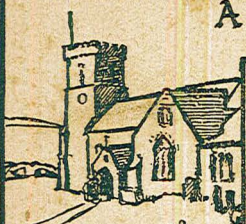


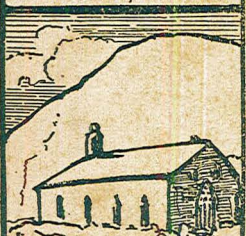
*Hommage de l'antiquaire
29 mai 1928*

S. CARANTOC

A Cornish Saint.



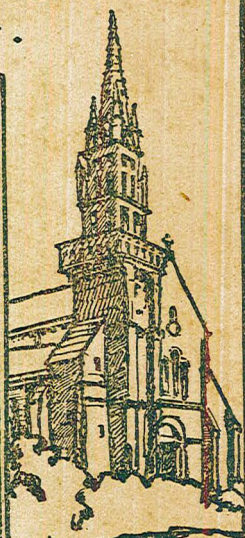
S. Grantock, Cornwall.



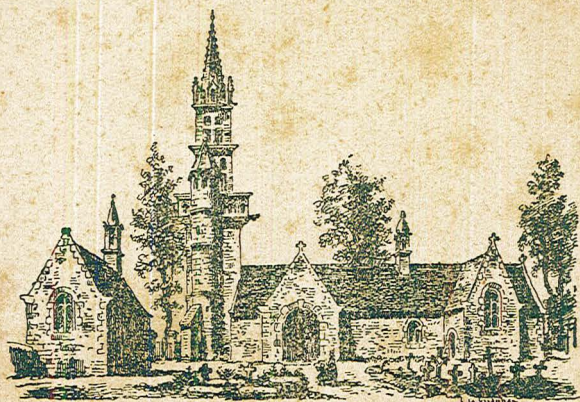
Llangrannog Church
in Wales, demolished 1884.



A Statue in Brittany of
S. Caradec.



Treguantez, Brittany.



Old Church at Carantec, in Brittany.

HA

38199

"CORNISH SAINTS" SERIES. No. 14.



S. CARANTOC,
ABBOT AND CONFESSOR.

*Patron of Crantock, Cornwall, and of
Llangranog, Cardigan.*

BY THE

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

Author of

'S. Mawes,' 'S. Euny,' 'S. Budoc,' 'S. Winwaloe,'
'S. Corentin,' 'S. German,' 'S. Melaine,' 'S. Gwinear,'
'SS. Mewan & Austol,' 'S. Feock,' 'S. Petrock,'
'SS. Docco & Kew,' 'S. Melor,' 'A John Wesley of
Armorican Cornwall,' etc.

*Vicar of Wendron and Examining Chaplain
to the Lord Bishop of Truro.*

Together with a History of the Parish and
Collegiate Church of Crantock by C. G. Henderson, B.A.

1928.

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

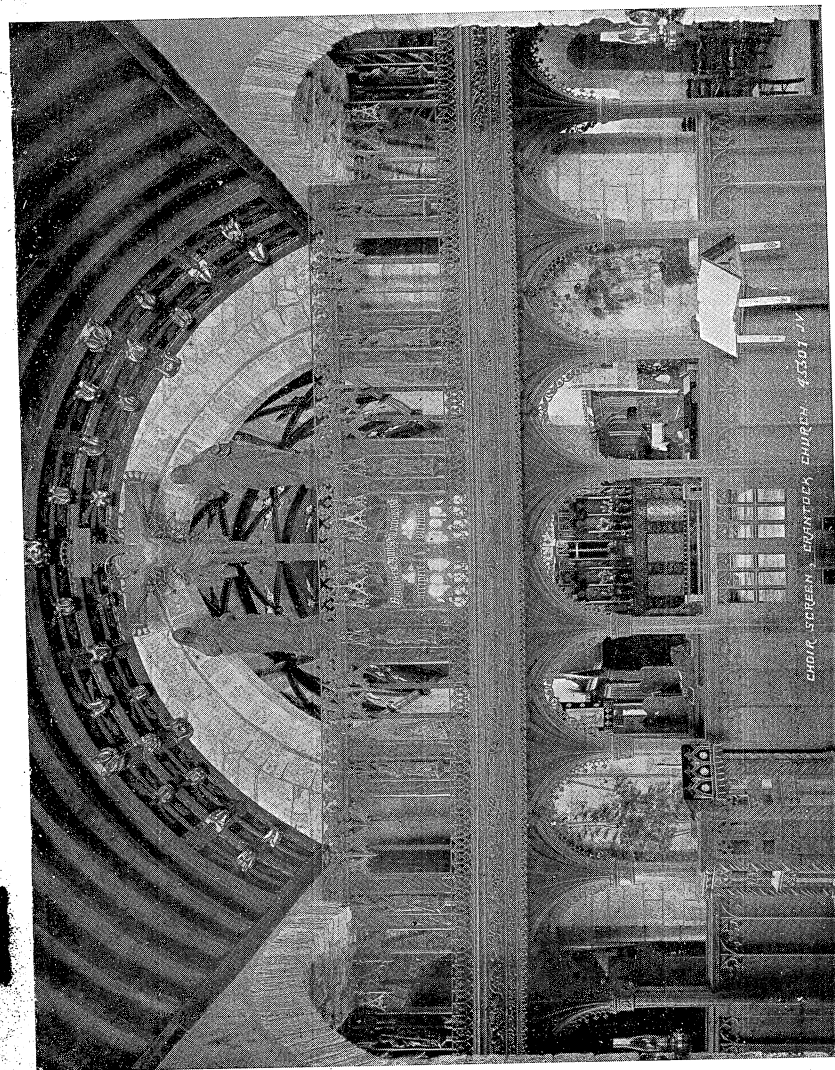
18
249-
6
CAR





Église catholique
en Finistère

Document numérisé en 2021



CHOIR SCREEN, CRANTOCK CHURCH. 4501 JV

THE ROOD SCREEN, CRANTOCK.

By kind permission of Messrs. Valentine & Sons, Ltd.



A.M.D.G.

SAINT CARANTOC, Abbot and Confessor.

Beautifully situated among the sandhills on the north coast of Cornwall, separated by the tidal estuary called the Gannel from the fashionable sea-side resort of Newquay, lies the little old-world village of Crantock, with its venerable old church, most carefully restored by the late Revd. G. M. Parsons and now considered the most beautifully adorned church in Cornwall. Every visitor to Newquay feels the charm of Crantock, which is enhanced by the contrast it presents to the villas and bungalows of the modern town north of the Gannel, and he soon learns that Crantock has a most interesting history. The name of the parish is the name of a Celtic saint, Saint Carantoc, who lived here about 1400 years ago, and the story of whose life is told in the (modern) stained-glass windows of the church, and the church itself was built for a college of priests which existed here before the Reformation and which succeeded a Celtic monastery founded by S. Carantoc.

Who was S. Carantoc, and what was this part of Cornwall like in his time?

Carantoc is a "Pan-Celtic" saint, that is—he was a once-famous Abbot who has given his name to places in Wales, Cornwall and Brittany, and (if his Legend is to be trusted) in Ireland,—places which he probably visited himself, and where he founded monastic establishments. An ancient Life of S. Carantoc, written in Latin,

has been preserved in Wales (the MS. is now in the British Museum, Cotton MSS. Vespasian A. XIV) and was printed by the late Preb. W. J. Rees in 1853 in his well-known *Lives of the Cambro-British Saints*. I shall give a literal translation of this Life, and then proceed to discuss the statements it contains, and afterwards we will see what other sources of information we possess on the subject.

VITA CARANTOCI.

Here beginneth the Life of Saint Carantoc the Confessor,
XVII Kal. Jun. (16 May).*

A†

THIS SOLEMNITY is to be venerated by all men who believe in God ; when the blessed Carantoc, son of Cereticus, was taken up into Heaven, who, born of parents,‡ was high-placed according to the dignity of this world,—so easy is it to trace back his genealogy to Mary the Mother of the Lord ; than whom no-one among the kings of the Britons is accounted higher. But to earthly kingdoms he would not aspire ; from the years of childhood he kept innocency ; and afterwards he went away to the cave Edilu, and read canonical lessons from the Old and New Law. Then he proceeded to the island of Ireland, Patrick having gone before him ; these two however met together in unity and were joined together in unity : as it is said, “Behold how good and how joyful a thing it is for brethren to dwell together in unity.”§ They took counsel together, however, how they should act, and they agreed that they would separate, the one going to the left and the other to the right, because many clerks were walking with them, || And Carantoc went to the right, and Patrick to the left, and they agreed to meet once a year.

* In a Welsh Kalendar of the 12th century, described by the late abbé Duine in *Saints de Domnonée*. p. 43, the name Karantoci appears under 16 January.

† For convenience' sake I have named the two separate pieces which make up this Vita A and B.

‡ The Latin (exchere vicinis parentibus) is unintelligible. Fr. Grosjean suggests *ex christianis*.

§ Ps. 133 : 1.

|| Text unintelligible. Rees translates “and others because they wanted health.”

At that time the Scotts* conquered Britain ; the names of whose leaders were Briscus, Thuthaius, Machleius, Anpacus, for thirty years ; the year of the nativity of Saint David, the son of Sant, Carantoc was well received in Ireland. For it is not difficult for God to guide (His) servants ; an angel of the Lord accompanied him in the form of a dove, and changed his name in their language (*i.e.* Irish) to CERNATH. And churches and cities were built in his name in the region of Legen ; and wherever he was he did mighty works and innumerable miracles by the will of God ; he healed many thousands of men filled with various pains,—blind, lame, lunatic, and suchlike. And God enriched him with high place and rewards,—him who was hereafter to reign with the happy princes of Heaven. The Acts (opera) of the blessed Cernach are read in Ireland, throughout the whole land, as the Miracles of the blessed Peter are read in Rome, and by a perfect life he was equal to the apostles, as it is said, “Go, teach all nations,” and the grace which was given to the apostles was fulfilled in him—“Whatsoever ye shall loose on earth shall be loosed also in Heaven, and whatsoever ye shall bind on earth shall be bound also in Heaven.”† Such (a saint) therefore is to be feared and revered, who is powerful on (his) lofty throne by good works, and powerful to save bodies on earth from all diseases ; he was strong and faithful, helpful in peace, for in a marvellous manner he was like unto the angels ; beneath the sun he was a strong soldier, a marvellous, spiritual and supreme abbot, a longsuffering teacher of fidelity, announcing righteousness to all the righteous, a herald of the heavenly kingdom. He lived for many years free from sin,(?) he forgave offences ‡, giving thanks to God, and every day and night he poured forth innumerable prayers, most fervent, holy, and most healthful. This is that dear Cernacus, helped from heaven, and divinely enriched with great gifts from God § Truly he found grace sought by great labour,—(grace) pious and most pure, represented by the parable of the most bright candle when the Pastor of the Church marvellously held (in his hand)

* *i.e.* the Irish.

† Matt. 18 : 18.

‡ Text unintelligible, John of Tynemouth altered it to “incredulis peccatorum crimina dimisit,” to try to make sense.

§ Text unintelligible.

golden ecclesiastical candles.* O pastor most full and best (septem optimum) holy and most chaste, following the works of Peter in the apostolic see, and (following) Paul in doctrine, bringing many regions to the Faith. Saint Carantoc, held in honour with kings, brought the regions of the Irish companies of the Druids (magi).†

And afterwards he came again to his own native country Kerediciaun, to his own cave, with many clerks, and there did many mighty works, which no man can enumerate. And Christ gave him from on high an honourable altar, the colour of which no man understood ; and afterwards he came to the river Severn ‡, to sail (across it), and he cast his altar into the sea, and it went before him where God willed him to come. At that time Cato and Arthur were reigning in that country, dwelling in Dindrarthou ; and Arthur came wandering round to find a serpent, most fierce, huge and terrible, which had laid waste twelve parts of the land of Carrum,§ and Carantoc came and saluted Arthur, who rejoiced, and received a blessing from him. And Carantoc asked Arthur whether he had heard where his altar had come to shore ; and Arthur replied, "If I am paid for it, I will tell thee ;" and he said, "What dost thou ask to be done ?" He answered, "That thou should'st take away the serpent that is close to thee, if thou art a servant of God, that we may see." Then blessed Carantoc went and prayed to the Lord ; and straightway the serpent came with great noise, like a calf running to its mother. And it bent its head before the servant of God like a servant obeying his master, with humble heart and downcast eyes.|| And he put** his stole around its neck, and led it like a lamb, neither did it lift its wings or claws ; and its neck was like the neck of a seven-year-old bull, so that the stole could scarcely go round it. Then they led it together to the

* see Rev. 1 : 12, f.

† The text is *invitos cetibus magorum*. Rees translates *against the wishes of the companies of the magicians*.

‡ The text adds *hoc est mait*.

§ The text is *vastaverat in duodecem partes agri Carrum*. There seems a confusion with a subsequent passage.

|| *levis oculis*, which is unintelligible.

** *dedit*, over which *misit* has been written.

citadel, and saluted Cato, and were well received by him. And he led that serpent to the middle of the hall, to feed it before the people, and they tried to kill it. (The saint) did not suffer it to be killed, because he said that it came by the word of God to destroy the sinners that were in Carrum, and that he might show the power of God through it. And afterwards it went outside the gate of the citadel, and Carantoc loosed it and commanded it to depart and to hurt none, nor return again ; and it went out and*, as the appointment of God said.

And he (Carantoc) took up the altar, which Arthur had thought of making into a table, but whatsoever was placed upon it was (immediately) thrown to a distance. And the King asked him to receive Carrum as a perpetual possession by a written deed,† and afterwards he built a church there. Afterwards there came to him a voice from heaven (bidding him) to cast his altar into the sea ; then he sent Cato (and) Arthur to ask about the altar, and they were informed that it had come to land at the mouth of the Guellit ; and the King said, "Give him again twelve pieces of land, where the altar was found." Afterwards came Carantoc and built a church there, and the city was called Carrov. But there came to him a voice from heaven, and told him to go into exile and leave his family (of monks). Here are buried in this city innumerable persons, but their names are not given ; and he proceeded alone to the island of Ireland, and was buried XVII Kalends of June, in his own famous city and best above all his cities, which is called the city of Chernach. And he departed in peace, and left peace, and found peace, as it is read, "Blessed are the peacemakers, for they shall be called the children of God."‡ And again the prophet says, "Precious in the sight of the Lord is the death of His saints."§ He was mindful that the substance of this carnal world is fragile, and that all things, however fair they now be, are corruptible.....|| having gained

* Text unintelligible. (*hesitque annon*) Rees reads *injured none* (*lesit for hesit*.)

† *in sempiterno Graphyo*. (See p. 10).

‡ Matt. 5 : 9.

§ Ps. 116 : 13.

|| Text unintelligible (*Tubulo valde extitit contraxius*.)

many men. O truly blessed life, O (life) worthy of the gifts of God ! O truly blessed man, in whom was no guile, judging no man, despising no man, rendering to no man evil for evil* he often wept for blasphemers, (he) who abides without spot with joy and glory among the armies of the angels for ever and ever. Amen.

B.

Once upon a time there was a man named Keredic, he was King, and this man had many sons, of whom one was named Carantocus, son of Keredic, mab† Cuneda, mab Ethern, m. Patern pes Rudauc, m. Tacit, mab Kein, m. Guorchein, m. Doli, m. Gurdoli, m. Domn, m. Guordomn, m. Amguoloid, m. Amguerit, m. Omnid, m. Dubunn, m. Britguenni, m. Eugen, m. Aballach, m. Canalech, m. Beli, and Anna his mother, who they say was cousin of Mary the Virgin.

Cuneda therefore had sons. Tipipaun (was) his firstborn, who died in the region, by the hand of Gudodin, and came not hither, his father Cuneda and his brothers (?). But Mertiaun his brother divided the possessions of his father among his brothers. The second was Ismael,‡ the third Kumaun, the fourth Dunaun, the fifth Keredic, the sixth Abalach, the seventh Enmaun, the eighth Dogmaili,§ ninth Etern. Here is their boundary, from the river which is called Doubyr Driv, to the other river which is called Guoun. And they held many regions in Western Britain. Keredic however held Kerediciaun, and from him it got its name. And after he had held it, the Scotts came and fought with them, and occupied all the regions. Now Keredic was an old man ; and the older men said to him, "Thou art an old man, sir, thou canst not fight, we must appoint a king from among thy sons. "Who is the oldest ?" They said, "Karantoc." "He must be king." But Karantoc loved the Heavenly King more than an earthly kingdom, and the will of his Lord more than human favour. And after he heard (that he had been chosen King) he took to flight, that they

* This sentence is taken word for word from Sulpitius Severus's famous *Vita Martini*, 'O vere vir beate in quo dolus non fuit, neminem judicans neminem contemnens, nulli malum pro malo reddens.'

† *Mab* is of course the Welsh for *son*.

‡ S. Ishmael's is on Milford Haven (Pembrokeshire).

§ S. Dogmael's is separated from the town of Cardigan by the river Teifi.

might not find him. But first (he took) a better* stick, with a spade† from a certain poor man ; and he came to a place which is called Guerit Carantauc, and he abode there for some time, and willed to pray to God there ; and when he was there and had a mind to work, there came a dove and took away all that he scraped from his staff daily. And he said, "Lord, whither does she take it?" And he said within himself, "I will go and see whither she takes it." And he arose (and followed) whither she went, through the wood and through the glade. The dove came, and descended in the place where the church is today, and left it there. And he came and said, "Here must I be, because God has willed it." And he abode there for some time, where he rendered devout thanks to God.

Now the reader will at once feel what a disappointing production this ancient Life of S. Carantoc is. It consists partly of Welsh fairy-tales—the Bollandists justly describe it as "a Life suspected of much fabulosity," and partly of worthless rhetorical amplifications. It is a sermon, as the opening sentence shows, written for the Saint's feast-day, and perhaps intended to be read each year on 16 May in Llangranog church. And it is one of the most unfavourable specimens of pulpit oratory I have ever met with. Moreover it has been copied from a dilapidated manuscript by an ignorant and careless scribe, so that whole sentences are unintelligible. It is simply impossible to make either grammar or sense out of great part of the passage on p. 5. Fortunately it matters little, as the passage in question was in any case pure verbiage.

However, the historian cannot quarrel with his evidence. Unsatisfactory though this Vita is, it must be carefully examined, as it certainly contains some traditions about the Saint.

When and by whom was it written ? It was probably (like all the other Lives in Rees's book) written by a Norman clerk after

* *meliozem*. The Bollandists suggest instead *melotem et baculum*, a sheepskin and a staff. (cf. *Vita Petroci*.)

† The Bollandists point out that *sarculo* is probably a mistake for *sacculo*, a little bag—see p. 19. John of Tynemouth reads *peram*.

South Wales had been more or less conquered and occupied by Norman knights. Its date must be about about the beginning of the 12th century, before the publication of Geoffrey of Monmouth's *Historia Regum Britanniae* in 1136. Geoffrey practically created the figure of Arthur, as the King of all Britain, the hero of the British race. The Lives of SS. Patern, Carantoc and Cadoc (all in Rees's book) and that of S. Gildas, seem to regard Arthur as a petty chieftain, sometimes decidedly unscrupulous. Dr. Armitage Robinson has proved that the Life of S. Gildas is by the same author (Caradoc of Llancarvan) as the Vita Cungari, of which he has recently discovered a 12th century MS., and that both were used by the writer of the Life of S. Cadoc. It is to be noted that the curious word *Graphyum* (see p. 7) also occurs in the Vita Cadoci, c. 21. We may then safely say that the Vita Carantoci is a 12th cent. work. The late abbé Duine thought that the author might possibly be Lifris, the author of the Vita Cadoci. Both employ the same quotation from Sulpitius Severus's *Vita Martini* (see p. 8) both use the same literary turns of expression (as e.g. the word *graphyum*) both have the same "genre généalogique." The author of the Vita Carantoci, if he did not live in Cardiganshire, at any rate must have known the district and noted down traditions about its early history. He (or some scribe copying his work) clumsily added at the end of the sermon a fragment from another source. The Bollandists thought that this fragment was the original opening paragraph of the older Life copied by the writer, discarded to make room for a rhetorical introduction for pulpit purposes, but it is difficult to see how it can be made to fit in at the beginning of the Life by removing the present introduction. The problem is at present insoluble.

Let us now take the Vita as we have it. Carantoc is described as the son of Ceretic, the legendary founder of the principality of Ceredigion, now Cardigan. (Baring Gould attempts to identify Ceretic with Coroticus, a British chieftain to whom S. Patrick wrote a letter expostulating with him for a raid made on the Irish coast, in which many of Patrick's newly-baptized converts had been carried off as slaves.) The writer then says that Carantoc's genealogy can be traced back to the Virgin Mary. The Bollandist editor of the Life in the first half of the 17th century justly remarks that this is "a specimen of the fondness of the Welsh and Irish

for composing genealogies, which to this day their bards chant with great pride, as if they were all oracles of truth, beguiling the credulous populace, who like to think that their ancestry can be traced back through so many ages, and being well rewarded for doing so, and if they do not get what they expect, they pay themselves off by composing new genealogies, equally false, deducing the ancestry of their stingy patrons from the greatest criminals of the past."

Carantoc was of kingly birth, but (like S. Petrock, another Welsh saint who evangelized Cornwall) resigned the position to which he was entitled, and betook himself to a monastery or hermitage in a cave, still known in the 12th cent. as a sacred spot, called Edilu. "This is said to have been among the rocks on the coast in Llangranog parish in Cardiganshire. Above the small harbour in that parish is a rock having some resemblance to a large chair, and is called Eisteddŷfa Carannog." (Note by Rees.) Miss Evelyn Hope, in her pamphlet *The Story of Llangranog*, says that there is a large cave in the side of the hill just above the church. She points out that in the Taxation of Pope Nicholas the parish of Llangranog is not mentioned among the parishes of the Deanery of Sub-Ayron, while a parish called Gogosse appears as paying £5/6/8. Now *gogo* or *gogoff* means a cave in Welsh (as *hugo* means a cave in Cornish) and the adjoining parish of Llandyssilio, which was formerly united with Llangranog, is still called Llandyssilio-gogo* though there are no caves there. The cave of Llangranog was evidently famous.

Carantoc (like Petrock, again) then went to Ireland. Pembrokeshire and Cardiganshire were so closely connected with Ireland that any biographer of a Cardiganshire saint had to make his hero visit Ireland. It is clear that the abbey which became the cathedral of S. David's was founded with a view to quick communication with Irish monasteries. Rhygyvarch, the 11th cent. author of the Life of S. David (a translation of which, ably edited by the Rev. A. W. Wade-Evans, has been published by the S.P.C.K.) fills his work with stories of intercourse between David's monastery

* S. Tyssilio is described as the brother of S. Carantoc. See Stanton's *Menology* pp. 531, 532. It is interesting to find the two parishes dedicated to the two brothers side by side.

and Ireland, and with little biographies of Irish saints. He begins the Life of David with a supposed visit of S. Patrick to Ceredigion. Patrick proposes to make his home in the Vallis Rosina (where now the cathedral stands), but "while he was revolving these things in his mind, an angel of the Lord appeared to him. 'God,' said he, "hath not disposed this place for thee, but for a son who is not yet born [*i.e.* David] nor will yet be born until thirty years are past?" It was clearly in reference to this legend that the writer of the Vita Carantoci speaks of "XXX years" and immediately adds "the year of the nativity of David the son of Sant, Carantoc was well received in Ireland." If this was so, *viz.* that Carantoc visited Ireland thirty years after Patrick, he could not divide with Patrick a sphere of labour in Ireland,—the inconsistency is clear, but the whole story of Carantoc's connection with Patrick is probably an invention.*

Carantoc is described as evangelising Legen, *i.e.* Leinster, and we are told that his Irish name was Cernach. Cernach does not appear in any trustworthy account of Patrick, but a late Irish tradition describes Patrick as joining with two bishops, three kings, and three Brehons (lawyers) to draw up a revised code of laws, which was called the Senchus Mor (= Great Antiquity.)

"Laeghaire, Corc, Daire the hardy,
Patrick, Benen, Cairnech the just,
Rossa, Dubhthach, Ferghus, with science,
These were the nine pillars of the Senchus Mor."†

The Commentary on the Senchus Mor says "Patrick and Benen, and Cairnech who is (buried) at Tuilen (Dulane) were they who wrote it in a chalk-book to preserve it for the men of Eire."‡ The Annals of the Four Masters repeats the story, and assigns 438 as the date of the compilation. Cairnech was regarded as the patron of Dulane in the county of Meath, "where are the remains of his very rude and primitive church, composed of huge blocks of

stone. There he seems to have left a colony of British monks."* A 14th cent. Irish poem speaks of a sept in the neighbourhood of Dulane of British origin, and has a joke about their fondness for the bottle:—

"Early these men quaff their metheglin,
They are the congregation of Cairnech."†

The *Félire of Oengus* under May 16th has "Cairnech the mighty:" and a gloss adds "Cairnech of Tulen near Kells and of the Britons of Cornwall was he."‡

From Ireland Carantoc returns to his native Ceredigion, apparently to the cave of Edilu, which becomes a flourishing monastery. He next visits Somerset, and the passage which follows is the most interesting in the whole Life. The reader will probably agree that the feature which has struck him most in reading this Life of Carantoc is the story about the altar. Every Celtic saint carried a round, portable altar-stone with him. Carantoc's altar is said to be "of a colour that no man could understand." (The writer may have seen in some church a picture of S. Carantoc with his altar, and have been puzzled by the colour of the altar stone in the picture.) The saint throws the altar into the sea, and follows it. The floating altar, as the Bollandists observe, is a common feature of Welsh and Irish Lives of Saints. It is interesting to note that it still survives in Breton folklore today. Sébillot§ tells us that in the parish of St. Lunaire on the north coast of Brittany, near Dinard, he heard the following legend "During the hurricane which assailed his ship, when St. Lunaire came to preach the Christian Religion in Brittany, Lunaire was sleeping, and the sailors threw overboard his luggage, which contained his portable altar. The saint grieved greatly over its loss, but when he had landed in Armorica two doves whiter than snow, arrived from the sea, holding between their claws his altar, which they put down at his feet. (Another

* In Owen's *Pembrokeshire* however, the passage reads "XXX years before the nativity of David ... Carantoc was well received in Ireland."

† *Ancient Laws of Ireland*, 1865, I. preface xiii. p. 5.

‡ *ib.* p. 35.

* B. Gould and Fisher, *British Saints*, II. 83.

† *Irish Arch. and Celtic Society*, 1862, pp. 14, 15.

‡ *Brit. Saints*, II. 89. Cairnech is found under 16 May in the *Martyrologies of Tallagh, O'Gorman and Donegal*, also in the *Drummond Calendar*. Fr. Grosjean tells me that Cernach in Old Irish meant *a Cornishman*.

§ *Petite Légende Dorée de la Haute Bretagne*, pp. 35. 36.

version says *one* dove, when he prayed, brought back the altar he had lost.) It was then that he began to build a church. In the 18th century the "trésor" of the parish still preserved this sacred stone, and throughout the Middle Ages it was believed that a false oath sworn upon this relic would lead to the death of the perjured person before the end of the year." A dove bearing the altar is represented on the tomb of St. Lunaire, and Sébillot gives a sketch of it.

Carantoc's altar comes to land on the shore of the Severn estuary. We are fortunately able to identify the spot. Our author tells us that it was near *Carrum*. Now Carrum is the ancient name of Carhampton, on the coast of Somerset, between Minehead and Watchet. We read in the Anglo-Saxon Chronicle of a Danish victory at Carrum (mistakenly identified with Charmouth) in 833. Later, as often happened in Devon and Cornwall, the Saxon *tun* (town) was added to the name, and about the year 1000 it had become Carumtun. Traditions of Carantoc's association with Carhampton survived down to the 16th century. Leland has "*Carentun* Parocha a Mile from *Dunster* Castella. *Carntown* is shortly spoken for *Carentoke's Towne*, wher yet is a chapel of this Sainct that sumtyme was the Paroch Chirche." Camden (Britannia, 1594, p. 156) tells us that "Caranton is called after Carantocus a Briton." Both he and Leland are wrong however as to the derivation of the name Carrum, "which almost certainly takes its name from the rocky valley which leads down to it," the word "being the dative plural of the old British word for a rock."* Close by is the little river Willett—the Guellit† of the Vita Carantoci (*Willite* in a 12th cent. charter), which gives its name to Williton (*Willettun* in the 12th cent.) The Priory of Dunster, which belonged before the Reformation to Bath Abbey, observed the Feast of S. Carantoc on May 16, as we learn from a Dunster calendar, drawn up about 1380.‡ We are to notice that this part of Somerset

* I am indebted for this information to the kindness of Prof. Mawer, Hon. Sec. of the English Place-name Society.

† A farm at the head of the Gannel estuary, near the old sea-mark, is called Gwills, and is written *Willit* (for Gwillit) in a deed of 1250. Can this have been the name of the River Gannel (for *Gannel* simply means a Channel)? C.G.H.

‡ The Dean of Wells has kindly allowed me to see this in the proofs of his *Muchelney Memoranda*, p. 28.

abounds in memories of Celtic saints. The patron saint of Watchet is S. Decumanus, (who is also patron of a chapel in Wendron in W. Cornwall.) At Congresbury and Badgworth S. Cungar is patron, at Porlock S. Dubricius, and S. Gildas was the original patron of Street, while Culbone may owe its name to S. Columbanus.*

We are next told that Carrum was in the dominions of Cato and Arthur. The exact relation between the two is not explained to us. Cato is of course an impossible name. No doubt the Norman scribe was copying an older Life of Carantoc, and seeing a name in some way resembling that of Cato, of whom he had read in Roman History, altered it to Cato. Welsh Tradition spoke of a "Constantine son of *Cador* Duke of Cornwall,"† and the latter appears in Geoffrey of Monmouth's romance. The Myvyrian Archæology speaks of a *Cataw* as son of Geraint ap Erbin, who appears as *Cathov filius Gerentonis* in the Genealogy of S. Winnoc.‡ It is to be noted that John of Tynemouth, in his copy of the Vita Carantoci, reads *Catho*. Arthur is of course intimately connected with Somerset, as Glastonbury was believed to be the Isle of Avalon. For the Arthurian traditions of Somerset, however, I must refer the reader to the Dean of Wells's book—*Two Glastonbury Legends*.

Din-draithou, the residence of Arthur and Cato, is an interesting name. The Old Irish Glossary of Cormac speaks of a fortress with three fosses, called Dun Tradui, erected by Crimthan Mor, an Irish king, "at Map Lethain, in the lands of the Cornish Britons," to hold down the British. This may be the Cair Draitou, mentioned by Nennius in his catalogue of the cities of Britain.§ Mr. Jenner thinks that Din-draithou (which is another spelling of the name)=The Castle on the sands, and might be at Perran-zabuloe in Cornwall which used sometimes to be called Perran-treath.

We need not delay over the inevitable serpent story. No biographer of a saint at this period could omit it. The next incident however,—the altar which refused to be used as an ordinary table, is more original, but the story of its again coming to land at the mouth of the Guellit shows some confusion, and seems a repetition

* *Some doubtful dedications of Somerset churches*, by the Dean of Wells. See map opposite p. 25.

† "Epitome of the History of Britain" in Rees, p. 616.

‡ Lives of the British Saints, II. 12.

§ Lives of the British Saints, vol. II. S. Carannog.

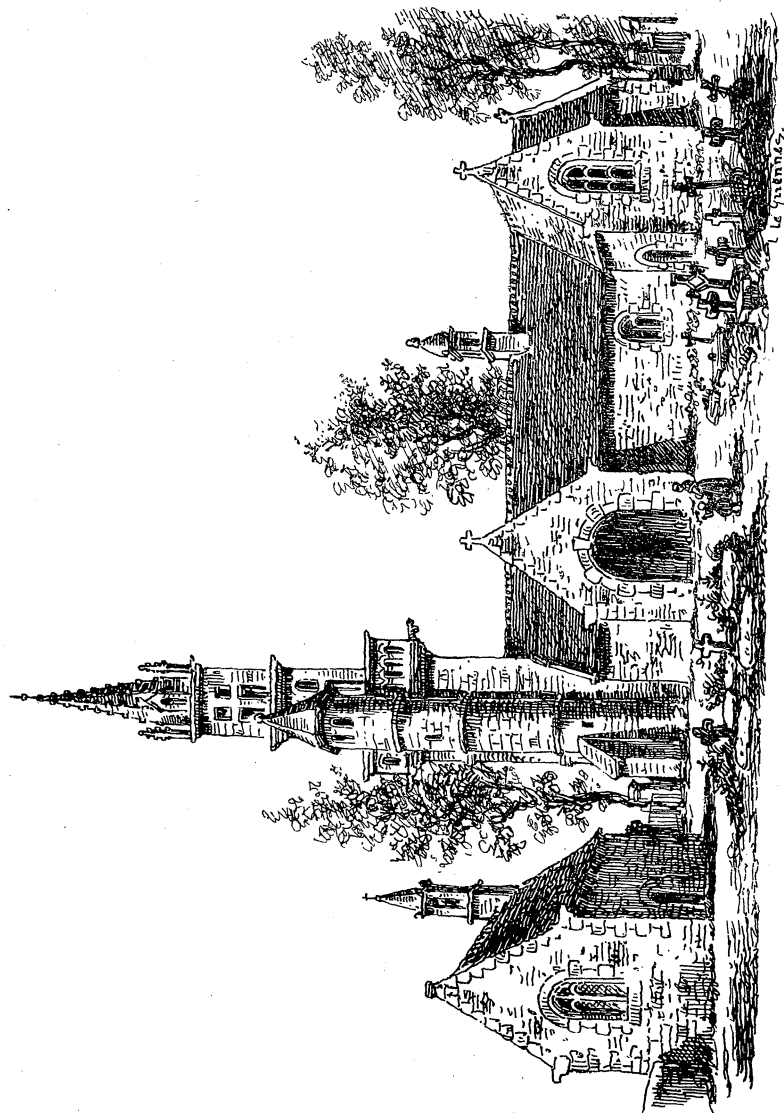
of a previous incident. The foundation of Carantoc's monastery at Carrum follows, and the celebrity of its cemetery is referred to. The writer then tells us that Carantoc returned to Ireland and died there, which is a sign that Llangranog claimed no relics of its patron saint, and he ends with a suitable homiletic peroration.

The fragment from another source added at the end of the Life, which I have numbered B, contains some local traditions of early Cardigan history, and gives us a delightful story about the saint's visit to a place called Guerit Carantau, as to the site of which no hint is given, and his foundation of a church among the woods close by, in a place to which he was guided by a dove. Here it ends abruptly, because the true ending has been lost.

In the 14th century John of Tynemouth revised this life transferring the fragment at the end to the beginning, re-writing and abridging the whole and correcting all the ungrammatical and unintelligible passages, omitting the genealogies, and (what is more serious) omitting, as he was wont, all the place-names. (See Capgrave's *Nova Legenda Anglie*, ed. Horstman, I. 177-9.) Whytford, a 16th cent. writer, has a short biography of *Saynt Carantoke*, which is simply a brief summary of some of the incidents in the Life we have been examining.*

The reader will have noticed that there is no mention of Cornwall or Brittany in this Vita, although there are places in both those countries called after S. Carantoc. Let us now see what the Cornish and Breton tradition about Carantoc is.

* "In Yreland the feest of Saynt Carantoke yt is also called Saynt Cernach, a kynngs sone of Englonde applyed al unto vertue from youth, and whan his fader waxed aged he wolde have resgnyed his crowne unto hym as his heyre, he than stayle away pryvely and changed clothyng with a poore beggar. And therein made his prayer unto our lorde to guyde and directe hym wheder he wolde, forthwt came an aungell in lykeness of a dove and ledde hym unto a solytary place where he lyved in grete holynes, after the same aungell in ye same lykenes brought hym in to yrelond to visyte saynt Patryke, and from thens unto many places where ever he did grete myracles, and moche edifyed the fayth wherin he dyed full blessedly."



Nicholas Roscarrock, a Cornish writer of the second half of the 16th century, has preserved for us many of the local traditions about the saints of Cornwall in his *Legendary Lives of the Saints*. For S. Carantoc he simply summarizes the Life in Capgrave, and repeats Camden's statement that Carhampton is called after him, but he adds this interesting piece of information :—"There is a church dedicated unto him in Cornwall wch had of olde seaven churchyards belonging unto it. And seaven Parishes did use to com yerelie unto it from there seaven several churches, bringing with them Relicks, and placing them on seaven several stones like Aulters designed for it, as an olde Preist an eye witness hath informed mee."*

The following notes have been kindly furnished me by my friend Canon Pérennès of Quimper :-

"Saint Carantec is the *éponyme* of two parishes of the diocese of Quimper—Carantec and Trégarantec.

Carantec, on the English Channel, S.W. of St. Pol de Léon, is a village of 1925 inhabitants. It was originally a *treve* (sub-division) of the parish of Taulé (further inland). S. Carantec is still the patron saint of the parish church. M. Kerdanet says, in his edition of Albert Le Grand, p. 509, that "St. Tenenan, when he became bishop, founded a church in honour of St. Karantec his master, now the parish church of Carantec, in Léon. Full of humility, the holy prelate had himself represented as a little disciple at the feet of his kind master, and in consequence statues of St. Karantec have ever since been accompanied by a little Tenenan."

The church of Carantec, rebuilt about 1875, possesses a beautiful processional cross in silver, dated 1652, on the back of which is represented Saint Carantec, in cope and mitre, holding a pastoral staff. The cross was given by Anne de Coat-gunval.

Trégarantec is a village of 496 inhabitants, a few kilometres S.E. of Lesneven. The patron of the parish church is St. Tréarnec or Arnec. It possesses a reliquary, of the date of 1583, on which are the words *Sancte Ternoce, ora pro nobis*. *Carantes* in Breton = *Charity*, and this fact has given rise to a legend that the original name of Trégarantec was Treff-Illy (Illy is a personal name, found in the Cornish *Bod-illy*), and that its name was changed to Trégarantec (=The Charitable Treve) because its inhabitants charitably received the people of the parish of Plouider, who were infected by the plague and had been abandoned by their neighbours!

* Roscarrock's "Life of S. Carantoc" can be found in Dr. Stephen's scholarly *Material for a History of the Church and Parish of S. Crantock*.

A place called *tref Karantus* is mentioned in a charter by which Count Hoel in 1069 gave to the monastery of Holy Cross at Quimperlé Logamand, a dependance of the parish of La Forest-Fouesnant, near Concarneau. "In the Name of the Holy and undivided Trinity, I, Hoel, Count of Brittany, give to our God and Lord Jesus Christ and to His Cross, of my own goods, the place called of St. Amand, with all its appurtenances, namely tref Karantoc and tref Ridiern, etc."

Md. Le Guennec writes, "Near Carantec, at Pen-an-Lan point, the people show you a kind of grotto in the rocks, which, says the legend, was the abode of a dragon, which St. Carantec, by his prayers, destroyed on his arrival in Brittany, to the great joy of the inhabitants. This miracle made them disposed to accept the Christian Faith. This is the only tradition of the saint now remaining in Brittany."

In Brittany the two places called after Carantoc—Carantec and Tre-garantec—are in the ancient principality of Léon, in the N.W. corner of the country. The Léon Breviary of 1516 has three lessons for the Feast of S. Carantoc, whom it calls Caradoc. Caradoc was a very common British name. It was borne by the great leader of the Britons at the time of the Roman conquest, known to us as Caractacus. It appears in Cornish place-names, like Lescudjack, which is Lis-Caradoc—The Court of Caradoc; and in the parish of S. Veep was a priory of S. Carroc or Cradock (Loth, "Noms des Saints Bretons," p. 18). There were probably several saints of the name in Brittany.† Why the Léon Breviary should choose to call Carantoc Caradoc is a mystery, as the two names are quite distinct. The lessons for May 16th are as follows.

† The feast of S. Caradec is found in the Léon Breviary of 1516 and the Léon Missal of 1526, in the Vannes Missal of 1530 and Breviary of 1586. There is a S. Caradec Tregomel near Guémené, and a S. Caradec near Loudéac (where there is a statue of the saint as an abbot, with a mitre, giving a blessing.) At Hennebont there is a village of S. Caradec on the right bank of the Blavet. There is a S. Carreuc in the Cotes-du-nord. The Life of S. Guenaël tells us that he went to see a monk whom he loved greatly called Chalotetus or Calotherus, instead of which names Lobineau and La Borderie have read Caradoc, following one ancient MS. The 15th cent. Breviary of Tréguier has the feast of S. *Carantoc* (written by mistake Uarandoci) for 16th May with 9 lessons. (Duine, "Inventaire Liturgique," p. 229).

Of Karadocus, Abbot. XVI. May. (*sic*)

1st Lesson.

Once upon a time there was a man named Cereticus, and this man had many sons: of whom one was named Karadocus. In those days came the Scots and occupied the British region. Now Cereticus was an old man, and the older men said, "Thou art an old man, thou canst not fight, thou must appoint one of thy sons, who is the oldest." They said to Karadocus, "Thou must be king." But Karadocus loved to be a heavenly king rather than an earthly (king) and after he heard (that he had been chosen king) he took to flight, that they might not find him. Karadocus therefore took a wallet (peram) with a stick and a little sack from a certain poor man, and he came to a place which is called Guerith Karantoc and abode there for some time. But after many days there came to Saint Karadocus a voice from heaven and commanded him, because here he could not be hid and the more he was unknown and removed from his own people the more useful a servant of God he would be, to follow Patrick into Ireland. Karadocus therefore went down into Ireland, and there began to build a monastery. It was told to Karadocus that in those parts, in the possession of a certain tyrant, named Dulcemius, was a certain tree, adorned and dear, which had been his father's. Karadocus came and asked for the tree. "Art thou better," saith the tyrant, "than all the saints who have asked for it?" "I am not," saith Karadocus.

2nd Lesson.

Thy tyrant saith, "Call upon thy God, however, and if it fall it is thine." Karadocus answered, "Nothing is impossible to God." And after saying this he prayed to the Lord. When he had finished his prayer, the tree fell, plucked up by the roots, and the unbelievers stood amazed. The tyrant therefore believed and was baptized, and all (his subjects) with him were turned to the faith and received the sacrament (of baptism). This log the workmen carried next day to the work (*i.e.* the building of the monastery), which was begun, and cut it into four bases (to act as foundations for the walls). One night there came to the place from elsewhere certain religious persons and there were no logs for the fire for the use of those who were spending the night there: then Karadocus arose and went to one of the four bases, and cut a piece off from it. But the workman,

when he saw it, was very indignant and made up his mind to depart: and Karadocus said to him, "My son, stay here for tonight." And he did stay, though unwillingly. And when the sun arose, he got up to depart. And going out round the church he saw that base like the other bases, having no sign of cutting on it.

3rd Lesson.

There was at that time a certain saint in Ireland called Tenenanus, and he was a leper. He came therefore to Saint Karadocus; but before he arrived an angel announced to him (*i.e.* to Karadoc) that Tenenanus would come to him. Karadocus with joy and exultation prepared a bath for his guest. He came therefore and when he had already gone out to the church and had prayed, the other (Karadoc) ran to meet him and they kissed and blessed each other. And after he (Tenenan) had been led from the monastery to the refectory, he (Karadoc) put strong compulsion on him (the obsolete word *oppido* is used) to enter the bath. He refused and found sufficiently good reasons (for doing so). At last Karadocus says, "If thou do not enter, thou shalt not live in eternal life." When he heard this, Tenenanus being compelled entered the bath. Karadocus approached again to wash him. Tenenanus therefore observing that he had approached to wash him, said, "Thou shalt never wash me." Karadocus answered, "Neither shalt thou (live) for ever if I wash thee not." He was washed therefore, and immediately Karadocus touched him he was healed of the leprosy. And he complained, saying, "Thou hast not acted rightly towards me, brother, for perchance I shall become proud and shall be much deceived." "Nay," said the other, "But thou shalt be fairer, and thy flesh will not stink." Then Saint Tenenanus says, "Go into the bath yourself, and wash." And he, being adjured (to do so) entered the bath. Tenenanus arose to minister unto him. For Karadocus had seven iron belts round him, and as soon as Tenenanus touched them, they were all broken. Then saith Karadocus, "Thou hast not done well: but thou thinkest that this damage can be repaired." Tenenanus saith, "Nay, for if all the smiths (in the world) came, they could not forge a belt for thee." And after these words they praised God, and peace and unity was made between them.

*The author of these Breviary lessons was of course copying and abridging a MS. Life which he had before him, as was the usual practice when preparing Lessons for the feasts of saints to be inserted in a breviary. He had the fragment of the *Vita Carantoci* which I have called 'B' before him, which he follows word for word. Where did he find it? Did the complete version of 'B,' which is only an imperfect fragment, go on to describe a visit of Carantoc to Ireland and relations with Dulcemius and Tenenan? We are to observe that these lessons deal almost exclusively with the saint's life in Ireland, and do not mention Brittany at all, though they were written in Brittany and deal with a saint honoured in Brittany. It shows that no tradition of either S. Carantoc or S. Caradoc survived in Brittany, or at least that the compiler of these lessons knew of none. It was a favourite device of the hagiographers of Léon, when they could find nothing about one of their own saints, to appropriate an Irish Life for him. This has occurred, for example, in the case of S. Sezni. It is worth noting that the author of these lessons did not venture in the case of the place-name Guerith Karantoc to change the name Karantoc into Karadoc, as he did everywhere else: and that, according to this version, Guerith Karantoc must be in Wales, as the saint is told to leave the place in order to be further away from his own people. The Lessons also read *sacculo* and not *sarculo* and contain the word *pera* used by John of Tynemouth (see note on p.9.) With the exception perhaps of the mention of S. Patrick, they show no acquaintance with "A."

The introduction of Tenenan into the story, however, is of the greatest importance, for it contains a clue which is well worth following up. Albert Le Grand, the famous Dominican of Morlaix whose monumental work on the Saints of Brittany was published in 1636, has a Life of S. Tenenan, the materials for which he tells us he obtained from the ancient MSS. Legendaries of the Cathedral Church of Léon and the Collegiate Church of Le Folgouët, and which he has embellished in his usual way. S. Tenenan, he says, "otherwise named *Tinidorus*, was the son of an Irish Prince, also called *Tinidorus*." He was sent by his parents "to the school of a

* The late M. L'abbé Duine says, "La Borderie has made a great mistake in thinking the *Vita Karadoci* ancient. Like other scholars, he has taken a bizarre style as a mark of antiquity." *Memento*. No. 103.

holy and learned personage called *Karadocus* or *Karentec*." After completing his studies, he is sent "to London, the capital city of Great Britain, to the King's Court," where the only daughter of the Count of Arondel falls in love with him! To avoid the match, Tenenan prays that he might become so ugly that none would marry him. His prayer is heard and he becomes a leper, and returns to Ireland. There God "informed his Master, S. Karantec, of the disease of his disciple Tenenan, instructing him what to do when the latter visited him. One day, therefore, Tenenan having fallen asleep after his Prayer, an Angel warned him to go and visit S. Karantec, his Master, there to receive (the) healing (of his leprosy); he obeyed promptly, and having betaken himself to the Monastery or Hospice of the Holy Abbot, he went straight to the church to say his prayers; Saint Karantec, having heard of his arrival, went and found him there; and, having greeted him, led him to dine at the Refectory, and then, when the tables were cleared, he made him enter into a bath he had prepared and the moment he touched him to wash him, his skin became clean and white like that of a little child, and his leprosy quitted him immediately, for which the Saints rendered thanks to God." Albert then goes on to tell us that an angel appeared again to Tenenan and bade him "set sail for Armorican Brittany, there to rule and govern a flock formerly governed by the blessed Paul Aurelien, assuring him that in the place where he was going the Faith would persevere for ever." Tenenan "went to see his Master, Saint Karantec; communicated to him this vision; then, having taken leave of him,..... embarked with the Priests Senan, Quenan* and several others; and entered by the strait of *Mulgul* into the Gulf of Brest and the river Elorn, which is the branch of the Sea that comes to the town of Landt-Ternok, and disembarked at the foot of the Castle of Joyeuse Garde." Tenenan founded three churches in Léon, at Plou-bennec, Les-quelen, and Landerneau—which means the Lan or monastery of Ternoc. Now Ternoc appears to be another name for Tenenan. An ancient Vita S. Tenenani tells us that "Tenenanus sought the desert and built a little cell in the place which in memory of him is called Lan-Tinidor, not far from the river Ylorna where it

* Or Kenan. Later, he adds the names of *Armen* and the clerk *Glanneus* to the list of Tenenan's companions. A Senan is patron of the Cornish parish of Sennen, which contains the Land's End.

is tidal." (MSS. P. du Paz, Bl. Mant., cited in MM. Thomas and Abgrall's edition of A. Le Grand, pp. 312, 313). S. Ternoc is patron of the church of Trégarantec, which possesses a reliquary containing one of his relics, with the words SANCTE TERNOCE ORA PRO NOBIS upon it.* He was formerly represented in the Franciscan church at Landerneau carrying a lantern, and there were also statues of him dressed as a bishop at Tre-garantec and Plou-daniél. Albert goes on to say that Tenenan succeeded S. Goulven as bishop of the see of S. Pol de Léon.

Albert has as usual drawn largely on his imagination in this Life of S. Tenenan, and worked up his materials into a regular historical novel, but it is clear that he had some ancient traditions to work on. He was familiar with the Lessons for the Feast of S. Caradec in the Léon Breviary of 1516, but he knew of other sources for the story of S. Tenenan. It is to be observed that he consistently calls the master of S. Tenenan *Karantec* and *not* Karadec, though he knew that he was sometimes called Karadocus, and he gives quite a different account of the relations between Tenenan and Karantec. We need not go into the question whether the same person really bore three names so different as Tenenan, Ternoc and Tinidor. It is enough for us to note that Breton traditions in MSS. used by Albert Le Grand stated that Karantec had a disciple who was called Tinidor, and who, under the name of Ternoc, is patron of the church of Trégarantec, which is called after S. Karantec.†

With this fact in his mind, let the reader turn to the map of Cornwall, and look at the parishes near Crantock. The question of the origin of the names of these parishes has puzzled many Cornish historians. "It is difficult," the late Mr. Baring Gould said, "to say who S. Enoder can be." The area covered by the two adjacent parishes of S. Columb Major and Minor is enormous. The traditional patron of these parishes is S. Columba of Sens, Virgin and Martyr. Now Sens is in Central France, a very great distance

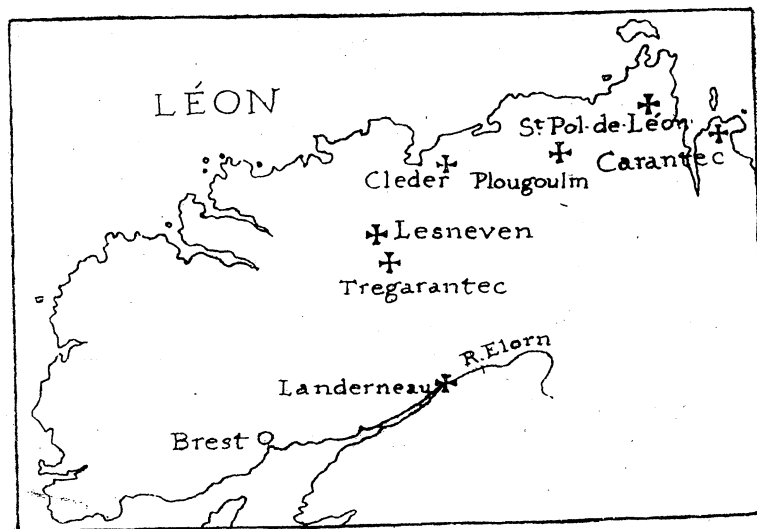
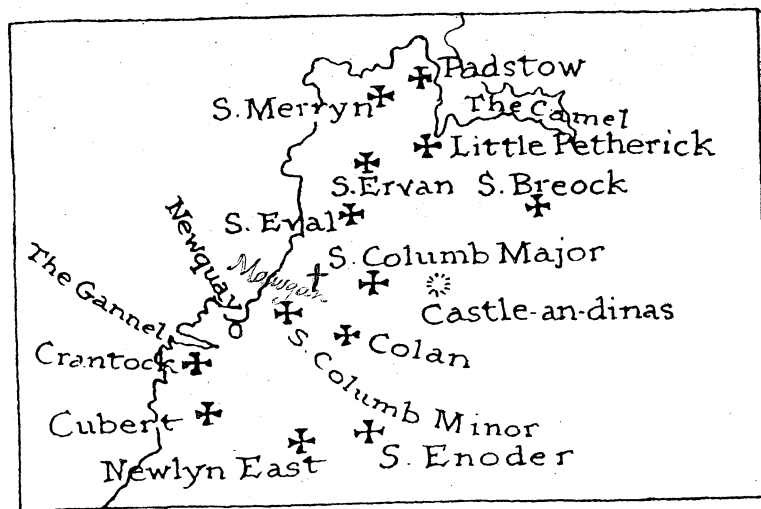
* My honoured friend, M. Hervé Calvez, Curé-doyen of Lesneven, tells me that he has not been able to see this reliquary. "But the parishioners of Trégarantec still preserve a great devotion for their patron saint, whose name they pronounce *Sant Tearnec* or *Earnec*."

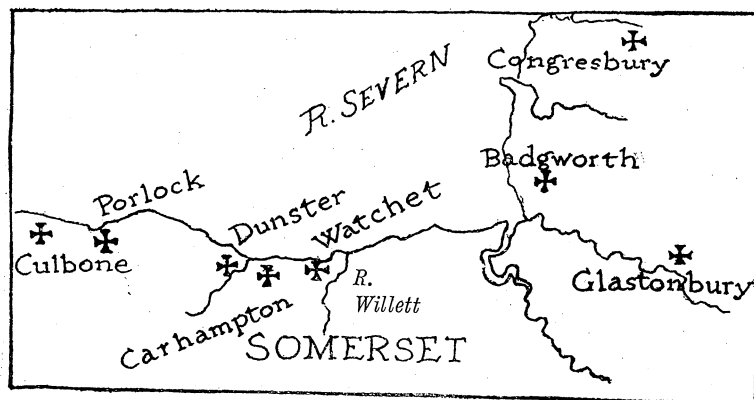
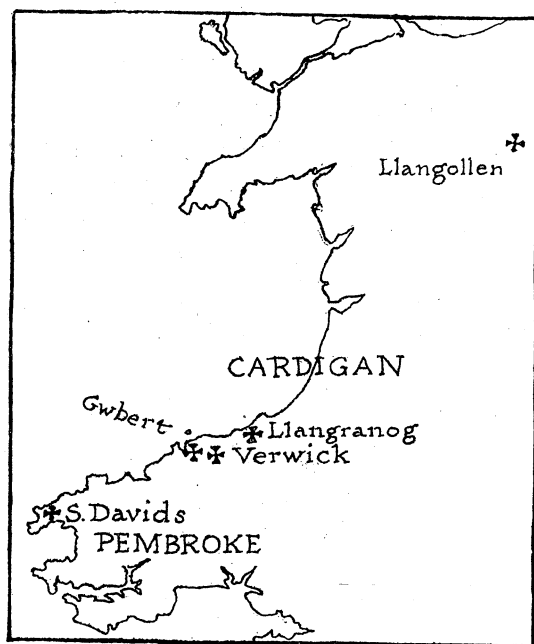
† Statues of S. Carantec or Caradec represent him with a child—his disciple Tenenan.

from Cornwall, and in a district which had no connection with Cornwall. "S. Columba, Virgin Martyr, is a very puzzling person," to quote Baring Gould again. "It is not easy to understand how such an important parish as S. Columb Major, near to Castle-andinas, one of the most strongly defended fortresses in the county, could have been given either to Columba of Sens, or to an apocryphal (Virgin Martyr) Columba of Cornwall" such as is pictured by Nicholas Roscarrock. Cubert, the parish adjoining Crantock, the spire of whose church is the principal feature of the view southwards from Crantock, has been thought by some to be called after S. Cuthbert, by others after S. Cybi or Cuby, though it has been felt that neither explanation is quite satisfactory. Now I think the information we have been able to gather about S. Carantoc can throw some light upon the saints after whom these parishes are called, and in consequence upon the origin of these parishes. The key of the problem is to be found at Crantock. The Gannel was formerly a sea-port, and a town of some importance stood at its mouth. There is a tradition that "there once stood on the northern shores of Cornwall, extending over all that country between the Gannel and Perranporth, a large city called Langarrow." (Hunt's "Popular Romances of the West of England," p. 199.) Langorrock is the old name for Crantock. The fact that it is now known as Crantock shows that it was visited by the Pan-Celtic saint Carantoc, who made it the centre of evangelistic work. (All the tidal rivers of Cornwall bear traces of settlements of the Celtic saints. They were the centres of civilization in ancient Cornwall). Now we have already seen that Carantoc had a disciple called Tinidor. Tinidor, says M. Loth,* is the same as S. Enoder,† a parish close to Crantock:—master and disciple are commemorated side by side, as in Brittany they are commemorated in the same parish. Next let us look for a moment at the map of Léon. S. Carantoc is commemorated at the parish of Carantec, on the sea opposite S. Pol de Léon, where no doubt the saint landed. He has another parish called after him further west,—Trégarantec, an inland parish, following the rule laid down by M. Largillière that the saints who evangelized Brittany first lived as hermits on the shore, where they landed, and where there is now usually a chapel bearing their name, and afterwards

* "Noms des Saints Bretons," p. 120.

† But the form *Eglos-Enoder* (see Domesday) and *Fenton Enoder* (the name of the Holy Well) seem to make identification with Tididor difficult. Lantenning (the old name of S. Anthony-in-Meneage) was anciently *Lan-Tenenan*.—C.G.H.





moved inland to minister to the colonists there, who had recently left the mother country to found a home in Armorica. Now between Carantec and Trégarantec we find Plou-goulm, which means, says M. Loth,* the Parish of Columb (Plou, Lat. *plebs*, = parish.) The word *columba* simply means a dove, and it was a common name for men or women among the Celtic Christians. S. Columb of Cornwall and Brittany was clearly a monk and missionary, who worked in those two countries where his name has been preserved. Now it is remarkable that in the legend of S. Carantoc there are two stories about doves guiding S. Carantoc, one in A and one in B. May it not be that both stories owe their origin to some dim remembrance that a Columb was a close companion of Carantoc? North of S. Columb are four parishes dedicated to Breton saints,—SS. Ervan, Merryin, and Breock,† all honoured on the north coast of Brittany (at Tréguier, Lan-merin and S. Brieuc), and S. Eval (anciently S. Uvel.) We find a S. Huel (the name is identical with Uvel ‡) in Langolen in Finistère. Now Langolen in Brittany and Llangollen in North Wales are both called after S. Collen, who is the patron of Colan, the small parish between the S. Columbs, Crantock and S. Enoder. The origin of the name Newlyn is still uncertain, although the name is so like that of Nol-uen, the patroness of Noyal near Pontivy in Brittany. Mawgan was a saint from Pembrokeshire who founded two monasteries in Cornwall and others in Brittany (one being near S. Brieuc.)

There still remains one parish—Cubert.§ It has apparently never yet been observed that there is a Gwbart-on-sea (pronounced Goober) on the coast of Cardigan near Llangranog. Here we have the true patron of Cubert, whom we find side by side with Carantoc both in Wales and Cornwall.

The Rev. John Jones, Vicar of Verwick, Cardiganshire, writes saying that the meaning of the name Gwbart has hitherto been an enigma. There is a cave there still called Ogo yn Eglwys (=Church Cave), which shows that a church once stood there, though no

* "Noms des Saints Bretons," p. 29.

† S. Breock, founder of the see of S. Brieuc in Brittany, came from Cardigan (*Coriticiana regio*, says his 11th century *Vita*, following an older *Life*) the native land of S. Carantoc. I hope soon to publish the *Life* of S. Breock.

‡ Loth, *Noms*, p. 125.

§ In the Welsh Chronicle of the Princes called the *Brut Y Tywysogion*, under the year 775 appear the words "A Chubert abat," (= "and Abbot Cubert [died]").

traces of it remain. Gwbert is now a small hamlet by the sea consisting of 6 houses and a hotel (all the buildings are modern.) The parish of Verwick is dedicated to "S. Pedrog, son of Clement, Prince of Cornwall." Here we have S. Petrock, patron of the parishes of Padstow and Little Petherick. We thus have all the parishes of the district between the Camel and Perranzabuloe called after saints in some way connected with each other. The significance of these facts is evident.

It seems then that the parishes of the Newquay district form a group. They are called after a band of monks from Cardigan and Pembrokeshire (and perhaps from North Wales) who settled here and afterwards founded a fresh settlement in the N.W. of Brittany. It is clear that there was a close connection between the Newquay district and Léon. No doubt much remains to be explained, but I think our researches have given us a glimpse into a forgotten piece of the history of Mid-Cornwall, which may lead to further discoveries. Carantoc was the leader of this band. He may quite likely have visited Ireland, as there was such constant intercourse between S.W. Wales and Ireland, though he need not be the Cernach with whom he was afterwards identified. He built a monastery in Somerset. It is significant that the Welsh Pedigrees of the Saints (Rees, pp. 592, 3) tell us that "Caranawg was the son of Corun the son of Ceredig, the son of Cunedda Wledig," and that Tyssul was his brother, and that "Cyngar was the son of Garthawg, the son of Ceredig the son of Cunedda Wledig." Cyngar was the founder of Congresbury in Somerset, and this may have decided Carantoc to visit Somerset. He may possibly have been driven from Carrum by the West-Saxon advance of the middle of the 7th century, and settled further down the coast in Cornwall. He went on to Brittany where we find traces of him not only in Léon but further east, for in the Vita Machuti by Bili we find a "dominatio Sent Carantoc" mentioned in the 9th century as belonging to the Bishop of S. Malo. M. F. Lot identifies it with S. Cardreuc in Ploubalay. These scraps of information prove that Carantoc was a leading figure in the life of the Celtic Church in the 6th or 7th centuries(?) whose history was largely forgotten when the later Lives of S. Carantoc were written.

It remains to note a few local Cardiganshire traditions about S. Carannog. Baring Gould and Fisher tell us that the cave at Llangranog already referred to is believed to be three miles long, 26]

and to come out at Cwm Tydi. The holy well at Llangranog is called Ffynnon Fair, and is dedicated to the Blessed Virgin Mary, not to S. Carannog. Close by, however, is an ancient cottage, formerly the Vicarage, called Lletty Carannog (=Carantoc's Lodging.) There was formerly a pilgrimage chapel in the parish of S. Dogmael's, Pembrokeshire, called Capel Cranog (Owen's *Pembrokeshire*, I. 509). On the borders of the same county at Egremont a stone was discovered a few years ago with the word CARANTACUS inscribed on it (Arch. Camb. 1889, pp. 306, 311.) Miss Hope tells me that in the parish of Llangranog is a house called Pigeon's Ford, known before 1760 by its Welsh name of Rhyd-y-clomenod. This however need have nothing to do with the legend of Carantoc's dove. The fair at Llangranog is 27th May (May 16, Old Style.)

The Rector of Llangranog (Rev. J. R. Davies) tells me that the local tradition about the saint is confined to the story in B.

My best thanks are due to Fr. Paul Grosjean, of the Société des Bollandistes, Brussels, who copied out the Lections from the Léon Breviary for me, and who is always most ready to help any student; to Miss Evelyn Hope; to the Dean of Wells; to Miss Violet Adamson, Breageside, Porthleven, for the design for the cover; to Mr. R. Morton Nance for the maps; and to M. Le Guennec, City Librarian at Quimper, for the charming sketch of the old church at Carantec. The view of the old church of Llangranog was copied from a sketch in Miss Hope's *Story of Llangranog*.

GILBERT H. DOBLE.

Records of the Church of Crantock

By CHARLES HENDERSON.

At the end of his Life of S. Carantoc, Nicholas Roscarrock the Cornish Hagiologist (who wrote about A.D. 1580) has this interesting passage:—

“There is a church dedicated unto him in Cornwall which had of olde seaven church yards belonging unto it. And seaven parishes did use to come yerelie unto it from those seaven several churches, bringing with them relicks and placing them on seaven several stoanes like altars designed for it, as an old Preiste an eye witness hath informed mee.”

I believe that the full significance of this paragraph has not been realised. It is known that in Celtic days, when churches of great size could not be raised for lack of architectural skill, it was customary to group churches together in order to dignify a place of peculiar sanctity.

The number seven was a favourite one in Ireland, where the seven churches of Glendalough still attest the practice.

In Cornwall there were several chapels which survived in churchyards until the Reformation, *e.g.*, at St. Kew, Probus, St. Austell, and elsewhere. Roscarrock's note, however, is of supreme interest for it suggests that originally there was at Crantock a group of seven little churches and that though these had become ruinous or roofless by the time of the Reformation and appeared to be mere enclosures, it was still customary to make pilgrimages and place the relics of neighbouring parishes on the altar stones.

Roscarrock wrote on the authority of an eye witness whom he knew, and there is no reason to doubt his accuracy. If the conclusion I have drawn from this passage is the true one, Crantock must have been a very famous centre of Religion in early times.

One of the group of Churches figures in later records as a Chapel of *St. Ambrusca* the Virgin, standing in the cemetery of the 28]

Church of *St. Karentoc*. In 1309 Bishop Stapeldon granted the offerings made in this chapel to the Dean of Crantock on condition that he kept the building in good repair.

This is probably the same as the Chapel of *St. Ambrosius* in the Hundred of Pydar for which Bishop Lacy in 1437 granted the Indulgence of 40 days to induce pilgrims to visit it. Stephen Warne, the Curate of Crantock, writing in the Terrier of 1727, confirms Roscarrock's remarks in the words:

“The Churchyard is very spacious, 2 acres, wherein besides the Church was anciently a Chappell, ye walls of which are now in part standing which make us believe that this place, having a Church and Chapel in ye same Holy Ground, as t'was populous, might, as tis said, be considerable, once called Langorow as in deeds and instruments relating to ye lands here specified.”

William Hals, the Historian of Cornwall, writing about the same time, noted the large size of the churchyard, but mentioned, what the Curate did not, that the “Vicar's cattle depasture over the dead bodies interred therein.” Hals also mentions that “a consecrated arched well of water bears the name of St. Ambrose's Well contiguous therewith.”

This well can be seen in the valley just below the church where the Tithe Apportionment of 1840 refers to an enclosure (no. 14 on the parish map) which it calls the “site of a chapel.” Next to it is St. Ambrose Close.

There can be no doubt that the Celtic name of Crantock was *Langorroc*, or, as it is now called, Langorow, implying the *Lan* or monastery of one *Corroc*. We are here faced with a difficulty that occurs frequently in Cornwall.

The Church claims *S. Carentoc* for patron yet the *Lan* is under the name of *Corroc*. Are we to suppose that Corroc was the chief disciple of Carentoc and raised a monastery over his master's tomb as Brother Elias did in memory of St. Francis; or was *Corroc* the original saintly founder, dispossessed by the later-comer Carentoc, as Wethinoc seems to have been ousted from Padstow by St. Petroc? The problem is at present impossible to solve, and the

* The Exeter Martyrology, under 16 May, has “In provincia que dicitur Cornubia festum sanctorum episcoporum Karentoci et Carrioci.”—G.H.D.

most that we can say is that Domesday Book (1083), the first record referring to the place, speaks of the Canons of *St. Carentochus* and their Manor of *Langorroc*.

There is yet another question which we must ask ourselves, although there is little prospect of finding an answer to it. What were the relations between such monasteries as St. Carentoc's at *Langorroc* or St. Piran's at Lanberran and the great house of St. Petroc at Padstow or Bodmin during the latter Celtic period (A.D. 700—900)?

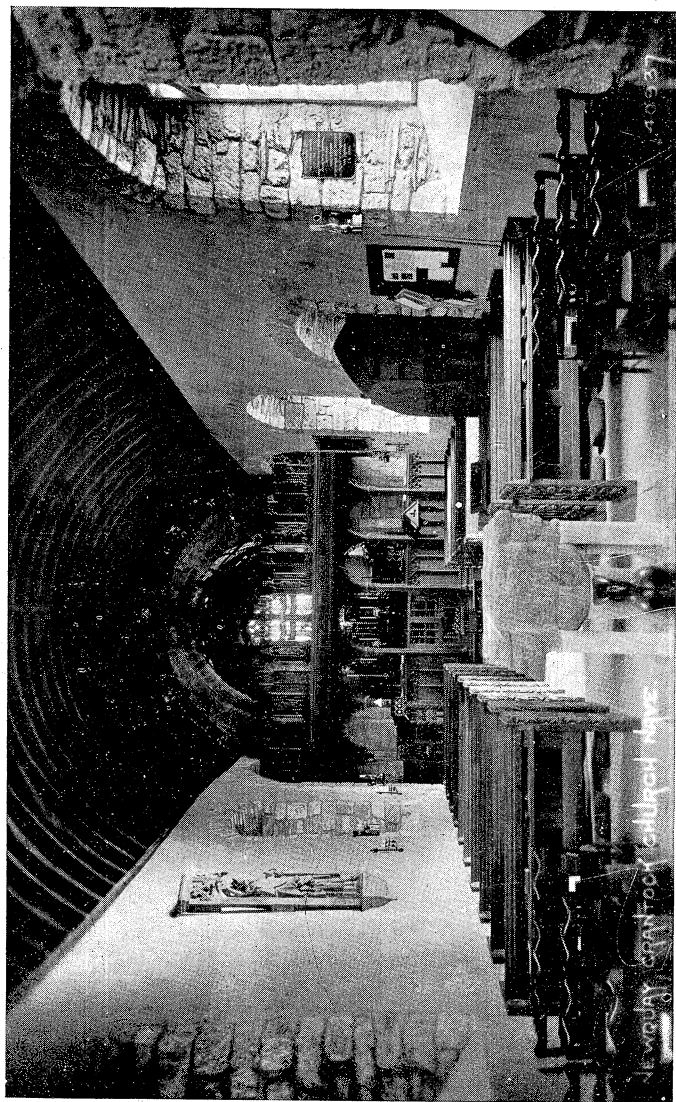
The question is important because it is clear from Domesday that the monks of St. Petroc had at one time obtained the supremacy over the whole of the Hundred of Pydar except the small estates round the Churches of Perran and Crantock. The very name of Pydar is probably derived from Petroc and the Hundred is often styled Petrock-shire. The Prior of Bodmin held the Bailiwick of it until 1539.

It is true that Egbert took away Pawton from the monks of St. Petroc and gave it to the Bishops about 830, while subsequent Anglo-Saxon kings despoiled them of Carnanton, Tywarnhayle, and other manors; but even in 1083 the Canons of Bodmin were still over-lords of Pydar and continued to be the actual holders of Rialton and Ellenglaze (the manors encircling Langarrow) until the Reformation.

By what means did the followers of Petroc possess themselves of so great a heritage, which must have been secured at the expense of such monasteries as *Langorroc* and *Lanberran*?

Although Domesday Book refers to the Canons of *St. Carentoch* as holders of a manor called *Langorroc* which the 'same saint' held before the Conquest, the ominous phrase "when the Count seized it" shows that the property had been secularised by the rapacious Norman Lord of Cornwall, Robert Count of Mortain. By this seizure the value of the manor had fallen from 40s. to 5s. It had never paid geld, a proof that it was a very ancient ecclesiastical endowment indeed. It contained three hides of land all but two acres. There was sufficient arable for 10 plough teams, but the Canons had only $1\frac{1}{2}$ teams on their home farm. There were three families of villeins or farmers who occupied the rest of the manor. From subsequent records we know that the home farm consisted of

30]



THE NAVE, CRANTOCK CHURCH.

By kind permission of the Photochrom Co., Ltd.

the Church-town lands now called Langorrow and Vosporth while the rest of the manor included Penpoll, Pentire, Treago, Halwyn, Trevowa and Trevelwith.

All the rest of the parish lay within St. Petroc's Manor of Cargoll (afterwards sold to the See of Exeter). There is no doubt that the three *Trev* names, Treago, Trevowa and Trevelwith, represent the holding of the three villein families named in Domesday. Penpoll (=Creek head) Pentire (Headland) and Halwyn (White moor) from their names do not imply ancient settlements, and are clearly subdivisions of the older holdings. Serf-villages or *Treys* surrounding a *Lan* or monastery were a usual feature of monastic land-ownership in Celtic times. During the Middle Ages the villeins gradually enfranchised themselves and their lands by commuting their personal services into money payments. Thus only the original Barton or home-lands remained to the Church at the Dissolution of the college in 1549. Treago indeed had freed itself and become a Titular manor so early as 1200.

About the year 1110 Count William of Mortain, having founded a Cluniac Priory at Montacute in Somerset, decided to endow it with Church property which his father Count Robert had usurped. Amongst other things, therefore, he gave the monks "the Church of *S. Carentocus* in Cornwall with all the lands and Tithes belonging to it." His Charter was confirmed by three Kings in succession—Henry I. Stephen and Henry II.

When the parishes of Crantock and S. Columb Minor were united is not known; but the Canons of Bodmin must have been consenting parties to the union, as Lords of Rialton and over lords of Cargoll. A full century passes before we have further note of Crantock and during that time the place was presumably a mere parish church. In July 1236, however we find the monks of Montacute selling their rights in the Church of *S. Karentoc* to the great Bishop of Exeter William Briwere. Although the Valor Ecclesiasticus of 1536 makes William Warlewast Bishop of Exeter (1107-1138) the founder of the College of Crantock, that honour most surely belong to his name sake and successor Bishop Briwere. The fabric of the Church tells such a story. We can see today the fine Norman Church in the form of a cross (once adorned with a central tower) which was built no doubt by the monks of Montacute

(or Count William) early in the 12th century. It closely resembles the Church of Tintagel. Crantock, however, has very late Norman or Transitional Choir Aisles. These were obviously added to accommodate a Collegiate establishment, and 1236 is not too late a date for them. No such aisles were built at Tintagel, for the church never attained Collegiate dignity. At Crantock the Nave belonged to the parishioners, and was never enlarged, owing to the poverty of the parish. Bishop Briwere was a great re-founder of Collegiate Churches which had been suppressed or ruined by Norman greed. In 1238 we find him at Buryan establishing a Deanery and three Prebends and in 1242 he reconstituted the Church of Probus with five Prebends. At Crantock the Church lands and the Tithes of both parishes were divided in unequal portions between 10 Prebendaries or Canons, one of whom appears (from the legend on a 13th century seal mentioned by Dr. Oliver) to have borne the title of *Prepositus* or Provost. It is clear, however, that he was only *Primus inter pares* and had no control over his fellows. The conception of a Church served continuously by a body of Canons was a fine one, but unfortunately benefices without cure of souls speedily fell a prey to Papal, Royal and Episcopal patrons who wished to give stipends to their Clerical Servants at the expense of the Church. No sooner had Briwere set apart the revenues of Crantock and S. Columb minor for the 10 Prebends than they fell into the hands of Absentee pluralists. As early as 1245 Henry III. during a vacancy of the see of Exeter, appointed one of his own household clerks to a vacant Prebend at S. *Karentoc*. There is no reason to suppose that the new Prebendary or any subsequent Canon was ever in continuous residence at Crantock. Their places were taken by seven Vicars Choral to whom they gave the small Tithe. These Vicars lived together in a Collegiate House and kept a Choir School. Upon two of them devolved the cure of souls of the two parishes.

In 1283 Bishop Quivel, a great reformer of abuses made some alterations in the constitution of the College. He appointed one Robert de Marisco as *Vicar* of the Church of S. *Karentoc* and Chapel of S. Columba Minor dependent thereon. For a better endowment he gave him the entire fruits of two Prebends, out of which he had to pay 12 marks (£8) to the Canons or Prebendaries by way of compensation. He gave the Vicar sole charge of the Cure of Souls and ordered him to keep a chaplain for S. Columb Minor at his own cost. For a residence the Vicar was given, the house on one of the

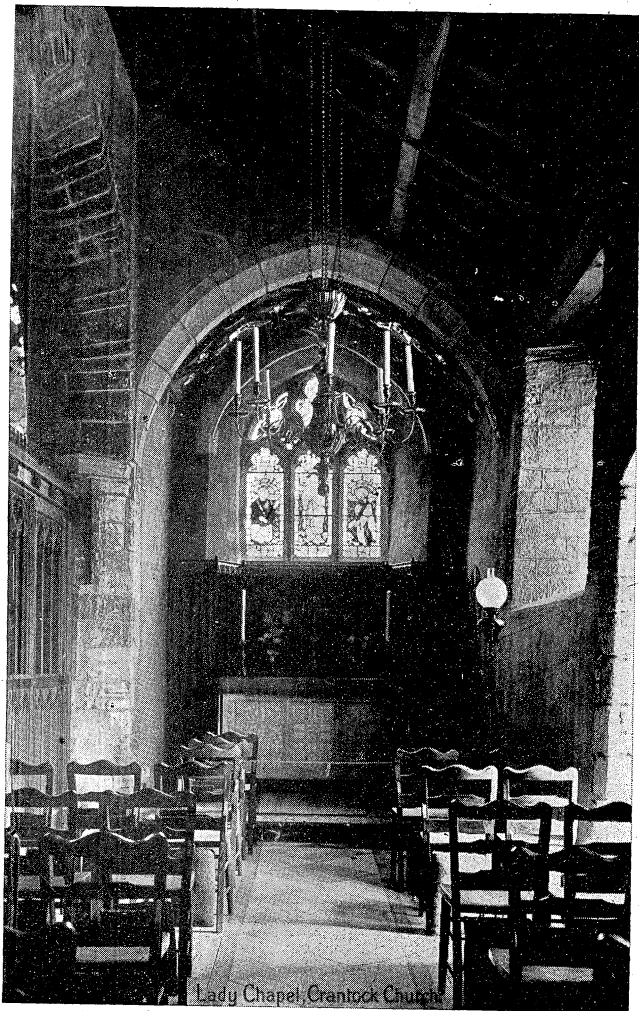
32]

two prebends. The Vicarage thus established became a Deanery in 1309. The Taxacio of Pope Nicholas IV. in 1288 assessed the value of the 10 prebends in *S. Karantoc* as follows, two at £2/13/4, one at £2, three at £1/10/0, one at 6/8, and the Vicarage at £2. Only two of the Canons then bore Cornish names.

The next change in the constitution of the College took place on Oct. 20th 1309, when Bishop Stapeldon erected the Vicarage into a Deanery. In the preface of his *Ordinacio*, the worthy prelate referred to the former glory and fame of the Church, when it was adorned with ornaments, served by devoted ministers and was a centre of hospitality for visitors and the poor. But now the brightness which once shone as a Lantern in the eyes of God was wretchedly dim. He had recently visited the College and found the ministers absent, their houses deserted, their hospitality withdrawn, and the cure of souls neglected. As for the *Dove (Columba)* which had gained lustre as the spouse of *S. Karantoc* when it flourished as a College, she was left desolate and alone, begging for a remedy with her tears.*

After this touching comparison, the Bishop proceeded to more practical matters. He had induced the two Canons to surrender these Prebends which Quivel had assigned for the Cure of Souls, on the ground that these Canons professed themselves unable to reside for the slenderness of the Revenue. Next he convoked a meeting of his own Chapter at Exeter and the Canons of *S. Karentoc*, where, after due discussion, he declared that from thenceforth a suitable clerk appointed by the Bishop should have the Cure of Souls and the charge of the College with its ministers, secular as well as Clerical. He should be called Dean and have jurisdiction over the College, with power to correct and punish the misdeeds of its members. The Bishop reserved to his see the right to collate the Canons and to hear their appeals against the Dean. For revenue the Dean was to have the two Prebends aforesaid with their lands, Tithes and houses, paying but six marks yearly to a Canon appointed by the Bishop. All the other Canons were to be compelled to reside for at least 30 days in each of the four yearly terms, serving the Church night and day in their course. The Dean at the time of his collation, must be a Deacon at least, and all the Canons had to take an oath of obedience to him. After this declaration the Bishop proceeded at once to collate the new Dean,

* The simile of the weeping dove, though so aptly used in this instance, is found in earlier episcopal letters bewailing the fallen estate of other collegiate churches, e.g. Crediton.



THE LADY CHAPEL, CRANTOCK.

Sir Henry de Trefeuwa, priest, Vicar of Newlyn. He was a Crantock man and *Trefeuwa* (now Trevowa) was one of the original holdings in Langerroc. In 1314 Bishop Stapeldon as an act of grace surrendered to the Archdeacon of Cornwall his claim to exercise peculiar jurisdiction over the Church of S. Carantoc and Chapel of S. Columb Minor.

In spite of Bishop Stapeldon's stringent regulations about the residence of the Canons, the confusion of the Diocese following his murder, led to a recurrence of the old state of affairs at Crantock. The new Bishop Grandisson was not a man to wink at negligence. In July 1328 he heard reports that the Canons of *S. Karentoc* had actually presumed to let out their houses and lands to laymen, and that Taverns had been set up in some of them, from which strife and contention, wounds and blows proceeded; a scandal to the people and an insult to the Church. He ordered the Deans of *S. Karentoc* and Trigg Minor to cite the Canons and their tenants before the Spiritual Court. The tenants ignored the citation and were excommunicated. The Bishop then ordered them under terrible penalties to appear at Exeter on 16th Oct. 1328. There were 4 persons in all, including a clerk, Reginald de Treworvou, and 5 women. Treworvou seems to have gone up as their proctor, and on Oct. 17th was sent home with authority to absolve them. William Skynard the Dean was at this time much in debt, and the Bishop was obliged to sequester his benefice. Two years later, in January, 1330-1, he was involved in a more serious financial difficulty. Pope John XXII. (a personal friend of the Bishop) had issued a Bull to the English Clergy ordering them to pay a tenth of their revenue to him and the King, in equal shares. The Dean refused to pay and was excommunicated. He lay under the ban for three months, and the Bishop at length declared him deprived of his Deanery, and surrendered him to the Secular Arm. Skynard, however, through the influence of Sir Maurice Berkeley, had in 1329 received a Royal promise that he should hold his Deanery for life. Nothing, therefore, came of the Bishop's attempt to get the King to interfere, and in July 1331 the "pretended" Dean was still collecting his revenue, although he had been denounced from his own pulpit by the Bishop's official and the parishioners who paid tithe to him were excommunicated by bell, book and candle. In October 1331 Bishop Grandisson was reluctantly obliged to surrender the next presentation of the Deanery to the Papal Nuncio, who on April 28, 1332, [4]

presented a French priest of Cahors, Bernard de Marynyhec. The Papal Court was then at Avignon, and English benefices were eagerly seized upon by needy officials of the *Curia*. Only a few days before he instituted the French Dean by proxy, the Bishop had been obliged to give one of the Prebends to a nephew of the Cardinal of Palestrina. The new Dean never set foot in his Deanery, and a perpetual Vicar had to be provided to take his place. This Vicar, Sir Roger, was blind, but recovered his sight, as he declared, by a miracle. The cautious Bishop, however, in May 1335 ordered a strict enquiry to be held and the evidence reported to him under seal. As we hear no more of it, he was apparently not convinced of the miraculous nature of the case.

What the good Bishop really thought of the French Dean found expression when he appointed Sir William de Loday to be his successor in 1336. He wrote to him that he trusted to the purity of his life and fervid devotion to repair the ill done by his negligent predecessor. He was to admit no one to be a Vicar Choral of the Church unless he was well trained in singing and reading and was moreover, in priestly orders. He was to remove those Vicars who were not competent in these respects or of disreputable life and was to see that from that hour the divine offices were properly kept. This was in October 1336. In November another letter came from the Bishop ordering the Dean to summon all the Canons to return and take up their residence within 30 days. The task of Reform proved too much for Dean Loday, who returned to North Devon, whence he had come. His successor, Sir Siger de Londone, priest, was collated Dean on 20 Oct. 1337, but after less than a month he too went back to Devon and a third Devonian, Master John de Nortone, was collated on Nov. 4.

The new Dean took an oath to reside, and kept it till death claimed him in 1346. Thomas att Brigge (or Blokkele) was collated on 19 March 1346-7 and received, a year later, another letter from the tireless Bishop Grandisson on the chronic question of non-residence of the Canons. He was to summon them to return to their prebendal houses, and eject all their lay tenants. But they were soon, the Dean included, to receive a more awful summons. The Black death descended upon the land and the Clergy died like flies in the Autumn frost. Another Dean, Sir William Jaune, collated in 1348, seems to have fallen a victim to the pestilence, and [35]

1350, with soaring prices and a shortage of clergy, the Bishop began to consider a reconstitution of the College. On Feb. 1, 1351, he promulgated the third and last Ordinance, which subsisted until the dissolution of the establishment in 1549. Having found that the small tithes were quite inadequate to give subsistence for 7 Vicars in total, he reduced their number to 4 priests, who were to be appointed or removed by the Dean with consent of the majority of the Canons. These Vicars were to live in one house and enjoy the small tithes of all the Prebends in common. One of their number, elected by the Dean, was to administer their revenue. The Bishop now bowed to the inevitable, and excused the Canons from their 30 days' residence, on condition that they paid certain sums of money for the *exhibition* of 2 clerks and 2 or 3 boys to be taught the exercise of the divine office by the Vicars. The sums to be paid by the Canons varied, according to the value of their Prebends, from 10s. to 4s. Out of this money each clerk was to have 16s. yearly and each boy 8s. but the Canons could reside if they wished, in which case fewer boys would be taught.

To this Ordinance Sir William Trenewyth the Dean and 5 of the Canons gave their consent, but the other 3 Canons refused to attend the meeting convoked by the Bishop.

Grandisson's Ordinance continued in force until 1549, and the visitor to Crantock in these years would have found the resident staff of the College to consist of the Dean, four Vicars (of whom two were Curates of Crantock and S. Columb) two or three boys and one clerk.

As the 14th century drew to a close the old Norman fabric of the Church began to show alarming symptoms of decay. The central Bell-tower and the two Aisles cried aloud for attention, and in 1377, though the Canons had repaired the Aisles (as belonging to them), the parishioners had done nothing for the *Campanile*, which was in a ruinous condition. The venerable Grandisson had been faithful to his fathers, but the new Bishop Brantyngham showed much paternal care for the College as he had done. In 1377 he wrote a strong letter to the Dean, urging him to compel the parishioners to do their duty in the matter of the Tower. This led to some explosion of popular feeling, and in 1382 the Bishop had to communicate those "sons of Iniquity" who had forced their way to the Church during service and had dragged out the Dean, Sir William with the other clergy by force.

Two years later, 1384, Archbishop Courtenay, while holding his visitation of the Diocese sent his Commissary to Crantock, who reported that the Dean was a poor man (*pauper*) and the Canons all non-resident.

Thomas Hendeman is named Dean in 1390. Three years later Bishop Brantyngham made his will and bequeathed a very handsome legacy of £20 to the Church of S. Carentoc for repair of the *Campanile*. Such a gift was far beyond the deserts of the negligent parishioners, who allowed the Tower to fall after all, reducing the nave to a heap of ruins. Bishop Stafford in 1412 was prevailed upon to offer an indulgence of 40 days to all those who contributed towards its repair, as the community professed itself too poor to rebuild it without the contributions of strangers. The central tower was never replaced, but later in the century a fine western tower was raised, as at Tintagel whence the central tower appears also to have collapsed.

John Soor was Dean from 1410 till 1414, when he resigned in favour of a much-beneficed cleric John Waryn, who also resigned in 1418.

William Talkarn, who succeeded, held the Deanery till he died in 1429. In 1427 Bishop Lacy ordained 10 youths to the First Tonsure in the Church. John Kelly the next Dean (1430-1437) was the son of a priest by an unmarried woman. A pathetic Brass in commemoration of his "Good mother" may be seen in Tintagel Church. On his resignation Sir John Carburra succeeded in 1437, but resigned. His successor was Sir John Michell, in 1455. He was installed by Martin Gove and Sampson Mychelle, two of the Vicar's Choral. John Edmund occurs as Dean at a visitation held by Cardinal Morton's Commissary in 1492. The four Vicars Choral were then John Bennett, Peter Tanner, Richard Pellett, and Philip Harvy. On Dean Edmund's resignation, Richard Carlyon was collated in 1514. He resigned and James Jentle or Gentyll succeeded him. In 1522 his Deanery was rated at £21 the 9 Prebends at sums varying from £10 to £1 and the College of Vicars and Clerks at £20/5/8. On Dean Jentle's death, Christopher Sanders succeeded him as last Dean, and was installed on 6 Sept. 1546.

The College was already marked out for dissolution under the Chantry Act of 1545, but the King's Commissioners did not complete their work until 1549. In 1547 the royal pillagers arrived to claim

a silver plate, and though its custodians strove to conceal it, they were betrayed. At length the fatal days arrived when Dean Sanders bade farewell to his Deanery, with a pension of £12 to console him. A survey of the Collegiate property made at the time gives its total value as £94. The Dean received £42/6/8 in all, out of which he paid £5 to the three priests and College Clerk who occupied the House and the Vicars Choral. Their names were John Cocke, Curate of S. Columb £8, William Richard, Curate of Crantock £7, John Ellis the Chaplain who celebrated Mass at the College £6, and the Clerk of the College £4. The Dean thus had £17 for himself, derived from 12 acres in *Forsporth* (now Vosporth) and 12 acres in *Langurrow*, with the two prebends assigned to the Deanery in 1309 and their Great Tithes. He also had the capital mansion or Deanery to live in and two fields in hand. Each Prebend derived its revenue from lands in Langurrow or Vosporth (save one, which had land at S. Columb Minor) and from the Great Tithes. They varied in value from £12/6/8 to 16/8. There was one lay official, Henry Chiverton esq. steward of the College, with a salary of £2.

The dissolution of the College and the seizure of its property by the Crown ushered in a period of neglect and wretchedness which endured for three and a half centuries. The passing of the Church lands and Tithes to the Crown and its Farmers, proved a fruitful source of discord. In 1594, during one of the numerous law suits that ensued, we find John Richards, a Crantock man 76 years of age, deposing that the old Dean's House was still standing in Crantock and the lands called Keymes Prebend and Goose Prebend belonged to it. He could remember Dean James Jentyll when he resided in the Deans House "before the commotion in Cornwall" (i.e. the Rebellion of 1549). In 1612 King James I. sold to two speculators the whole Deanery of Crantock and S. Columb, with the *Gose* Prebend and its tithes and houses, with the Prebends of Dr. Morgan and 7 others, to the annual value of £60/10/0. The purchasers' only obligation towards the two Churches was to pay stipends of £8 and £7 to the Curates of Crantock and S. Columb. Eventually in 1658 John Buller esq. acquired the lands and tithes together with the domination of the Curates. By this time the stipends had become quite inadequate, and it is to the honour of the Bullers that they generally made a present of the small tithes to the Curates to give them a living wage.

Crantock appears to have been always a comparatively poor parish and its inhabitants to have been chiefly small farmers. After the dissolution of the College, therefore, the Church fell into a terrible state of disrepair and until the coming of the Rev. G. M. Parsons to be Vicar in 1894 it was visited by the curious, largely on account of its ruinous and dilapidated condition. The story of how the Church was restored to all its former glory and has become one of the most beautiful in the diocese reads like the account of a miracle. Of the old Collegiate buildings there seem to be no remains, unless some of the substantial old farm houses in the village occupy the foundations of the Prebendal Houses and the Deanery. The College of Vicars was probably in or near the Churchyard, but all traces of it, as of S. Ambrusca's Chapel have disappeared.

Among the ecclesiastical Antiquities of the parish should be mentioned the Cross bases at Penpoll and Trevemper. At Penpoll is a field called Chapel Close. There was until recently a cross base near Trerew but it has disappeared. Another of medieval date is built into an open fireplace at Pentire Manor House.

The old village of Crantock, "the lost city of Langorroc," is said to lie, overwhelmed by sand, between the Church and the Gannel. S. Carentoc is frequently named as a port in the 14th and 15th centuries, but Penpoll Creek was more frequented by coasting vessels in the 18th century. The chief centre of population in the parish in early days would appear to have been on the shore of the Gannel, below Treringey, where some ancient entrenchments known as Treringey Rounds enclose an area of several acres.

The cult of S. Carentoc in Cornwall seems to have been confined to the Church that bears his name. I can find no other Church or Chapel under his patronage. In a survey of the Barton of Newham in Kenwyn Parish made in 1545, I find one of the fields called *Park Vynten Karansek*. This is quite possibly "Carentoc's Well Field," and may have reference to a Holy Well of the Saint. Karansek, however, though a very likely corruption of Carantoc or Carentoc, may have some other significance.

CHARLES HENDERSON.

Penmount, Truro, March 1928.