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# The Journal of Theological Studies

JANUARY, 1919

DOCUMENTS

## A FRAGMENT OF THE LIFE OF ST CUNGAR.

ST CUNGAR is a Somerset saint who has given his name to Congresbury (pronounced Coombsbury), a village near Yatton, on the Cheddar Valley railway. The church of Badgworth in the same neighbourhood is dedicated to him. An account of the saint, derived from Welsh sources, may be read in Miss Arnold-Foster's useful book on *Church Dedications* (ii 75). It will suffice now to say he is there described as a son of Geraint, prince of Cornwall, and as brother of St Just and uncle of St Kebi: he is a sixth-century saint, contemporary with St David. He has a well at Lanivet in Cornwall, and two churches in North Wales.<sup>1</sup>

When Wynkyn de Worde printed the *Nova Legenda Angliae*, in 1516, he included in his book several lives which were not derived from his main source, John of Tynemouth's *Sanctilogium Angliae*. One of these was a *Life of St Cungar*, which represented the saint as the son of an Emperor of Constantinople, who renounced the succession and fled to Italy, Gaul, and ultimately Britain, in search of the solitude of a hermit's life. He settled at Congresbury in Somerset, and was granted the territory of his retreat by King Ina (688-726): at a later period he migrated to Wales. This narrative is pure fiction, and it places the saint nearly two hundred years too late. The manuscript used by Wynkyn de Worde has entirely disappeared. Dr Horstman, the careful editor of the recent edition of the *Nova Legenda Angliae*, assigned the composition of the work to the fourteenth century on the ground of the alliteration indulged in by the writer.<sup>2</sup>

A fragment of parchment, however, used as the cover of a paper book, has recently been given to the Library of the Dean and Chapter

<sup>1</sup> For more precise information the reader must consult the indexes to *An Essay on the Welsh Saints*, by Prof. Rice Rees (1836), and *Lives of the Cambro-British Saints*, by W. J. Rees (1855), under the word 'Cyngar'. There is more than one saint of the name. For a summary and criticism of statements about St Cungar see *Acta Sanctorum*, November, iii 403 f. (Nov. 7).

<sup>2</sup> Horstman *Nova Legenda Angliae* (1901), p. xvii.

of Wells,<sup>1</sup> which provides us with about half the *Life* in a more original form than the printed text, and in a hand of the latter part of the twelfth century. Of the paper book but four leaves survive, and these contain the index only to a Latin Formulary, apparently drawn up for the secretarial office of a bishop, and written about the beginning of the seventeenth century: the book seems to have contained some 204 pages.

The fragment measures  $11\frac{1}{2}$  inches by 8 inches, and is written in two columns. It has been clipped on all sides, so that some letters and portion of letters have been cut away. It has been cut out of a book of the Gospels, written at the end of the tenth or the beginning of the eleventh century. The last seventeen words of St John's Gospel appear at the top of the first column. These are followed at once, in a hand of the middle of the twelfth century, by the rubric *Oratio post mandatum*: the only other letter in red is the ornamental capital of 'Adesto', the first word of the prayer.<sup>2</sup> Then comes the portion of the *Life of St Cungar*, which fills the rest of this page and the whole of the *verso*.

In constructing the *apparatus* to the text of the *Life of St Cungar* I have neglected mere variations of spelling. In the text itself the half-brackets indicate loss of words through the clipping of the parchment; square brackets represent the insertions of an early corrector; pointed brackets mark words which I have inserted—for the most part from Horstman's edition (H).

fecit ihs. quae si scriban  
tur per singula. nec ip  
sum arbitror mundū  
capere eos qui scribendi  
sunt libros.

*Oratio post mandatum*

Ostende nobis domine misericordiam tuam

K

Kýrrief. Pater noster. Suscepimus deus  
misericordiam tuam. Tu mandasti mandata

Adesto domine officio nostrę servitutis, et quia tu pedes lavare  
dignatus es tuis discipulis, opera manuum tuarum ne despicias  
que nobis retinenda mandasti; sed sicut his exteriora abluuntur  
inquinamenta corporum, ita per te omnium nostrum interiora  
laventur peccata. Quod ipse prestare dignetur, qui vi(vit)  
Salvum me. Miserere mei. Kýrrie. Et veniat super nos.  
Actiones nostras.

<sup>1</sup> Through the kindness of Mrs Palmer, daughter of a former Lay Vicar of Wells, and of her son, the Rev. T. F. Palmer, Vicar of Witham Friary, Somerset.

<sup>2</sup> I have to thank my friend Mr J. A. Herbert, of the British Museum, for his help in determining the dates of the three handwritings.

## INCIPIVNT CAPITVLA SEQVENTIS LIBRI.

De orationibus in ieiuniis parentum sancti Cungari ad expellendam sterilitatem.

De conceptione et nativitate pueri.

De divina electione eiusdem, et sua eximia religione et discessione. 5

De civibus sequentibus eundem.

De perigrinatione eiusdem.

De revelatione angelica, et adventu ad estivam regionem.

De somnio per angelicam ammonitionem.

De modo ieiunandi et introitu in aquam frigidam. 10

De arundineto verso in pratrum.

De baculó crescente in arborem taxum.

De datione Ini regis.

De obcecatione Edgari regis.

De recessione eiusdem ad Gualiam. [A heading cut away after this.] 15

De obcecatione Poulenti regis.

De principe Pebiau liquefacto<sup>1</sup>.

De exitu sanctissimi Cungari.

DE ORATIONIBVS ET IEI<sup>V</sup>NIIS PARENTVM SANCTI CVNGARI AD EXPELLENDAM STERILIT<sup>A</sup>TEM<sup>1</sup>. 20

Dum quidam Constantinopolitanus imperator ab imperatrice Luciria nominata speraret gener<sup>A</sup>re<sup>1</sup> prolem, nullam generabat. Vnde ambo tristes condolebant de infecunditate communi, et inceperunt assidue ieiunare, elemosinas erogare, omnipotentem deum fideliter et incessabiliter invocare, quatinus omnium donorum donator donaret eis 25 filium<sup>1</sup> adoptivum qui genitori posset succedere et post imperatoris obitum retiner<sup>E</sup> imperium. Itaque adiuvante divina maiestate exaudite sunt preces am<sup>1</sup>borum, acceptabilia et accepta dona [sunt] elemosinarum.

DE CONCEPTI<sup>O</sup>NE<sup>1</sup> ET NATIVITATE PVERI. 30

Post hec vero imperatrix religiosissima divino nutu feliciter<sup>1</sup> concepit, et post conceptionem feliciter<sup>1</sup> generavit. Audita ergo nativitate<sup>1</sup> pueri, parentibus et compatriotis exultabili, veniebant potentes d<sup>1</sup>uces<sup>1</sup>, nobiles et divites ad imperialem curiam, collaudantes unanimiter<sup>1</sup> et benedicentes summi datoris benivolentiam, quia exaudierat petitio<sup>1</sup>nem 35 postulandam, et insuper perfecerat ad perfectionem impletam ac imple<sup>1</sup>dam<sup>1</sup>.

DE DIVINA ELECTIONE EIVSDEM ET SVA EXIMIA RELIGIONE ET DISCESSIO<sup>1</sup>NE<sup>1</sup>.

Infans nutritus crevit ad puericiam, et gradatim puer bonę indolis<sup>1</sup> 40 florebat, tendens ad iuvenilem formam. Forma eius erat deco<sup>1</sup>ra<sup>1</sup> et inenarrabilis, (propter) quod multi reges et reginae desiderabant copulare<sup>1</sup> talem<sup>1</sup> filiabus suis. Audiebant enim illum esse amatorem largitatis

*Title:* DE SANCTO CUNGARO HEREMITA ET CONFESSORE H Horstman gives no chapter headings, either at the beginning or in the text 24 fidenter H 27 om. divina H 28 om. [sunt] H 32 ergo] igitur H 33 exultabili] exultantibus H 36 postulandam] postulatam H perfecerat] perduxerat H et impletam et implendam H 42 propter] *supplevi ex H*

et ad<sup>r</sup>ma<sup>l</sup>tum moribus legitimis. Interea consensu parentum et compatriotarum c<sup>r</sup>uiusdam<sup>l</sup> regis nobilissimi filia pacta est illi cum honore utriusque regni. Ille autem, caducam potestatem despiciens, et quod (est) perpetuum immo eli<sup>r</sup>gens<sup>l</sup> virginitatem inviolatam servans, sub  
 5 vili amictu discessit ab imperiali curia, nulli revelans quod cogitabat. Ac nulli conse<sup>r</sup>ntiens<sup>l</sup>, divinitus inspiratus pervenit ad Tyrreni maris littora. Unicus (itineri) insist<sup>r</sup>ebat sed<sup>l</sup> comitabatur illi societas divina. Quando debuerat venar<sup>r</sup>i per<sup>l</sup> nemora, latenter adibat divinum oratorium, repetita sepi<sup>r</sup>me<sup>l</sup> oratione dominica. Quando cogeretur etiam a curia-  
 10 libus ludere in a<sup>r</sup>leis<sup>l</sup>, discedebat illis invitis, festinando ad ecclesiastica oracula. I<sup>r</sup>bi<sup>l</sup> remanens et genuflectens cum eximio affectu orabat. Non ad <sup>r</sup>cu<sup>r</sup>riale prandium, sed ad cenam constitutam venire solebat. Ieiun<sup>r</sup>iis<sup>l</sup> frequentabat fungi, donec omnes videntes et illud audientes <sup>r</sup>de<sup>l</sup> iuvenis religione ammirabili [gaudebant].

15 DE CIVIBVS SEQUENTIBVS EV<sup>r</sup>NDEM<sup>l</sup>.

His peractis, post discessionem unici filii lugebant pa<sup>r</sup>ren<sup>l</sup>tes; et cives dediti mesticię iussu imperatorio s<sup>r</sup>ecuti<sup>l</sup> sunt iuvenem Cungarum fugientem, et si possent in<sup>r</sup>ven<sup>l</sup>tum occupare, occupatum caperent et reducerent invitum ad imperatorem. Illis venientibus cum magna  
 20 festinat<sup>r</sup>one<sup>l</sup> ad equoreum litus, ecce navis prompta erat ad trans<sup>r</sup>e-  
 tandum<sup>l</sup>: iuvenis videns illos sequentes et ventorum prosperitatem et <sup>r</sup>paratum<sup>l</sup> navigium, intravit in velatam navem: et sic veniens prospere <sup>r</sup>ad equoream<sup>l</sup> marginem, devitavit odiosam persecutionem.

DE PER<sup>r</sup>I<sup>l</sup>GRINATIONE EIVSDEM.

25 Indigenę [in]vestigantes proposuerant ab imperato<sup>r</sup>re<sup>l</sup> ammoniti  
 cogere fugi<sup>r</sup>ti<sup>l</sup>vum ad reversionem: sed d<sup>r</sup>eus prescius et previsor futurorum noluit ut a proposito impediretur sed<sup>l</sup> potius adimpleret suam primitivam intentionem. Inchoaverat enim a puericia castissime vivere, indesinenter orare, nullum offendere; ac dum invitaretur ad  
 30 equestre certamen volebat militare. Suum certamen erat primi adversarii insidias superare, et contemplari celestia et spernere transitoria. Ele<sup>r</sup>ge<sup>r</sup>ant sui parentes et cives (ipsum) futurum imperatorem; [sed] maluit ipse tendere ad celestem electionem. Electus itaque dei famulus Cungarus elegit nativam terram deserere, incipiens peregrinari,  
 35 desiderans complere euangelicum preceptum quod audistis et estis audituri: <sup>r</sup>Qui<sup>l</sup> non reliquerit patrem aut matrem, fratres et sorores, filios aut <sup>r</sup>a<sup>l</sup>gros, non est me dignus. Illud audiens, nec obliviscens, sed <sup>r</sup>f<sup>l</sup>irmiter recondebat in pectore, non cessavit donec potuit adimplere.

4 est] *suppl. ex H* immo] animo H 5 quod] que H 7 itineri] *suppl. ex H*  
 9 etiam cogebatur H 12 Non] Et non H 13 Ieiunii . . . donec] Ieiunia  
 frequentabat ita, ut H *om.* illud H 14 ammirabili [gaudebant]] admi-  
 rarentur H 19 Illis] + autem H 21 iuvenis] + autem H 22 in velatam  
 navem] navem velatam H 25 Indigenę] + itaque H 26 deus . . . sed] *suppl.*  
*ex H* 27 suam primitivam intentionem] primitus conceptam intentionem  
 suam H 29 vivere] + et H orare] + et H 32 par. sui H ipsum]  
*suppl. ex H* 35 et estis audituri] scilicet H 36 et matrem et H  
 fratres et] *super et secunda manus scripsit* aut sorores] + et vxorem et H  
 37 aut] et H agros] + propter me H 38 recondens H potuit adimplere]  
 fideliter adimpleret H

## DE REVELATIONE ANGELICA ET ADVENTU AD ESTIVAM REGIONEM.

N<sup>o</sup>luit tamen sanctissimus Cungarus et iuvenis mansuetissimus remanere in vicinia parentum, timens, si vicinum audirent remanentem filium, sine dilatione remitterent propter unicum et carissimum. Hac occasione et angelica exhortatione recessit a ripa Tirreni maris, et per-  
 5  
 venit ad Italiam; de Italia trans Alpes ad Galliam; de Gallia navigando ad Britanniam. Toto conamine nitebatur solitariam vitam ducere: propterea inquirebat et interrogabat diligenter in itinere loca congrua heremitæ. Dum itaque conaretur implere votivam intentionem, direxit suum iter ad estivam quam sic incolæ nominabant et nominant  
 10  
 regionem. Deinde ammonitus iterum angelica revelatione pervenit ad amenissimum locum aquis et arundineto ambitum, postea suo vocabulo Cungrisberia nominatum. Cungarus enim apud Britan-  
 nigenas revocabatur. Non immerito, (quia) doctrinæ sue fluentia seminabat per patriam: quocumque ibat, non cessabat predicare  
 15  
 secundum commendationem apostolicam. Omnia que dabantur illi a regibus et divitibus, data continuo erogabat pauperibus.

## DE SOMNIO PER ANGELICAM AMMONITIONEM.

Sanctissimo et reverentissimo Cungaro adveniente et illic pro-  
 ponente perseverare, per somnium revelatum fuit illi ab angelo ut,  
 20  
 ubicunque videret aprum in die sequenti crastino, ibi construeret habitaculum, et post hanc edificatorem fundaret oratorium. Ex-  
 pergiscente illo, gavisus est valde, festinanter incepit procedere; ac  
 ex [in]proviso vidit aprum iacentem in arundineo loco, ac visum  
 25  
 perterruit, territus et fugitivus aper cursu solito recessit. Illo viso  
 secundum angelicam promissionem, et sanctissimo Cungaro vidente silvestris loci et aquosi amenitatem, letabatur proferendo hunc exul-  
 tabilem sermonem: Hic est locus nunc inventus quem quesivi: hic  
 manebo ut serviam sancte trinitati. Relatis his verbis construxit  
 habitaculum, hinc titulus cimiterium. Hoc emenso, fundavit in  
 30  
 honore sancte trinitatis oratorium.

2 tamen] autem H · 3 remanentem] commorantem H 4 remitterent propter] aduocarent sibi H 6 Italiam] + et H 7 Toto] + enim H 9 votivam intentionem] intentionem a deo sibi inspiratam H 10 direxit . . . regionem] direxit iter suum ad partem quandam Britanniarum que vocatur Somersete, quam sic incolæ nominant regionem H 12 ambitum] circumdatum H 13 Cungrisberia H Cungarus . . . revocabatur] Cungarus enim apud Angligenas vocabatur, Doccuinus, quasi 'doctor', apud Britannigenas vocabatur H 14 Non] nec H quia] *suppl. ex* H 15 patriam] + et H predicare] + verbum dei H 16 commendationem] traditionem H illi] ei H 17 om. data H 19 et illic . . . somnium] in patriam que Somerseta nuncupatur ab incolis, proposuit ibidem perseuerare. Qui dum nocte membra quieti dedisset, etiam somnus a consueta contemplatione spiritum suspendisset H 21 om. sequenti H 22 post hanc edificatorem] postea H Expergiscente illo] Qui expergefactus, ad angelicam revelationem H 23 festinanter incepit procedere] et festinanter processit H 24 arundineto ac visum preteriiuit. Territus autem aper cursu solito fugitivus abscessit. Ille autem, viso apro, sec. ang. prom., insuper intuens loci illius aquosi et silvestris am., let. proferens huiusmodi sermonem H 28 om. nunc inventus H 29 Nec mora, hab. constr. Dehinc mensus est cim. H 30 *Forsitan scripsit* emetitus Hoc] Quo H 31 sancte] + et indiuidue H

## DE MODO IEIUNANDI ET INTROITV (IN) AQVAM FRIGIDAM.

Perseveravit in hoc loco sibi placito indutus cilicio, ducens vitam inreprehensibilem in [i]eiuniis et crebris orationibus sine impedimento. Omni [hor]a matutina intrabat in frigidam aquam, ibi permanens 5 [qu]andiu diceretur ab eo tribus vicibus dominica oratio [ ] revertebatur ad ecclesiam vigilans et exorans summi [cre]atoris omnipotentiam. Nona hora autem utebatur orde[aceo] pane, numquam fungens ferculis nec saturi[tate]. Macies tenuaverat corpus macrum: talem vi[de]nt[es] [ ] dicebant illum esse languidum aut febricitatum. Vita heremita- 10 talis erat sibi dulcissima, secundum Pauli primi heremite et Antonii vestigia.

## DE ARVNDINETO VERSO IN PRATVM.

Istud primum miraculum peractum est per divinam clementiam a iustissimo Cungaro et per eius sanctitatem et orationem immaculatam: 15 loca aquatica ac arundinea, q[ue] era[n]t circa suam culturam, tunc nullam utilitatem prebentia, conversa sunt in campos cultui aptissimos ac in florida prata. Hoc audito miraculo undique per Angliam et insuper per generalem Britanniam cum eximia reverentia magnificabant electum famulum dei Cungarum, talia dicendo in laudem (eius) et 20 honorem:

Laudant indigenę dicendo: Videmus aperte  
campos cum pratis, ubi crevit harundo palustris.

## DE BACVLO CRESCENTE IN ARBOREM TAXVM.

Transacto tali ac tanto miraculo, dum quodam die staret reverentis- 25 simus Cungarus in cimiterio, clericis suis circumstantibus, optavit ut ibi cresceret taxus, quatinus fieret umbraculum propter calorem estivum, ac ramorum dilatacione decoraretur cimiterium. Dum talia desideraret, baculum de arbore taxo factum tenens in manibus, affixit in terram, et in terra defixum deseruit, nec retrahere potuit; et in sequente die, 30 cunctis ibi asstantibus et videntibus, fronduit. Postea latissima arbor crevit, ac secundum petitionem sanctissimi Cungari et desiderium umbraculum clericis et populo pro fervore estuali fuit. Unde dictum est:

Taxus adest viridis, non arida nec manualis;  
quod fuerat siccum, frondet mirabile lignum.

## 35 DE DATIONE INI REGIS.

Revelatis undique et provulgatis talibus miraculis, Ini rex Anglorum

2 perseveravit] + igitur H sibi placito] deo dilectus Cungarus H vitam ducens H 5 quandiu . . . revertebatur] donec orationem dominicam ter repetisset. Sic itaque frigesens de amne consurgens, reuertebatur H 7 autem hora H 8 nec] vel H Macies tenuerat corpus eius pertenuē, ita vt qui eum viderant dicerent i. l. e. aut febricitantem H 9 heremitica erat ei H 10 secundum] estimanti imitanda H 14 om. et per . . . immaculatam H 15 erant] essent H culturam suam H 18 insuper] etiam H generalem] vniuersam H 19 fam. dei Cungarum] dei famulum H eius] *suppl. ex* H 25 om. ut H 26 quatinus] vt H 27 dum] + igitur H desideraret] optaret H 28 om. et . . . deseruit H 29 et in sequente die] Qui die sequenti H 30 latissimam in arborem H 31 ac] et H et desiderium beatissimi Cungari H 32 estuali H 34 siccum] sutum H 36 promulgatis H [Ini] Inius *MS*: Ina H

largissimus largitus est venerabili Cungaro libere totum territorium circa Cuggrisberiam situm ; [ac] promisit ipsemet suum refugium esse inviolatum, nec in suis orationibus quandiu ipse regnaret impediretur a regali tumultu militum. Rex ille post dationem territorii noluit visitare locum honorandum, ne faceret honorabili Cungaro in orationibus assiduis aliquod impedimentum. His peractis ceteri successores reges non ausi sunt nec consueti visitare, nec etiam videre, locum venerabilem. Si contingeret ut visitarent aut viderent devitandum, post visum et accessionem aut graviter et continuo inciperent infirmari, aut viso loco non haberent longius spacium vivendi. Multi itaque reges ut viderent locum a regibus non videndum non longevis pervenerunt ad obitum.

DE OBCECATIONE EDGARI REGIS.

Rex Edgarus Anglorum quodam die dum venaretur in nemore ignoranter appropinquavit loco religiosissimi viri : vidit quod nolebat respicere : post respectum doluit ex intimo corde suo dicens : In manus tuas commendo spiritum meum : redemisti me.

1 totum terr. libere H    2 Cungresbiriam H    [ac] promisit . . . impeditur] promisitque quod ipsemet ei refugium esset immolatum (*leg. inuiolatum*), ne orationibus suis impediretur, quamdiu ipse regnaret H    4 Rex . . . impedimentum] Idem autem Ina rex post donationem supradicti territorii noluit deinceps locum iam sancto datum et concessum visitare, ne venerabili Cungaro molestiam ex accessu ipsius generaret H    6 His quidem p. c. r. succ. eiusdem H    7 om. nec consueti H    locum] + ex presentia Cungari H    Si enim contingeret casu vt reges aut viderent aut visitarent a beato Cungaro incultum, aut grauerit H 10 ut . . . obitum] eundem locum improbe videntes, ad citam mortem peruenientes de sua improbitate iustam penam dederunt H    13 Rex Anglorum Edgarus die quodam, dum venaretur in nemore, ignoranter accessit ad locum beati viri : quemque regibus videre non erat licitum, locum incaute intuitus est. Quem postea cum vidisset, penitentia ductus ex intimo corde condoluit, dicens H    16 tuas] + domine H

A few words may be said to indicate certain points of interest in each of these three pieces.

1. Copies of the Gospels written in England, as this appears to have been, at the end of the tenth or the beginning of the eleventh century, would seem to be exceedingly rare. The single verse here preserved offers little to help us in deciding to what group this text belongs. We note, however, that, in contrast with the Sixtine and Clementine editions of the Vulgate, it does not add *posse* after *capere*. On the other hand it agrees with these in omitting *Amen* and *Explicit*, &c. The only two MSS noted in Wordsworth and White's edition as agreeing in all these three points with our fragment are C and I. The former is *Cavensis*, a Spanish MS of the ninth century ; the latter is *Ingoldstadiensis* of the seventh century.

2. The Prayer after the Maundy occurs with many variants in the Roman and Sarum Missals, and in various Pontificals edited by the Henry Bradshaw Society. The Westminster 'Pontifical' of the beginning



of the fourteenth century, now in the Bodleian Library (Rawl. c. 425), has the same *preces* beforehand and the same text of the Prayer as we find in our fragment, save that it ends with 'qui cum patre', &c.<sup>1</sup> Closely similar is the Evesham Pontifical (H.B.S.) 84. So, too, is the form prescribed by Lanfranc in his Constitutions for Christ Church Canterbury (Migne *P.L.* 150, 461), though the text of the Prayer is slightly different. These three authorities agree with our fragment in giving *his* (in place of the more common *hic* or *hec*<sup>2</sup>), a reading which seems more likely to be original. The Prayer, without *preces*, occurs in the Leofric Missal (p. 226), with the rubric *Oratio post Mandatum*.

In the Sacramentary of Ratoldus, abbot of Corbey (†986), we find the same Prayer, though again the *preces* are somewhat different: see Menard *Liber Sacramentorum, Notae* p. 79 (Paris 1641). Unfortunately only the first part of the Prayer is given, thus: 'Adesto, quesumus, domine, officiis nostrae servitutis, qui dignatus es lavare pedes tuis discipulis, &c.' It is from this codex that Menard has printed the Hymn sung on the occasion, *Tellus ac aethra iubilant*, with its ancient musical notation.

The *preces*, &c., which follow in our fragment I have not found in the other authorities. The monastic custom was to go to the church singing the *Miserere*.

3. The Life of St Cungar, of which the first half is here preserved, is, as I have said, a work of the imagination. Strictly speaking, it has no historical worth. But it is not without interest, even from the historical standpoint, as disclosing to us the method pursued when a local saint of whom nothing was known had to be honourably commemorated; and as throwing light on the conception of saintliness entertained by the writer, and more especially on his view of what a hermit of King Ina's days ought to have said and done.

It is at once obvious that we have here an earlier form of the text, which in Wynkyn de Worde's edition has undergone revision, with a view to producing a smoother style and interpreting some points of obscurity. The writer, for example, had spoken of the retirement of St Cungar *ad estivam regionem*, 'to the summer region'—a curious attempt to put Somerset into Latin: but the reviser is much more prosaic, as may be seen from our *apparatus criticus*. Again, our text uses *revocabatur* apparently in the sense of 'recalled to memory'; but the reviser alters the sentence and introduces the alternative name *Doccuinus*, of which *doctrinae fluentia* is made to give an interpretation. It is indeed just possible that here it is our text that is at fault, having perhaps lost a line through the repetition of *vocabatur*, and that the

<sup>1</sup> Cited in *Missale Westm.*, Wickham Legg (H. B. S.), ii 573 n.

<sup>2</sup> *Sarum Missal*, Wickham Legg, p. 108.

revised text may in this instance represent the original. It must suffice here to have called attention to the fact that the identification of Cungar with Doccuinus appears first in the revised form.

Our text breaks off in the middle of the story which is headed *De obcecatione Edgari regis*. We expect that the penalty which the king incurred by his unpremeditated invasion of the land sacred to St Cungar would be described as blindness, whether permanent or temporary. But the printed text, which has no chapter-headings, says nothing of blindness, but makes the king die on the ninth day after his unwitting offence. Possibly the heading is wrong, through confusion with the next but one.

Some years ago Dr M. R. James called my attention to a manuscript of Higden's *Polychronicon*, which had recently been purchased for Eton College, and which contains some curious *marginalia* relating to Wells. Among these are a line of musical notation headed *cimbalum sancti Andree Wellie*, apparently the chime of four bells; a note on Bishop Jocelin<sup>1</sup>; and an account of St Cungar (*Congarus*). The MS was given to Witham Charterhouse by John Blakman, who had been a fellow of Eton College and warden of King's Hall in Cambridge, and who wrote a memoir of King Henry VI, with whom he was intimately connected.<sup>2</sup> Another book given by him to Witham is MS Bodl. 801, a collection of theological pieces, beginning with the *Summa Clericorum*.<sup>3</sup> Whoever was the writer of the notes in the Witham *Polychronicon* must have been well acquainted with the Wells documents and local traditions. The passage relating to St Cungar has been kindly copied for me by Dr James. It occurs on f. 156 a (lower margin) in connexion with Lib. v cap. 20, and runs as follows:

Circa hec tempora bone indolis adolescens Congarus cuiusdam Imperatoris Constantinopolitani vnigenitus totus deo deditus | hereditariis . uxoriis . cunctisque seculi spretis oblectacionibus . parentes et patriam pro christo relinquens . maria sulcans . vasta terrarum | spacia ytaliam alpes et gallias peragrans . in partes Somersettanas Britannie per sabrinum mare secessit . vbi solum manendi ei | a Rege Ine quod modo Cungarisbyri dicitur . optinuit . Inibique sanctissimam agens vitam congregacionem canonicorum que nunc est apud Welles | sub duodenario numero . cum alio simili collegio in Wallia instituit . talem a deo sortitus gratiam vt nulli successorum Ine Regis | locum illum

<sup>1</sup> 'Hic ecclesiam Wellensem in occidentali parte opere mirifico a fundamentis dicitur extruxisse,' &c. He also killed single-handed a deadly serpent *in parco iuxta Wellys latitantem*: it was human-headed, four-footed, and winged.

<sup>2</sup> There is an account of him in the *Supplement to the Dictionary of National Biography*.

<sup>3</sup> *Somerset Mediaeval Libraries* (Som. Arch. and Nat. Hist. Society, Northern Branch; Bristol 1897), p. 127, by T. W. Williams: from a note supplied by Mr Madan.

accedendo visitare ¶ liceat ne instanciam oracionis perturbaret<sup>1</sup> aut oculis intueri. Sed tamen post annorum curricula cum Rex Eadgarus in silua vicina venaretur: contigit | vt locum illum iprouise videret. super quo corde compunctus magnam terre sue partem deo et sancto Congaro contulit. et tamen cito valido | langore depressus: post diem nonum expirauit. Predictus vero vir sanctus ad limina apostolorum. Ierusalem et terram sanctam | soluendo decedens: ope discipulorum suorum ad Congerisbyri prefatam reuectus: corporaliter quiescit. cibus (? cetibus) sanctorum felicissimam animam soluens.

It is plain that this account is drawn from the *Life of St Cungar*. The only new statement is that the 'duodecim canonici' of Congresbury, who are mentioned in the *Life* (p. 251), are made to be the predecessors of the canons of Wells. With this we may compare the Wells *Historiola*, printed for the Camden Society by the Rev. Joseph Hunter in 1841 (*Ecclesiastical Documents* p. 14), which says that the bishop's seat was transferred by King Ina from Congresbury to Wells.

The express mention of Somerset and the penalty suffered by King Edgar are features which suggest that the revised form of the *Life* was that which lay before the writer of the note.

In conclusion, it is desirable to say something as to the commemoration of St Cungar and the various dates to which it is assigned. And it will be convenient to begin with a learned Roman Catholic writer of the eighteenth century.

In Bishop Challoner's *Memorial of Ancient British Piety, or a British Martyrology* (London 1761) we read on p. 153:

'November 5. In *Glamorganshire*, the commemoration of S. *Docunus* abbat, otherwise *Cungarus*; who first led an eremitical life in *Somersetshire*, then built an oratory in honour of the blessed Trinity, at a place from him called *Cungresbury*; and there appointed twelve *regular canons*, to attend always on the divine service: after which going into *Glamorganshire*, he founded there a monastery, not far from the sea coast, where he lived and died in great sanctity. Of this monastery of S. *Docunus*, and its abbats, there is frequent mention in the ancient Synods of *Landaff*; published by Sir *H. Spelman*.'

In the 'Supplement' to this book we find on p. 10:

'March 7. In the isle of *Anglesey*, the festivity of S. *Cyngar*, Confessor. [*Willis*.]'

Moreover, on p. 187 of the book itself, we have the words 'At *Congresbury*, S. *Congar*', in a translation of 'The Resting-places of the English Saints' as found in the MS C.C.C.C. 201.

The former of these dates (Nov. 5) is expressly rejected by the Bollandists in their recent volume for *November* (iii p. 2 D), on the

<sup>1</sup> [ ] above line.

ground that the ancient martyrologies place St Cungar on Nov. 7, under which date accordingly they treat of him. On p. 404 E they write:

‘Ad diem 7 novembris indicta est eius memoria in martyrologio quodam latino confecto inter annos 1220 et 1224, in martyrologii Usuardini codice Altempsensi exarato post medium saeculum XIII, in martyrologio Norvicensi saeculi xv et in kalendario wallico transcripto extr. saeculo xvi.’

In a footnote they cite as authority for all this: ‘Rich. STANTON, *A Menology of England and Wales* (London, 1887), p. 531 et [E. BISHOP], *Supplement* (1892), p. 783.’

This reference to the late Edmund Bishop calls for a remark in justice to his memory. Those who are acquainted with the *Menology* in question probably know that the solid information on which it is based is due to the scholar whose loss we have so recently had to deplore. But they may not be aware that the ‘Supplement’ mentioned above had not his authority. The book when first issued had ‘Appendices’ of his, though his name was not attached to them: but in 1892 a new ‘Supplement’ was bound up with it, which embodied these ‘Appendices’ in a somewhat altered form for which he was not responsible. The original ‘Appendices’ should not be overlooked by students.

When we turn to English Calendars we find that the day of commemoration is November 27. There are three which are known to contain the name of our saint.

(1) *Vitellius* A. xviii was regarded by Mr Edmund Bishop as in all probability the Calendar of Bishop Giso of Wells (1061–1088), a Lotharingian appointed by King Edward the Confessor.<sup>1</sup>

(2) Camb. Univ. Libr. Kk. v. 32. This Calendar was copied for Mr Edmund Bishop. In some of his later notes, which I have been allowed to consult, he constantly refers to this as a Glastonbury Calendar of the end of the eleventh century.

(3) B.M. Addit. 10,628 is a ‘Calendar of Bath, with adaptation for Dunster, A. D. 1383 c.’<sup>2</sup>

In the first two of these Calendars (if not in all three) the saint’s name is given as ‘Congarus’.

Lastly, we have seen that Bishop Challoner referred to the Anglo-Saxon account of the Resting-places of the English Saints. The document was carefully edited by F. Liebermann in *Die Heiligen Englands* in 1889. The passage in question runs thus: ‘Donne resteð *sancte* Congarus confessor on Cungresbirig.’ Liebermann

<sup>1</sup> *Bosworth Psalter* p. 164.

<sup>2</sup> Stanton’s *Menology*, orig. App. p. 679 (Suppl. p. 781).

pronounces it to be a Wessex document, 'begun before 995 and completed 1013 X 30'. When, therefore, the Bollandists write<sup>1</sup>: 'Quod hic assertit scriptor, locum a Cungaro nomen suum accepisse, nulla auctoritate aliunde firmatur', it would seem that they must have overlooked this ancient authority for the connexion of our saint with the place that bears his name.

J. ARMITAGE ROBINSON.

<sup>1</sup> *Acta Sanctorum*, November, iii 405, n. 3.