

*à Monsieur le chanoine Péreanu, hommage de
l'auteur. G. H. Doble
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SAINT TUDY

Abbot and Confessor

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

Vicar of Wendron.

With Notes on St Tudy Church & Parish by C. G. HENDERSON, M.A.



S. Tudy Church, Cornwall.



S. TUDY

Abbot and Confessor

BY THE

Rev. GILBERT 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," "S. Carantoc,"
"S. Senan," "S. Nonna," "A John Wesley of Armorican
Cornwall," "St. Brioc," "SS. Sithney and Elwin,"
"S. Selevan," "Four Saints of the Fal," "S. Neot,"
"S. Cuby," etc.

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

With Notes on S. Tudy Church and Parish
by CHARLES HENDERSON, M.A.,
Fellow of Corpus Christi College, Oxford.

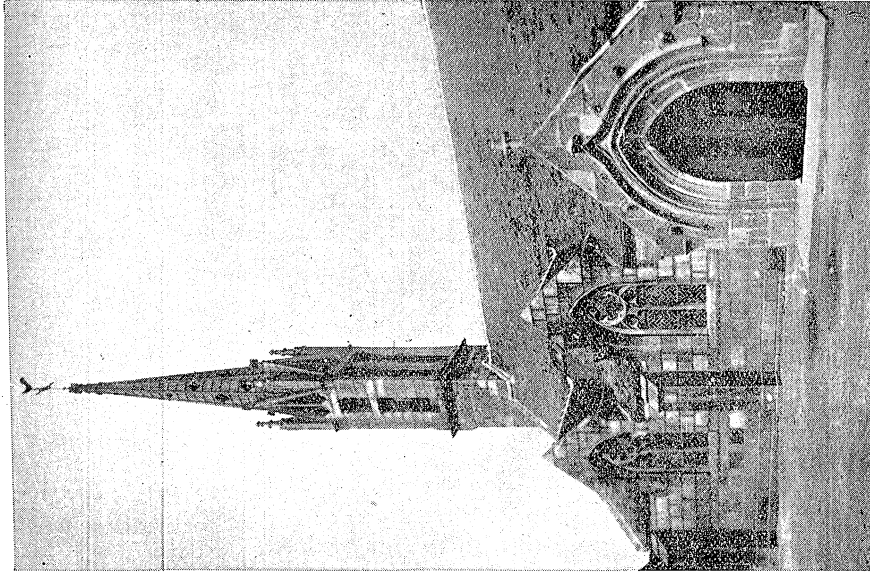
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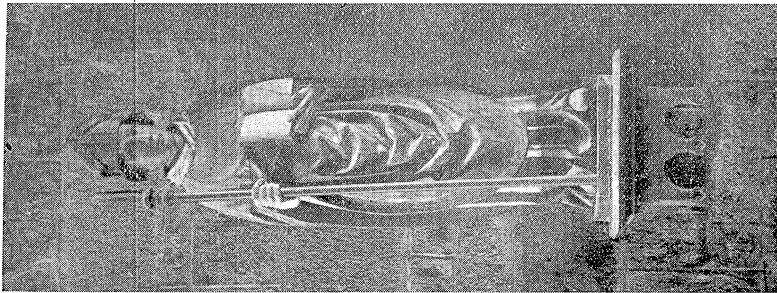
1929



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The Church on Ile-Tudy.



Statue of St. Tudy,
in Loc-Tudy Church.

Photo by M. Georges Monod

SAINT TUDY

Abbot and Confessor.

Being part of a sermon preached in S. Tudy church by the REV. G. H. DOBLE, M.A., Vicar of Wendron, on S. Tudy feast, 23 May, 1929.

THE name *St. Tudy*, borne by a parish in North Cornwall, forms an interesting problem. St. Tudy is a Breton saint, and Breton dedications are not common in North Cornwall.

Who was St. Tudy?

There are two sources for the history of our Saint. There is, first, the written Lives of Saints, and secondly, the study of place-names.

There is no Life of St. Tudy in existence, but he is mentioned in the Lives of two other very famous Breton saints—St. Maudez and St. Corentin.

St. Maudez (in Cornish *Mawes*), by tradition an Irish saint, founded a monastery on an island, now called the Ile Modez, off the North coast of Brittany, near Paimpol, in a bay strewn with innumerable small islands and reefs. Remains of this monastery may still be seen (the island is near the Ile Bréhat). Close by, on the shore, is a parish called Lan-Modez (=Monastery of Modez). From thence the cult of this saint spread all over Brittany, till he became one of the most popular of Breton saints. The rapid spread of his cult was probably due to the interest taken in a Latin Life of St. Mauditus, written (apparently) in the 11th century. Its author tells us that St. Maudez, after holding missions all over "the higher parts" of Brittany (*i.e.* the region of Domnonia), crossed to a certain island. "At the beginning of his sojourn in the aforesaid island, which in the Breton language

is called Gueld Enes . . . he had with him two disciples, namely Bothmael and Tudy, as faithful companions in labour and the service of God, in the hope of eternal joy. He diligently instructed them in Holy Scripture and in the way to serve God, sitting in the spot which is now called 'St. Maudez Chair,' while they listened eagerly, all on fire as they were with the fervour of charity." The writer goes on to relate how one day "a certain demon, which the Britons call *Tuthe*,¹" appeared to his disciples in their Master's absence, and disturbed their studies and prayers. On his return Maudez heard of what had happened, and encouraged them by quoting to them the words of the Apostle, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith." (I *Pet.* 5, 8, 9). Not long after, standing one day at the door of his oratory, he saw the demon and drove it away by throwing a stone at it, and it never appeared again.

On another occasion, we are told, the fire went out on Ile Modez, and Bothmael was sent to the mainland to fetch live coals (the convenient match-box not having yet been invented) to re-kindle it. As it was low tide he walked across the sands to Lan-Modez and entered the first house he saw, where he found a woman boiling milk. He asked her for fire, but the woman refused to give him coals unless he carried them in his lap. He agreed, held out the skirts of his tunic, and, taking in it the coals, set out to return to the island. Meanwhile the tide had begun to flow, and he found himself surrounded by the waves when half way across. He climbed on to a big rock, sat upon it, and prayed to God to save his

¹ St. Augustine tells us that the Gauls believed in spirits called *dausi* ("daemones quos Dusios Galli nuncupant"), see Du Cange, cf. Emile Souvestre, *Le Foyer Breton (Teuz-ar-pouliet)*.



The Ile Modez, from the Ile de Bréhat.

life. Maudez, who saw him from the island, did the same. A miracle rewarded their prayers—the rock proceeded to rise higher and higher as the tide rose, and Bothmael sat on it unharmed. When the tide once more ebbed, he got down from the rock and returned to the island. "His master (Maudez) and his companion Tudy rejoiced more than words can say over the fire which he had carried in his lap without his tunic being burnt, and over the miracle in the sea they had just witnessed, understanding that he was a 'chosen vessel of God.'" (A similar story is found in the life of S. Malo, and the miracle of the coals is found in the Lives of six other Celtic saints,—it is a commonplace in Celtic hagiography).¹

Let us now look at the Life of St. Corentin. St. Corentin is a saint of Cornouaille, the S.W. part of Brittany, and was, according to tradition, the first Bishop of Armorican Cornwall. A Life of St. Corentin

¹ See *Anciennes Vies Latines de Saint Maudez*, par Arthur de la Borderie, (Rennes, 1891).

was written, about 1235, by a Canon of Quimper Cathedral.¹ This writer tells us that the people of "Cornubia desired a Bishop of their own—a privilege which hitherto they had not possessed, and determined to send three men of holy name and worthy fame, namely Corentinus, Winwaloeus, and Tudinus, to Tours to St. Martin the Archbishop of Tours, for him to consecrate one of them Bishop and send him back to (rule over) the diocese of Cornubia. Blessed Martin therefore took counsel with his clerks, men discreet and honest, and observing in Tudinus learning and honesty, in Winwaloeus eloquence and piety, in Corentinus a venerable appearance, a guileless countenance, a humble heart, and together with all these, great sanctity, by the inspiration of the Holy Ghost he chose Corentinus, in spite of his unwillingness, and ordered preparations to be made for his consecration." Corentinus returns and "is received with great joy and honour by the clergy and people of Britannia. . . . And as he knew that his companions were commendable for their holiness and learning he blessed them (and appointed them) to be Abbots, to help him in propagating the Catholic Faith. For he had asked the metropolitan St. Martin, when he was consecrated bishop, to lay the hand of blessing on his aforesaid companions . . . but St. Martin, who combined the prudence of the serpent with the harmlessness of the dove, had gently answered in this wise—'Nay, my brother Bishop Chorentin, it is not expedient that we should bless thy Abbots, lest hereafter it become a precedent and derogate from thy dignity. Go rather to thy see and use thy liberty, and bless these two companions of thine as abbots in thine own church with thy episcopal

¹ Printed, with commentary, by Mme. Ethel C. Fawtier-Jones in the Bulletin of the Société d'Hist. et d'Arch. de Bretagne, 1925.

authority.' He therefore, after the counsel of St. Martin, blessed them as Abbots."

Now before I make any comment on these two legends about St. Tudy, let us have a look at the map of Brittany, and see what places there are called after him. We shall find that they are grouped in two districts, one near the Isle of Modez, the other near Quimper—where the cathedral of St. Corentin stands. There is a chapel of Saint-Thudy in the parish of Ploezal, on the river of Pontrieux, near Lanmodez. At a considerable distance to the south, in the parish of Plessala (the name has a curious resemblance to Ploezal), near Loudéac, in the centre of Brittany, is a chapel of Saint Udy.¹ Far away in the south-west, at the mouth of the Odet, the tidal river on which is Quimper, is a parish called Loc-Tudy,² with a little island called Ile-Tudy close by. The chapel of the ancient castle of Pont l'Abbé near Loc-Tudy was dedicated to St. Tudy. On the mainland only a few miles away is a chapel of Saint Tudy in the parish of Pleuven (near Fouesnant), and some distance to the east of Pleuven we find a Loc-Tudy in Riec-sur-Bélon.³ To the N.W. of Loc-Tudy, in Beuzec-Cap-Sizun, at the village of Trenaouen, two kilomètres N.E. of the *bourg*, is a Fontaine St. Tudy, where the saint is invoked against rheumatism. Nearby is a creek called Pors-Tudy.⁴

¹ In the *réformation de la noblesse de Bretagne* in 1426 we find in the Bishopric of St. Brieuc an "Alain le Métayer, seigneur de St. Tudy, paroisse de Plessala." (Note by M. Monot).

² The fine Norman church of Loc-Tudy possesses a 15th cent. (?) statue of St. Tudy. (See frontispiece).

³ M. Monot says that in 1665 a chapel of St. Tudy is mentioned at Clohars-Fouesnant.

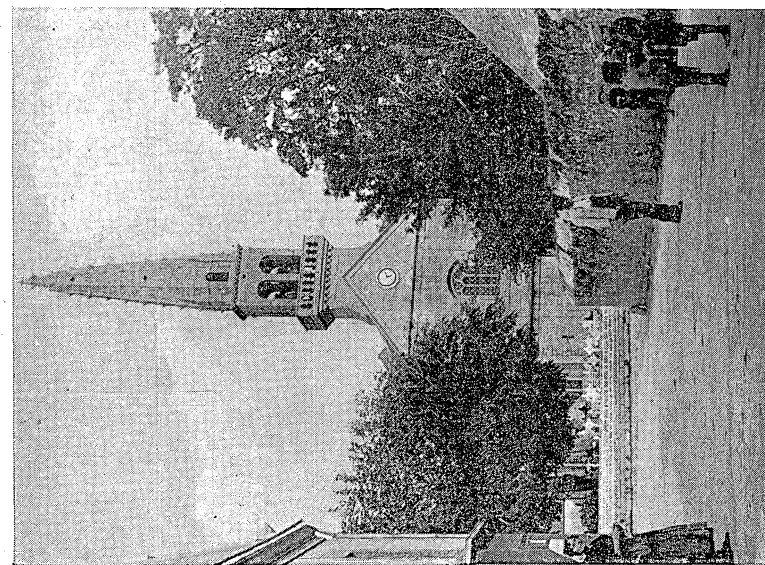
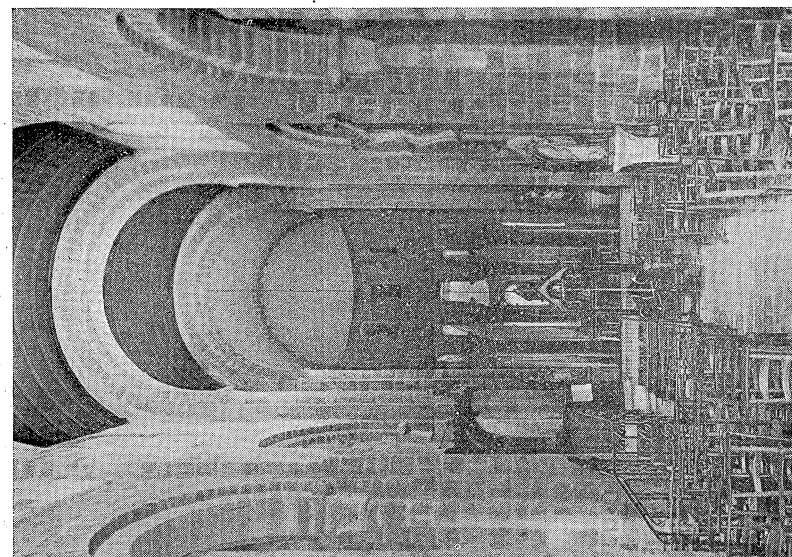
⁴ *Bulletin d'Hist. et d'Arch. du diocèse de Quimper*, 1926, p. 69. M. Monot tells me that close by this fountain is a *lec'h* (shaped menhir or longstone)—"the most pleasing in appearance that I know in Cornouaille." A chapel of S. Tudy, he adds, formerly stood in a little field adjoining, 100 metres east of the farm buildings.

(We may note that Beuzec or Budoc is another form of the name Bothmael, and we have found Tudy associated with the latter in the *Vita Maudeti*). There are two large islands off the south coast of Brittany—the Ile de Groix and Belle Ile. Both of them are connected with St. Tudy. He is the patron saint of the Ile de Groix, which possessed some relics of the saint down to the time of the Revolution—there are a *Loc-Tudy* and a *Port-Tudy* on the island.¹ There is a Loc-Tudy at Le Palais in Belle Ile.

I think we can now explain the references to St. Tudy in the Life of St. Corentin and the Life of St. Maudez. The writers of many of these Lives of Celtic saints too often knew very little indeed about their heroes. They had to make up a good deal out of their own heads, after using the local traditions they could find. So they dragged into the story other saints whose names they found held in honour in their neighbourhood, taking care that they played a rôle entirely subordinate to that of their own particular hero, whose reputation they thus adorned and enhanced (cf. Duine, *Hist. de Dol*, p. 233). This is clearly what has happened in the two cases under our consideration. St. Tudy was honoured near Lan-Modez, so the author of the Life of St. Maudez makes him a disciple of that saint.² He was also honoured at the important monastery of Loc-Tudy at the mouth of the Odet (Abbots of "Tudi" appear in the cartularies of Landevennec and Quimperlé), from whence his cult spread to neighbouring islands and places on the mainland

¹ Le Meré, *Hist. du diocèse de Vannes*, I. 115.

² St. Budoc was also honoured close to the Ile Modez, on the island of Launea, where he had a monastery-school, in which St. Winwaloe was trained, so the author of the Life of St. Maudez introduces him as being his other disciple, under the name *Bothmael*.



Loc-Tudy Church.

adjoining.¹ The author of the Life of Corentin had special reasons for showing that the founder of Loc-Tudy acknowledged the jurisdiction of the Bishop of Quimper, for in the 13th century the Abbey had just become a collegiate church and been absorbed by the chapter of Quimper cathedral. Consequently he represents Tudy and Winwaloe (the famous founder of the great Abbey of Landevennec, and the chief saint of Cornouaille) as being passed over in order that Corentin may be made Bishop, and all chances of Landevennec and Loc-Tudy shaking off the jurisdiction of the successor of St. Corentin are carefully guarded against.

We may conclude, then, that St. Tudy was a monk and active missionary, who founded monastic establishments on islands and rivers on the north and south coasts of Brittany about 1400 years ago. Some of the chapels bearing his name were founded by monks from Tudy's original foundations. The parish of St. Tudy in Cornwall is also near a tidal river—the Camel, and as the famous St. Brioc also must have founded a monastery in this neighbourhood, at the place now called St. Breoke, and then gone on to Brittany, St. Tudy may have done the same, and perhaps may even have been a companion of St. Brioc. The Cornish St. Tudy is clearly the same as the Breton Tudy,² or at any rate has been identified with him since some time during the Middle Ages, because

¹ See Largillière, *St. Gildas*, p. 24, note 32.

² It is to be observed that in 1085 St. Tudy in Cornwall is called *Eglostudic*. Now in Brittany a saint of the name of Tudec is found. He is honoured at Landudec, and in the parish of Poullaouen near Carhaix. The names *Tref Tudoc* and *Lan-Tutocan* (a diminutive of Tutoc) appear in the Cartulary of Landevennec. There seems to be a church in Glamorgan dedicated to *Tudwg sant* (see Loth, *Noms des Saints Bretons*, p. 122. M. Loth evidently thinks Tudec and Tudy are different saints).

St. Tudy Feast comes in May, as it does in Brittany.¹ Whether Tudy was really connected with St. Maudez or St. Corentin we cannot be sure.²

NOTES ON ST. TUDY CHURCH AND PARISH.

BY CHARLES HENDERSON, M.A.

Fellow of Corpus Christi College, Oxford.

THE Cultus of St. Tudy in Cornwall seems to have been confined to the parish church in the Hundred of Trigg which bears his name.³ It is true that the

¹ The Feast of St Tudy is observed on 11th May in the Ile de Groix. The Feast of St. Tudin, Abbot, is on 11th May in the present Proper of the Diocese of Quimper, and in that of 1789.

² I need not go into the very doubtful suggestion of M. de la Borderie that Tudy is identical with a saint of Cornouaille of the name of Tudual (not the founder of Tréguier) mentioned in Wrdistan's *Vita Sancti Winwaloei*. It is discussed by Mme. Fawtier in the brochure already quoted, and by M. Largillière. The latter's opinion is strongly against the suggestion, and he does not believe in the existence of two Tuduals (see *Bulletin de la Société Archéologique du Finistère*, 1925, pp. 87-89). M. Georges Monot has sent me the following curious legend which he has heard at Locudy, showing that St. Tudy still lives in the folklore of the neighbourhood:—"Saint Tudy, Saint Tual and Saint Vennec were three brothers, or friends, who landed at a spot close to the Chapel of St. Tual in Loc-Tudy parish, from which they began to evangelize the inhabitants of the country; but one Sunday, while they were playing at the *galoche* (a game in which iron weights or quoits are thrown), a dispute arose between them as to their respective spheres of action. They finally agreed to settle the matter by throwing their quoits as far as they could, each of them promising to accept the place where his quoit should fall as reserved for his ministry. St. Tudy, the eldest, was the first to throw. His quoit fell on a rocky island still visible at low tide between Ile-Tudy and La Foret-Tudy (now called La Cale). S. Vennec's turn came next, and he threw his quoit with such vigour that it passed over the island and fell in the parish of Combrit at the spot still called "St Vennec" (or N.D. de la Clarté). St. Tual, in desperation, wondering if any chance possibly remained of his getting anything, made a superhuman effort, and the quoit he threw reached the parish church of Combrit, of which he has ever since been the patron saint."

M. Monot adds that there is a *lec'h* in the churchyard of Loc-Tudy. Every ancient chapel in this neighbourhood, he says, possesses one of these ancient stone monuments, which must be at least as old as the Age of the Saints.

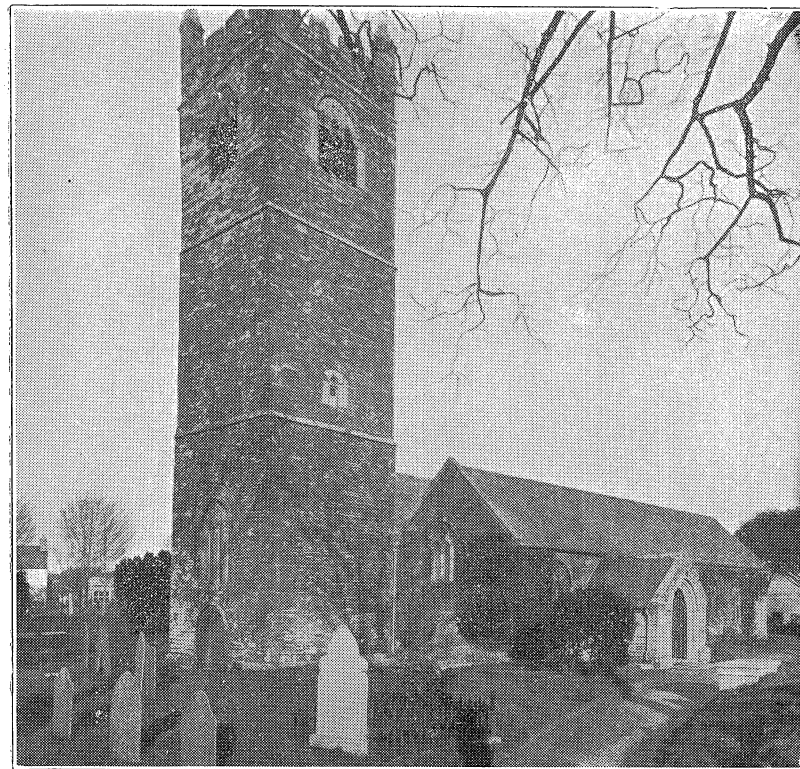
³ Almost invariably spelt *St. Tudius* in early records, but in the 15th cent. sometimes corruptly *St. Udius* or *St. Udy*, and even *Sancte Ude*, as if a female saint!

name "Tudy" or "Tudi" appears in mediæval charters as a description of the little River Tiddy which flows into St. German's Creek, an arm of Plymouth Harbour; but there is clearly no reason to connect this with the Saint. Again, in St. Breward, a parish in the near vicinity of St. Tudy, we have a manor called Hamatethy (in Domesday "Hamotedi"), which suggests some connexion with St. Tudy, but this is perhaps another coincidence.

The Manor of St. Tudy appears in Domesday Book (1085) under the interesting name of *Ecglos-Tudic* or the *Church of Tudic*. It had belonged to the Monastery of St. Petroc at Bodmin before the Norman Conquest, but the Count of Mortain had taken it for himself. It used to render 30*d.* as a duty in the church of St. Petroc. This was a very small Manor. Polrode, also in St. Tudy's parish, was a much larger Manor, which had also been taken from St. Petroc's by the Count and remained secular property.

The "Manor" of "Ecglas-Tudic" was perhaps the old landed endowment of the Celtic Church of St. Tudy. When the Church was made parochial in Norman times only two acres of glebe land were assigned to it. On this land the present Rectory House is built. In 1351 John Billioun of Trethewell acquired the Advowson of St. Tudy and the estate of Wetherham. It was probably on this occasion that this estate was given to the Rector as an additional Glebe. It lies about a mile from the Church Town and measures 36 acres. On it is a comfortable old house (now in lay hands) in which the Rector resided until recently.

St. Tudy Church is an interesting old building consisting of a Chancel, Nave, continuous South Aisle,



S. Tudy Church, Cornwall.

North Chapel, South Porch and Western Tower. It stands on an eminence surrounded by a considerable village or "Church-Town." The greater part of the building is of the usual XVth century work so common in Cornwall.¹ In spite of a Restoration in the "sixties" the Church has a charm about it. The old wagon roofs remain throughout. Sedding (*Norman Architecture in Cornwall*, p. 400) considered the square font, with arcaded sides, to be late Norman work. It is of Polyphant stone.

THE COPED STONE.

The "coped" stone, or "hog-back" tomb of granite in the Churchyard is, perhaps, the most interesting thing at St. Tudy, and is certainly the oldest piece of craftsmanship there. It is well figured in Langdon's *Old Cornish Crosses*, p. 415. The stone is the horizontal cover of a tomb, and its sloping sides and top bear interlaced and "vine-leaf" ornaments as found on so many of the ornamented crosses. The only other perfect coped stone in Cornwall is in Lanivet Churchyard. Those at Buryan and Phillack are fragmentary. These stones are now held to be Saxon rather than Celtic in origin, and to date from the IXth or Xth centuries.

CROSSES.

The only cross in St. Tudy parish stands by the way-side at Trevenning, where three roads meet. It is of the "Four Hole type," but has been much broken and no signs of ornament are visible upon it.

At Polrode Mill on the western border of the parish was a very fine round-headed cross. Many years ago it was thrown down and used as a slab to cover a watercourse. In this position Langdon saw

¹ The previous Church seems to have been cruciform.

it (*Old Cornish Crosses*, p. 78), but it was afterwards rescued and taken to St. Kew Churchyard. Since then another part of the shaft has been found and added to it, so that the monument is now quite 10 feet high. [See Paper on "St. Kew Crosses," by W. J. Stephens, in *Journal of Royal Institution of Cornwall*, 1914-15, Vol. xx, p. 87.] In the Middle Ages, Polrode was an important manor of the Bloyou and Carminow families, who converted the wooded valley into a Deer Park during the XIVth century. Some fields are still called the Deer Parks.

KELLYGREEN.

Near by is Kellygreen, which gave name to an important mediæval family who were owners of the Advowson of St. Tudy from before 1258 to 1351. There is said to have been a Chapel at Kellygreen, and a field there (No. 407 on the Parish Map) is still called "Chapel Meadow."

TINTEN CHAPEL.

A mile south of St. Tudy Church Town is Tinten,¹ the *Thinten* of Domesday, now part of the Duchy of Cornwall and in the Middle Ages a mansion of considerable importance. Here lived the Beaupels and Carminows, and they had a Chapel attached to their house, of which considerable remains exist. Ralph Beaupel had license for this Chapel in 1331, and Sir Ralph Carminow in 1376. In 1391 it is styled the "Chapel of St. Nicholas in the Manor of *Tynteyn* in the 'parochia Sancte Ude'"—as St. Tudy was sometimes (incorrectly) written.

The Chapel is now a stable, standing about 50 yards from the present farm-house. It is (in plan)

¹Note the unusual prefix Tin (? for Ty-en—House of) found also in Tintagel and Tinglun (now Treglyn) in St. Minver, both in this part of Cornwall.

a plain rectangle, measuring (internally) 30 by 11 feet. In the east wall is a late XIVth century window of Free stone, with three lights, but blocked. A piscina and aumbry can be seen on the right and left sides of the altar-site, but the rest of the building seems to have been much altered in Georgian days and is now in a very dilapidated state.

It may be remarked that most of the domestic Chapels in Cornwall are isolated buildings, *e.g.*, the Chapels at Earth (Saltash), Incework (Millbrook), Bodinnick (Fowey), Trecarrel (Lezant). From the number of licenses for oratories granted by the XIVth and XVth century Bishops of Exeter it is clear that nearly every Cornish Manor-House had its own Chapel. At Tinten some human graves have been found in the field adjoining the Chapel.

Penvose was until recently the most interesting old house in St. Tudy parish, but a pitiable fate has just over-taken it. It was a fine Jacobean building, full of old carved oak, but had got into a very dilapidated state. The wood-work was sold two years ago and has been removed far from Cornwall, and the old house has been pulled down to make way for a "villa-farmhouse" on the same site.

Hengar, the seat of the Onslows, and before them of the Billings, was rebuilt after a fire in modern times. Rowlandson, the eighteenth century caricaturist, visited Hengar, and some of his amusing sketches of places in the district have been engraved.¹

¹ An excellent account of the Church and parish of St. Tudy will be found in Vol. III of Sir John Maclean's "*History of the Deanery of Trigg Minor*."

My best thanks are due to M. Le Guennec, City Librarian of Quimper, and to M. Monot of Pont l'Abbé, for pictures and valuable information; to M. Hamonic of St. Brieuc for a photograph of the Ile Modez (reproduced on p. 3); to the Rector of S. Tudy for the loan of a block; and to Mr. C. G. Henderson for his notes on S. Tudy parish. G.H.D.

ST. TUDY 'GWERZ.'

Written by Rev. H. V. Schuster (Rector of St. Tudy), in collaboration with Rev. G. H. Doble (Author of "Cornish Saints Series," etc.)

Is. xlii., 4. "The isles shall wait for Thy Law."

Once more the song of Moses²
With hearts and lips we raise ;
Most Marvellous, Almighty,
True, Just in all Thy ways ;
Blest King of Saints, whose exploits
Won Cornwall to Thy sway ;
Blest King of our blest Patron,
Accept our praise to-day,

From holy Mawes³ St. Tudy
The heavenly way first learned ;
The Sacred Text he pondered,
Thy truth within him burned ;
Till all his soul was kindled
With fervent love and joy ;
And Thou a willing captive.
Did'st gain for Thine employ.

The arts of Christian warfare
He learned on Modez' Isle ;⁴
To watch, alert and girded,
Against the devil's wile.
The roaring lion: scareth⁵
Th' unwary from their post ;
But those who wake, and battle,
Repel his vile accost.

Nor watched St. Tudy prayerless :
Nor offered prayer in vain :
His will with Thine agreeing
He knew Thy gifts to gain.
His faith removed the mountains,⁶
Hope stemmed the swelling tide,
His love the heavy-laden
With ready aid supplied.

Fain would Thy humble servant
From public gaze withdraw,
But waiting islands called him
Athirst to hear Thy Law.
To him, the call obeying,
The Breton coast gave heed :
Until he reached the island
Which was his own indeed.⁷

When friendly voices named him
 Chief Pastor of Thy flock,⁸
 Thy wiser counsels placed him
 Upon this sea-girt rock.
 And there, as Father Abbot,
 He steeped in godly lore
 Sons, who showed forth his spirit,
 When lived he here no more.

Far thence those sons did carry
 The Abbot's sound and fame :⁹
 And many sea-washed churches¹⁰
 With pride preserve his name ;
 Isles joy to own the beauty¹¹
 Derived from Thee through him ;
 Here,¹² too, has shone his lustre :
 Here may it ne'er grow dim.

Blest King of our blest Patron,
 Whose praise we sing to-day :
 Grant, while his steps we follow,
 His prayers may be our stay.
 Speak, Lord, and make ears tingle :
 Bend wills : set hearts afire :
 Urge feet to bear the tidings
 Which all the isles desire.

NOTES.

1. The Breton name for a Patronal Feast day hymn The tune, to which it is sung, is the favourite melody at all the great Breton "Pardons."
2. Rev. xv., 3.
3. St. Mawes's biographer speaks of St. Tudy and St. Budoc as fellow pupils, so diligent and responsive that it was no labour to instruct them.
4. Ile Modez, off N. Coast of Brittany, is the modern name for the island on which the monastery of Maudit (i.e., St. Mawes) was.
5. The legends tell how a demon, "which the Britons called Tuthe," appearing in the form of a sea-monster, frightened the pupils while at their studies. The master, quoting Pet. v. 8, 9, eventually drove it away by hurling a rock at it. The rock was shown to pilgrims for many centuries.
6. Budoc had been sent to the mainland for coal. As he waded back with his load, he was overtaken by the tide and stranded on a rock. SS. Mawes and Tudy prayed, and the rock rose with the sea.
7. Ile Tudi, close to the Abbey of Loc-Tudy, is on the S. coast of Brittany, due S. from Quimper.
8. Three names (so we read in the life of St. Corentin) were proposed as first Bishop of "Cornouaille" (as Cornish immigrants named one part of this New Britain). Corentin (patron of St. Cury in Cornwall) was consecrated, and the other two, St. Tudy and St. Guenolé (Winwaloe) were given Abbacies.
9. M. Largillière thinks that the cult of St. Tudy was spread by sea-going monks from the Abbey of Loc Tudy near Pont l'Abbé.
10. e.g., Lo-Tudy and Port-Tudy in Ile Groix : St. Thudy at Ploezal near Ile Modez, etc.
11. Another Loc-Tudi is on "Belle" Ile.
12. It is always possible that St. Tudy came here in person, but there is no historical record of such a visit.