richard clerke parson of penbedo, Jeuan Dauid clerke parson of Bridell & George Owen clerke parson of whitechurche & to eche and euerie of them.")

This document is of the greatest interest for the evidence it affords of the attachment of the native Welsh to ancient Catholic traditions and customs so late as the end of Elizabeth's reign. (One may remark in passing that the use made of the local clergy by the

Privy Council in this unjustifiable interference with harmless religious customs which were obviously very dear to the country people must have had much to do with the alienation of the people of Wales from the Established Church. There is no need to point out how greatly this senseless vandalism has hindered the work of the historian and antiquary in later times). The "chapell and well" of St. Meygans appear to have been in the parish of Llanfair Nant Gwyn. It is not quite certain, Prof. William Rees tells me, whether it is or is not the same as the "Cappell Meygan in Bridell" mentioned in a list of Pembrokeshire chapels "formerly erected on account of pilgrimages but now mostly in ruins"⁶ contained in the Kemes Tracts.⁷ Several places in the neighbourhood bear the name of Meugan: near Pant y Deri we find *Llanfoycan*, with a spring, a valley and a glen known respectively as Pistyll Meugan, Cwm Meugan and Dyffryn Meugan, while there is a *Trevigan* in Llanrian. There is a fair called Meugan Fair held at Eglwys Wrw in Kemes, an adjoining parish, on the Monday following 22nd November (11 days after the Feast of St. Martin), which is described in a document quoted in Owen's *Pembrokeshire* as "the Mondaye after St. Martin's daye, a great faire." (It is curious, we may note in passing, that in Cornwall St. Martin-in-Meneage is a parish united with Mawgan). There was also a *Ffair Feigan* at St. Dogmæl's, a short distance to the North, also in the Deanery of Kemes.

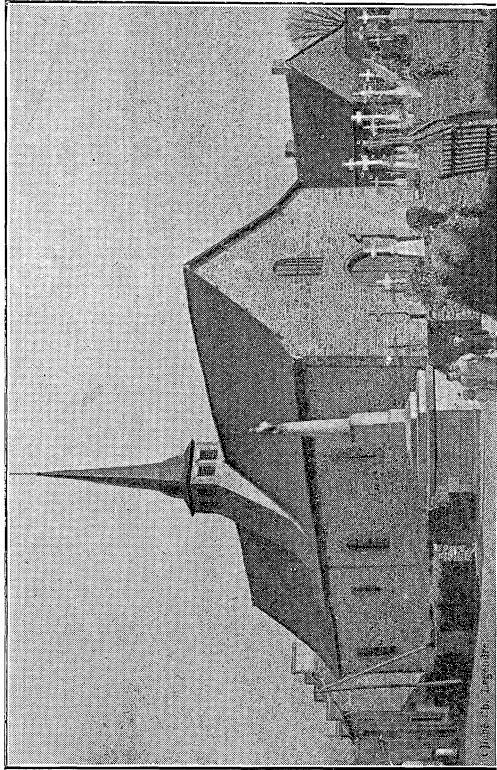
There is a *Cilvigan* West of Usk in Monmouthshire.

In Cornwall, as we have seen, St. Mawgan is the eponym of two parishes⁸, and the name *Mawgan* enters into several place-names in other parishes. There is a *Bosmawgan* in St. Winnow, in 1389 written *Bodmalgan*. Close by is a *Polmawgan*, and in Lanreath is Castlemawgan (*Castel Mawgan* in 1395). A hill at Trenance in

⁶ *Capellas olim peregrinationis causa erectas, quarum nunc pars maxima dilabuntur.*

⁷ Owen's *Pembrokeshire*, part II. p. 509.

⁸ We cannot be absolutely sure that the same saint is the eponym of both these parishes. Their Feasts are on different days. The Feast in Pydar is on 25th July, if Sunday, else previous Sunday. (This is the Feast of St. James, and there was a chapel of St. James at Mawgan,—see p. 19.) The Feast in Meneage is on 10th June—it is nine days later at La Méaugon.



CHURCH OF SAINT-MAUGAN IN BRITTANY

Mullion (not far, we may observe, from Mawgan-in-Meneage) is called *Crick-Mawgan*; and Crigmajor in St. Wenn was written *Crukmagon* in 1358 and *Crucmayon* in 1350. In St. Ives is *Trevalgan*. The reader will have noticed that two of these place-names bear out M. Loth's suggestion that Maugan is from *Malgan*. We shall find further evidence of this in Brittany.

In Brittany St. Maugan is the patron and eponym of a parish in the old diocese of St. Malo, between St. Méen and Montfort-sur-Meu. It belonged to the Abbey of St. Jacques de Montfort and is called the *Parochia de Sancto Magaldo* (a slip for Malgando?) in a document of the 12th century, and *St. Maugand* in one of the 16th century.⁹ I visited the Church in July, 1935. It is ancient, but not of any special interest. North of the high altar is a statue (? 18th century) of Saint Maugan as a bishop, blessing, and wearing surplice, cope and mitre, stole, gloves and pectoral cross. The Rector told me that the Sunday after 24th September is their patronal festival, and kept as a double of the 1st class.

Three miles or so West of St. Briec is a parish called La Méaugon. M. Gaultier de Mottay, in his *Iconographie Bretonne*, says that the patron saint is "Sanctus Malganus, a disciple of Saint Briec, according to his legend, 6th century, [Feast] 19th June. Represented as a simple monk in a 16th century window at La Méaugon, of which he is patron. We think that this saint is the same as Saint Maugan." The *légende* of St. Brioc speaks of a *Marcan*, who is associated with him both in Brittany and in Cornwall¹⁰, and who is a different person from Mawgan. The latter however seems also to be connected with Brioc. St. Meugan in Kemes is only a few miles from Landyfriog, Mawgan-in-Pydar is near St. Breoke, while St. Maugan lies between St.-Briec-des-Ifs and St.-Briec-de-Mauron, and not far from Merdrignac, where is also a chapel of St. Brioc. La Méaugon, as we have seen, is near the city of St.-Briec, but further evidence, in the shape of early forms of the name and records of its dedication, are necessary

⁹ See Guillotin de Corson, *Pouillé de Rennes*, T. II. 664, 5, T. VI. 168-171.

¹⁰ See "St. Brioc," No. 17 in this series.

before we can feel sure that our saint is the eponym. M. Loth thought that the name might be a corruption of Lan-Mæoccon, and the patron be St. Mæoc¹¹.

In the parish of Ste. Sève, near Morlaix, is a place called Lomogan, which, Loth tells us, "certainly contains the name Maugan (*op. cit.*, p. 89).

Not far from Saint-Maugan, in a southerly direction, in the parish of Pleucadeuc, was a seigneurie called Saint-Maugan, and the "Heath of St. Maugan" occupies a large area of the northern part of the parish. It is interesting to find our saint's name in a parish dedicated to St. Cadoc, when we remember that St. Cadoc's Chapel and famous Holy Well in the parish of Padstow, the only place in Cornwall where St. Cadoc is honoured, are quite close to Mawgan-in-Pydar. There is a further connection between these two saints, as we shall see.

Saint Maugan has a place, though not a very prominent place, in the liturgical books of Brittany. In the calendar of a beautifully illuminated book of Hours, dating from the 14th century or 15th century, written for some diocese in the north-east of Brittany¹², now in the Bibliothèque de l'Arsenal (MS. 616), we find, under 24th September, the entry "Malgand, Bishop" (*Malgandi episcopi*). One other Breton kalendar contains the name of St. Maugan, that of the Abbey of St. Méen, which was close to the parish of St.-Maugan. He is mentioned merely as a "confessor" (*Malgandi confessoris*). There do not seem to have been any proper lessons for his festival, or (if there were any) they are lost.

Welsh liturgical books are exceedingly rare, their destruction at the Reformation being very thorough, but a certain number of kalendars remain, and they suggest that St. Mawgan must have had a liturgical cult in Wales, for many of them contain his name, and it is significant that the majority commemorate him on September

¹¹ *op. cit.*, p. 86.

¹² Duine thought it was written for the diocese of Rennes, as the kalendar is rich in saints specially honoured at Rennes. On the other hand St. William of St.-Brieuc and St. Malo of Alet appear in the Litany before St. Melaine and the other Rennes saints. *St. Mevennus* (Méén) is written in the kalendar in blue letters.

25th or 26th¹³. This fact would seem to indicate that the St. Meugan who is honoured in so many places in Wales is the same as the patron of St. Maugan in Brittany, whose day is September 24th.

There is still one more proof, and an extremely important one, of the existence of a liturgical cult of St. Mawgan in the early Middle Ages. The British Museum contains a manuscript (Harl. MS. 863) of Exeter origin, in which is a Litany in a handwriting of the 11th century¹⁴. In this Litany 319 saints are invoked, and it is surprising to find that barely a dozen of them can be considered as Celtic saints. Even of these, S. Winnoc and S. Judoc do not appear as Breton saints but as saints honoured respectively in Flanders and at Winchester, (the former, who died Abbot of Wormhout, is in a group of Netherland saints, and the latter, some of whose relics were at Winchester, follows S. Birinus and S. Swithun), and I think that S. Neot owes his place in the Litany to his being a saint honoured in Huntingdonshire rather than as being the patron of a parish in Cornwall, since in the Exeter Martyrology, which has affinities with this Litany, he appears as the saint of Ernulph's Bury, now Eynesbury or St. Neot's, in Huntingdonshire (*in uico qui dicitur ernuluesbr.*), and Cornwall is not mentioned. There seems to be observable in this ancient Exeter Litany a tendency to group saints together according to the place where they were honoured. In the middle of the list of Confessors comes a little group of four Celtic saints, S. Petroc, S. Gerontius, S. Kyeran and S. Cadoc, two of whom (SS. Petroc and Kyeran) were patrons of Churches in the city of Exeter. Near the end of the list of Confessors comes a second group:

¹³ On 25th September in the Peniarth MSS., the Mostyn MS., the Llanstephan MS., Allwydd Paradwos, and in the Primers of 1546, 1618, and 1633; on 26th September in *Jesus College MS.* 141 and *Additional MS.* 14, 882. The *Mostyn MS.* 88 commemorate him on 14th February, which is the festival of an Irish saint of similar name, St. Mancan or Manachan, of Mohill: the *Llanstephan MS.* 117 on 24th April; the Demetian Calendar (as *Bishop & Confessor*) on 15th November: and the *Llanstephan MS.* 181 on 18th November, with a note "ffair gapel feygán." *L.B.S.*, III. 480). Cf. p. 2 of this booklet, notes 3 and 5.

¹⁴ see *The Leofric Collectar*, I. 434-442, with facsimile XVII. (Henry Bradshaw Society, 1914).

SANCTE NEOTE
 SANCTE WINUUALOE
 SANCTE MAUCANNE
 SANCTE GILDA ora

S. Sativola and S. Welvela come at the end of the list of Virgins.

It is not easy to see why a saint whose liturgical cult seems to have been so restricted as was that of S. Maucannus, should appear in this Litany, while much more famous saints (such as S. Samson) are omitted. It may have been due to Breton influence, since his name comes between those of two very well-known Breton saints, the second of whom is not honoured with a cult anywhere on this side of the Channel. On the other hand there is another possible explanation. Lanherne belonged to the Bishops of Exeter at the time when this Litany was composed. Now three other saints here invoked are apparently saints honoured in places forming part of episcopal manors. St. Cadoc's chapel and well at Padstow was on land which "belonged to the Episcopal Peculiar Deanery and Manor of Pawton."¹⁵ S. Gerontius is probably the patron of Gerrans, which "lay wholly within the great episcopal fief of Tregear."¹⁶ "King Gerentius" appears in the Exeter Martyrology as connected with S. *Berriona*, the eponym of Buryan and also of Veryan (the latter adjoining Gerrans). While S. Welvela must be the patron of Gulval (*Sancta Welvela de Laneskly* 1301), which, as Domesday tells us, was held by Bishop Leofric (who probably compiled this Litany) before the Norman Conquest.

This is the only evidence of any liturgical cult of St. Mawgan in the diocese of Exeter. He is not mentioned in the Exeter Martyrology, nor in any other martyrology or litany.

Finally, we must examine the references to St. Mawgan in the *Lives* of other Celtic saints, and in mediæval Welsh Literature.

Rhygyvarch begins his famous *Life of St. David* with the story of a dream of David's father, Sant. The latter, who exercised "royal power over the people of Ceredigion, which subsequently he

¹⁵ C. G. Henderson in *St. Petroc* (No. 11 in this series, 2nd edition, p. 39).

¹⁶ C. G. H. in *Cornish Church Guide*, p. 100.
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laid aside to procure a heavenly kingdom, was warned in dreams by an angelic voice, which he heard, 'Tomorrow on waking thou shalt go hunting, and having killed a stag near the river, thou shalt find there three gifts by the river Teivi, namely the stag which thou pursuest, a fish, and a swarm of bees settled in a tree in the place which is called Llyn Henllan. Of these three therefore, reserve a honeycomb, a part of the fish, and of the stag, which send to be kept for a son, who shall be born to thee, to the Monastery of Maucannus,' which till now is called the Monastery of the Deposit." The symbolism of the three gifts is then explained as typifying the future career of Saint David. Mr. Wade-Evans identifies this *Monastery of Maucannus* with *Llanveugan* in Kemes, about which the reader has heard a good deal already.

The next incident in the *Life of St. David* is the story of St. Patrick sailing from Demetia to convert Ireland, "having prepared a ship in Porth Mawr" close to St. David's. This, with five other legends taken from the *Life of St. David*, was painted in 1676 on the ceiling of the Church of St.-Divy-la-Forêt near Landerneau in Brittany with a French inscription underneath saying that Patrick "embarks at Porth Maugan," while the words "Portus Maugan" are written over the town in the picture. The artist clearly had Rhygyvarch's *Life* in front of him as he worked, and that *Life* says *Porth Mawr*, but it is remarkable that there is a creek to the N.W. of Porth Mawr called *Porth Melgan* (pronounced *Milgan*), and the artist may have known this. The whole question of the "Monasterium Maucanni" and Porth Melgan is discussed at length by Mr. Wade-Evans in his edition of Rhygyvarch's work.¹⁷

Our study of Cornish and Breton topography has already showed us that S. Maugan is associated with S. Cadoc, places called after these saints being found close to each other. It is significant therefore that the *Vita Cadoci* introduces a *Maucan* as a character in the story of its hero. In chapter 65, which is entitled "Of King Mælgon being deprived of sight," we read that the King of Gwynedd rejected the mediation of S. Cadoc in a dispute which had arisen between him and the people of Gwynllwg. "And on that very night it was revealed by an angel to the holy man Moucam that

¹⁷ S.P.C.K., 1923. I have followed Mr. Wade-Evans' translation.
 [9

he should restrain the king from his cruelty; who also declared to the king what had been made known to him by the angelic oracle. But he altogether despised his admonitions; for early in the morning the king moved his camp to commit slaughter, and immediately he was deprived of his sight he therefore sent his messengers, namely Maucan and Argantbad, to Saint Cadoc, informing him of what had happened to him, and earnestly entreated him that he would deign to visit him, and restore to him his sight." It is not clear whether *Moucam* is the same person as *Maucan*. The *Life of St. Cadoc* is, like all the Welsh *Lives* of saints, very late, and of little direct historical value, but I think we may accept it in this case as proof that Welsh tradition connected S. Maugan with S. Cadoc.

The *Life of Saint Enda* makes this very famous Irish saint go to Britain to be taught by *Maucenus*. Enda is said to have been converted by his sister Fænche, who was a nun. After his conversion his sister said to him: "*Get thee out of thy country, and from thy kindred*, lest haply thou look back at the vanities of the world and forsake the yoke of the service of God; and go into Britain to the monastery of Rosnat, and there become a humble disciple of Maucenus, the Master of that monastery Then Enda, wishing to fulfil the commands of the holy virgin, crossed the sea and came to the aforesaid Maucenus, and remained in that monastery under his direction. And after he had profited both in life and learning from the teaching there, he crossed the sea and arrived at Rome." We must not attempt to base too much on this passage. The *Vita Endei*, as I have pointed out in my book on St. Cuby, is very late and untrustworthy,—some parts of it are so wildly improbable that the Bollandists refused to print them, and the reference to S. Enda having been a disciple of S. Maucenus cannot be made to prove more than that the author had heard of S. Maugan as the Abbot of a monastery in Britain and a famous teacher—a *Master*, and so sends his hero to study at his school, as Wrdisten sends S. Winwaloe to the island of Laurea where was the monastery of S. Budoc, "a certain angelic teacher, . . . 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." *Rosnat* is Whithern in Galloway, but the evidence of such a worthless source as the *Vita Endei* is not

enough to prove that Maugan was really Abbot of Whithern, still less that we are to identify him with St. Ninian, as some have done! The apostle of Scotland had enough to occupy him there without undertaking the foundation of a very large number of Churches in Wales, Cornwall and Brittany as well. It is possible that the author of the *Vita Endei* may have meant to say *Vallis Rosina* instead of Rosnat. St. David's is on the way from Ireland to Rome, while Whithern is not.

In the middle of the 12th century Maugan is adopted by Geoffrey of Monmouth to fill a role in his historical romance "The Histories of the King of Britain." In Book VI., c. xvii. he begins the story of Merlin, which he had already treated in a separate work—it was he indeed who introduced this important element into the Arthurian legend. The mother of Merlin relates to King Vortigern the strange story of the paternity of her son. "Amazed at her words, the King commanded that Maugantius should be called unto him to declare whether such a thing might be as the lady had said." (Not a word is said to explain to us who Maugantius was). Geoffrey continues, "Maugantius was brought accordingly, and when he had heard the story from first to last, said unto Vortigern: 'In the books of our wise men and in many histories have I found that many men have been born into this world on this wise. For, as Apuleius . . . doth make report, certain spirits there be betwixt the moon and the earth, the which we call incubus dæmons . . . Haply one of these hath appeared unto this lady, and is the father of the youth.'" It is clear that the true story of Mawgan's career has by this time been entirely forgotten. He has become a shadowy figure of the past in Welsh tradition,—dimly remembered as a wise and revered teacher, he has come to be regarded as an oracle of almost supernatural wisdom, just as in the folklore of the Middle Ages Vergil appears as a skilled magician. Later on in Geoffrey's book (Bk. IX., c. xv.) we read that "the Bishopric of Silchester was assigned [by Arthur] to *Mauganius*," but again we are not told who Mauganius was.

The result, then, of our researches would seem to lead us to the conclusion that Maugan¹⁸ or Malgand was an Abbot, probably an

¹⁸ The reader will have observed that in Welsh literature and hagiography the name is always spelt with an *a*, and never with an *e*, while in Welsh topography *Meugan* seems universal.

Abbot-Bishop, of an important monastery in Demetia, the modern Pembrokeshire, and that he shared with S. Brioc and S. Cadoc and other saints of South Wales¹⁹ in a great movement of monastic expansion and missionary enterprise which began in the 6th century and covered Wales, Cornwall and Brittany with Churches and monasteries.



¹⁹ The saints of the Newquay district, as I have shown in my "S. Carantoc," seem all to have come from Pembrokeshire and Cardiganshire, and many of them are found in N.W. Brittany.
12]

NOTES ON THE PARISH OF MAWGAN-IN-PYDAR,

By the late Mr. C. G. HENDERSON.

Lanherne, the older name of the parish, is the *Lanherneu* of Domesday.¹ Possibly the saint's name following the *Lan* (= Monastery) in this name may be the same as that of the eponym of St. Erney (*Sanctus Terninus*) in S.E. Cornwall. Lanherne was part of the episcopal barony in 1085, but whether as a member of the great manor of Pawton, or independent, it is difficult to say. (In 1538 it appears as part of Pawton in a Rental of that manor). One of the Bishops of Exeter in Norman times granted it to a family who consequently took the name of Lanherne. In the 13th century the heiress of this family married an Arundell. From this time until 1700 Lanherne was the residence of the eldest branch of the great

¹ Mawgan-in-Pydar is one of the numerous Cornish parishes possessing two names, one of them being a *Lan* name. As in the case of Gulval, the parish was for long called by the *Lan* name, later changing it for that of the eponym of the parish Church, while the *Lan* name only survived as the name of the manor house or Churchtown farm.

There is a parish of Saint-Hernin (*Sanctus Huerninus* 1468) in the west of Brittany. Plu-herlin in the Vannetais was *Plebs Hoiernin* in the 9th century. A *Lesernin* is found in Brittany in the 15th century. In the Litany of St. Vougay a Saint *Huarnueu* is invoked. In the Cartulary of Redon we find a man called *Hær-veu* (from *Hær-biu*). This name has developed into the familiar *Hervé* (Harvey). M. Loth thought that this is the name contained in Lanherne, the *Lanherneu* of Domesday being perhaps a mistake for *Lanherveu*. The Church of *Lanhouarneau* in Brittany takes its name from St. Hervé. It is a curious fact that one of the incidents in the *Life* of St. Hervé is connected with the "Monastery of St. *Majan*." Is the resemblance between this name and *Maucan* or *Maugan* a mere coincidence? G. H. D. S. Majan's day is 11th June, (cf. p. 4, note 8).

house of Arundell, which had no rival in Cornwall. The Arundells were also Lords of St. Columb, the town being esteemed a member of Lanherne Manor. In the 18th century Lanherne fell by heiress to the junior branch of Arundell of Wardour Castle, and in 1794 Lord Arundell gave it as an asylum to some Carmelite nuns who had fled from Belgium during the French Revolution. It has ever since been a convent. To Roman Catholics it is a place of great interest, for it has been the chief Cornish centre of their worship since the Reformation. The Arundells were sufficiently influential to get exemptions from the penal laws.²

Lanherne is an interesting old house, mainly of the 16th and 17th centuries. The chapel is modern.



² I think that Mr. Henderson changed his mind about the possibility of anyone, however influential, being able to obtain exemption from the penal laws. Mawgan however was certainly a Roman Catholic stronghold. Mr. Henderson notes that in 1706 there were "Popish Recusants" at Carlogas, Trenoon, Carnanton Mill, Trevorricks, Tregorrian, Trevarrian, Trenance, Lanherne, Trevidres, Lanvean, Gilton and Trevenna. G. H. D.
14]

LANHERNE IN THE MIDDLE AGES.

(The late Mr. C. G. HENDERSON
wrote the following short article in August, 1923.)

An unpublished document of very great interest has recently come to my hands. This is the Account Book of Sir John Arundell, of Lanherne, for the year 1466. It is needless to say that documents of a personal nature are very rare before the 16th century. The famous Paston letters, which cover the period of the Account Book, are without parallel. Cornwall has nothing to show at all like them—for its local history. The Lanherne book gives us the only glimpse that I know of Cornish domestic life in the Middle Ages.

The most interesting feature is the constant reference to Morris-dancing and the keeping of festivals. It is evidence—if evidence is needed—that the most ardent devotees of folk-dancing are right when they draw pictures of good old dancing times. The accounts show that great preparations were made for keeping Christmas in 1466. Eight quires of paper were purchased for "disgyssyngs" at the high price of 2s., while two men received 4d. each for gathering "eyfe bowys" [ivy boughs]. Sir John himself had a new pair of black hosen. The stuff was bought (4 yards of it) for 6s. 5d., and the "sheryng" or cutting of it, done at home at a cost of 4d. The "dightyng" of Lady Arundell's "russet gowne" cost 6d.

Then came New Year's Day, which occasioned the buying of two white "bonetts" for the Minstrel, four dozen bells and two quires of paper for the Moruske [*i.e.*, Morris].

Soon afterwards Sir John seems to have gone on a visit to Lord Stafford and took with him a train of mummers and guise-dancers, dressed in Holland cloth and black buckram freely besprinkled with glue, verdigres, "gold foyll," red-lead and white-lead.

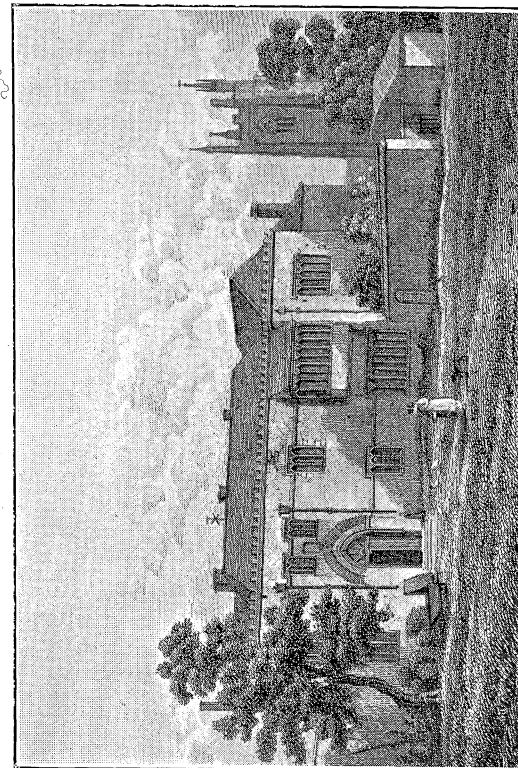
We are not told if Lord Stafford returned the visit, but shortly afterwards we find Lady Arundell receiving a new white "petycote" and a pillow of blue stuff—the colour being probably rendered necessary by the fact that the washing of such things belongs to a later and more fastidious age. Lady Arundell, of course, kept the key of the still-room, and payments on her account were made for "frank and sence," "myrre," oil of roses, onion seed, and "Elysander seede."

At this time Sir John Arundell was undoubtedly the richest and most influential man West of the Tamar. He was in the prime of life and aged about 44. He had served as one of King Henry VI's generals in the French War and had made two splendid marriages. In spite of all this, his household accounts exhibit a very small way of living. There seem to have been neither retinues of servants nor oxen roasted whole. There is no doubt that, like the Scotch, the Cornish were compelled to suit their style of living to the remoteness and bleakness of their country. Lanherne is the one place where magnificent housekeeping might have been expected. The accounts however, show that it was not to be found there—at any rate not in 1466.

Pious or charitable gifts do not form a large item. The Friars (presumably the Franciscans of Bodmin) received three hake and 35 whiting—not a very munificent present from the owner of several flourishing fishing communities. This is the only payment of this kind. Sir John in reality drew more from the Church than he gave to it—for he was in receipt of a pension of £4 13s. 4d. from the Priory of Bodmin, which he probably owed to Court favour, and which the wretched Priory dared not refuse.

The household vessels at Lanherne were of brass, tin, pewter and wood. The only interesting piece of furniture seems to have been "the organs" for which some sheep-skins, glue, and "brokets" were purchased.

The beautiful old house at Lanherne is known to most people. It has been a nunnery for some 130 years. As it exists at present however, it is of a date subsequent to 1466, and, beyond a foundation wall here and there, little can remain of the house which saw russet-gowned Lady Arundell in her still-room and black-hosened Sir John at the "Moruske."



ST. MAWGAN CHURCH & LANHERNE NUNNERY

TOPOGRAPHY OF MAWGAN-IN-PYDAR.

BEAGLE (*Great Begall Hill* 1680) cf. Welsh *Bugail* (the *u* pronounced like *ee*) = *herdsman*.

BOLINGEY (*i.e. Mellin-ty*) = Mill House. The name of the river on the Ordnance Survey Map, *Menalhyl*, is a blunder for *Mellyn heyl* = Mill Moor.

CARNANTON (*Carnetona* in 1085 and in the 12th century). Cf. *Caradon* near Liskeard (formerly *Carnedon*) and *Carnan* near Devoran. The *ton* is of course an Anglo-Saxon suffix. Carnanton was a Royal Manor. There was an important chapel of St. Mary here, endowed with some fields still called *The Centries* (=sanctuaries).

DEER PARK (1659)—part of the Lanherne demesnes.

*DENZELL. (*Dineselle* 1274, *Dynesel* 1241). Though an estate of great antiquity, Denzell is not mentioned in Domesday. It is probably the "Mountain of *Dinsul*" mentioned in the 12th century *Life of S. Cadoc*. The name suggests that the place was a Celtic fortress (*din*). The 12th century identification of the "Mountain of Dinsul" with St. Michael's Mount has given rise to a series of sham "traditions" there.

ENYSMAUGAN. A name now lost, but mentioned in a deed of 1376 at Wardour. *Enys* = island, but many Cornish place-names containing *enys* are not surrounded by water. In Celtic *Lives* of saints "island" sometimes means a monastery.

LAMB. (*Easter Lamb alias Denzik* 1680, *Wester Lamb alias Merrymeeting* 1650) cf. *Lamb* in Feock.

LANVEAN. (*Lanvyan* 1538, *Lanvian* 1376) cf. *Lanvean* in St. Keverne (? "Little Monastery").

MARVER or MULFRA, at Porth. (*Moelvre* 1340, *Mulvre* 1340). *Moel* = bare, *vre* = hill. Cf. *Mulfra* in Madron and St. Austell.

NANSPANE in Polgrean. *Nans pean* = "Little Valley."

*NANSKIVEL (*Nanscuvel* 1301). Welsh *ceffyl* = horse. Cf. Penkivel.

PENDEEN in Gluvian. *Pen* = headland, *deen* (dun) = fortress.

PENHALLOW = "Moor's head" or "end."

PENHENDRA (in Deer Park, 1650), from Pen-an-drea = "Town's end."

PENPONT = "Bridge end."

PENVOSE (*Penfos* 1327) = "Ditch end" (Welsh *ffos* = dyke).

POLGASSICK = "The mare's pool" (*casec* = mare).

POLGREEN (*Polgrun* in 14th century). Welsh *crwn* = round.
Cf. *Polgreen* in Newlyn.

REEN in Trembeth. *Reen* = ridge or cape.

*RETORRICK (*Retorrek* 1501). *Ret* = ford.

*SKILLIGORRA or Denzill. (*Reskigorra* 1350, *Ryskygora* 1301).
Res is the same as *ret*.

TOLCARNE (*Talcarn Vaccos* 1316, *Talkarn* 1327). *Tal* = brow,
Carn = rocky hill. *Vaccos* may be Anglo-Saxon for bakehouse.

TOLCARNE MEROCK. John *Marek* paid the subsidy in Mawgan in 1327.

TREGONNAN (probably *Tre Conan* = Conan's Town) cf. *Tregonan* in Breage and St. Ewe.

*TREGURRIAN (*Tregeuran* in the Hamley deeds, *Tregorrian* 1706).

TREMBLEATH. This form is an error (by confusion with Trembleath in St. Ervan). It was *Trembeth* in 1478.

TRENANCE = Valley town.

TRENOON. From Tre-an-oon = Town on the downs.

TRETON. *Ton* = sward (cf. *Beagletodn* and *Chytodn* in Towednack).

*TREVARRIAN.

TREVENA. (*Trewarvena* 1538) from *Tre-war-menedh* = Town on the hill. Cf. *Trewarvena* in Creed and *Trewarveneth* in Paul.

*TREVIDRES (*Trevoydroyt juxta Dynesol* 1241) = Modret's town.
Cf. *Carveddras* in Kenwyn (from *Kær-vodret*).

TREVORRICK near Penvose. *Morroc* is a proper name, but the word *morroc* = dolphin or seapig. Cf. Trevorricks in St. Issey, and *Lamorricks*, the alternative name for Mevagissey.

WINSOR (*Wyndesore* 1327) is a common name in Cornwall. It is perhaps from *Gwin-tyr* = White land.

(*Mawgan Porth* is a modern name. It was *Porthglyvyan* in 1330.)

Field Names.

BUTT HAY in Lanherne, where the parish practised archery in Tudor days.

CULVER CLOSE in Polgrean. *Culver* = dove.

CHAPEL HAY and CHAPEL CLOSES in Gluvian Flamick.

ST. JAMES MOOR below the Church. Here the Fair was held, and a chapel seems to have stood.

*CRICK DONMICK in Penvose. *Crick* = tumulus.

In addition to those marked with a * the following names are only found in this parish: Gilton, Lanherne, Porneer, Ballelacadew (in Carloggas), Lancrig, Plurefe and Penglee (all in Tolcarne Merock). [*Ballelacadew* reminds one of *Pleucadeuc*, see p. 6. G.H.D.]

