

ST CUNGAR AND ST DECUMAN.

A LEAF of parchment, measuring $16\frac{1}{2}$ in. by 12 in., in a handwriting of the fifteenth century, torn from a Wells breviary, has been folded and used as the cover of the Communar's Accounts of the year ending Michaelmas 1591. It contains services of three lessons for the Translation of St Andrew (9 May) and the Translation of St Thomas the Martyr (7 July); and collects for St Petroc (4 June), St Decuman (30 Aug.), with a *memoria* of St Felix and St Audactus on the same day, the Translation of St Egwin (10 Sept.), St Euphemia (16 Sept.), St Thomas of Hereford (2 Oct.), St Winifred (3 Nov.), St Cungar (27 Nov.), and a *memoria* of St Egwin (30 Dec.).

Local interest centres in St Cungar and St Decuman, each of whom has given his name to a Somerset village—Congresbury, between Yatton and Cheddar; and St Decuman's, better known as Watchet, where we fought the Danes more than once in the tenth century. Neither of these saints appears, so far as we know, in any English calendar outside the county. Of St Cungar I have written twice already in this JOURNAL,¹ and I may perhaps be allowed to plead that as an excuse in asking for its hospitality once again. With regard to what I have already said I have only this to add, that besides the three English calendars then known to contain his name, it is found in a fifteenth-century Wells calendar in the British Museum (Addit. MS. 6059), and in a thirteenth-century calendar prefixed to a breviary of Muchelney Abbey, now in the possession of Mr Meade Falkner.²

In my first article on St Cungar I ventured to make two criticisms on the account recently given of him by the Bollandists in the *Acta Sanctorum* under 7 November, the date assigned to him in the martyrologies. The challenge has proved unexpectedly fruitful; for Father Paul Grosjean, S.J., who has for some time been residing in Oxford and devoting special attention to Celtic hagiology, has now given us a new and exhaustive study of *St Cyngar*, as he prefers to call him, in the *Analecta Bollandiana* (xlii 100–120). I have to thank him for the courtesy with which he has accepted my suggestions, as well as for the further light which he has thrown upon the story of this cult.

¹ 'A Fragment of the Life of St Cungar' (xx 97 ff, January 1919); 'The Lives of St Cungar and St Gildas' (xxiii 15 ff, October 1921).

² This latter calendar, together with a series of monastic charters, &c., inserted in the two volumes of this breviary, will shortly be edited by Dr Schofield of the British Museum, under the title of 'Muchelney Memoranda', for the Somerset Record Society; and I have taken the opportunity of adding to it a study of the Medieval Calendars of Somerset. To this I may refer for a fuller treatment of some of the matters touched upon here.

Of St Decuman not much can be profitably said. His Life may be read in the *Nova Legenda Angliae* (Horstman, i 263 ff). It tells us that he was born of noble Christian parents in Wales; that after a virtuous youth he fled from his worldly surroundings, made himself a raft of branches from a thicket, crossed the Severn Sea, and landed near Dunster Castle. He found a wild spot, where he practised the usual austerities, and was supplied with milk on feast-days by a friendly cow, as St Giles was by his hind. A cruel pagan cut off his head; but he presently arose, took his head in his hands, and carried it to a spring, which became famous as St Decuman's Well. The Life is a late work, composed to order for his liturgical commemoration; and the writer had nothing to go upon but the story of the cow and the tradition of the well.

For information as to a church and a chapel dedicated to St Decuman in Wales it is sufficient to refer to the article upon him in the *Dictionary of Christian Biography*. We may add that a charter of King John on behalf of the Cistercian abbey of Neath speaks of land 'inter ecclesiam sancti Decumani et Kanesford' (*Monasticon* v 260). 'Degamanus', moreover, has a chapel at Wendron in Cornwall. The Bollandists have him under 27 Aug., where he comes in the martyrologies; but his Somerset day is 30 Aug. He occurs in the calendar of Muchelney (cent. xiii) and in the Wells colour-list (cent. xiv).

His observance at Wells was doubtless due to the fact that the church of St Decuman was given as a prebend at the end of the twelfth century. The donor was Simon Brito, and an endowment in land was added by Robert Fitzurse. These were among the knights who twenty years before had struck down Thomas à Becket in his cathedral church at Canterbury.

In commenting on the items of our present fragment it is proper to premise that the calendar in use at Wells was that of the church of Salisbury with certain local variations.

The Translation of St Andrew was not observed at Salisbury; but at Wells St Andrew is the patron of the cathedral church.

The Translation of St Thomas the Martyr was perhaps of recent observance at Wells, and so has come into what is evidently an appendix to the breviary. His name, as usual, has been obliterated.

St Petroc owes his position here doubtless to the fact that he is the patron saint of the prebendal church of Timberscombe.

Of *St Decuman* we have spoken above. A *memoria* of *St Felix and St Audactus* follows, because St Decuman has claimed the first place on their proper day.

St Egwin was bishop of Worcester in 692. In 710 he resigned his bishopric to become the first abbot of Evesham, where he had founded

a monastery. He died on 30 Dec. 717. His bones were translated to a new shrine on 10 Sept. 1039. These are the two days for which collects are supplied here, and on which we find him commemorated in the Muchelney calendar. The extraordinary attention paid to St Egwin and some other Worcester saints in Somerset is hard to explain. I have discussed the matter at length in the dissertation on Somerset Calendars to which I have referred above; but, though some curiously interesting links are to be found between Wells and Evesham, the explanation is still to seek. The collect for St Egwin's Translation begins at the bottom of one column and ends at the top of the next. An inch or two has been cut away from the top of the folio, so that a line has been lost; but the missing words can be supplied from the collect for the Translation of St Cuthbert, which is almost word for word the same.

St Euphemia has the same prominence as here in the calendar of the priory of Dunster; and the explanation is to be found at Bath, of which this priory was a dependent cell. A Bath chartulary, now at Lincoln's Inn, tells us that the body of St Euphemia was given to that monastery by Bishop Reginald at the end of the twelfth century.

St Thomas of Hereford was canonized in 1310. His position here no doubt indicates that his cult was comparatively recent at Wells: it is surprising to find it there at all.

St Winifred need not detain us: her cult was still more recent. She came into the Salisbury calendar after an injunction of Roger Walden in 1398, repeated by Chichely in 1415 (*Salisbury Processions*, by Christopher Wordsworth, p. 13). She is at home at Holywell in Flintshire: her wonderful story may be read in *Nova Legenda*, ii 415 ff.

COLLECTS.

Sancti Petroci abbatis. Oratio.

Gloriosi famuli tuī Petroci, domine, precibus pacem tuam nostris concede temporibus; et ecclesie tue hanc largire misericordiam, ut nullus tuis privetur beneficiis qui huius confessoris expetit opitulari suffragiis. Per dominum.

Sancti Decumani martiris. Oratio.

Deus qui es propugnaculum, fortitudo et corona innocencium, da nobis beati Decumani martiris tui et exemplis instrui et precibus adiuvari. Per dominum.

Eodem die fiat memoria de sanctis Felice et Adaucto. Oratio.

Maiestatem tuam, domine, suppliciter deprecamur, ut sicut <nos> iugiter sanctorum martirum tuorum Felicis et Adaucti commemoracione letificas, ita semper supplicacione defendas. Per dominum.

IIII^o. Idus Septembris. Translatio sancti Egwyni episcopi et confessoris, memoria tantum. Or.

Presta nobis quesumus, omnipotens et misericors deus, ut qui beati Egwyni confessoris tui et pontificis transla(cionis diem ueneramur, per ipsius suffragia pie)tatis tue beneficia consequamur. Per dominum.

Sancte Eufemie virginis et martiris secundum usum Well'. Or.

Indulgenciam nobis, domine, beata Eufemia virgo et martir imploret, que tibi grata semper extitit et merito castitatis et tue professione virtutis. Per dominum.

Sancti Thome Herfordensis episcopi et confessoris. Or.

Deus qui ecclesiam tuam in beati pontificis tui Thome angelica puritate et virtutum gloria decorasti, concede nobis famulis tuis ut eius suffragantibus meritis angelorum cum ipso mereamur agminibus sociari. Per dominum.

Sancte Wenefride virginis et martiris. Oratio.

Deus qui beatam Wenefredam virginem tuam martirio consummatam mirabiliter suscitasti, et postea in presenti seculo vita diutina consecrasti: fac nobis quesumus ea interueniente vite presentis subsidia consequi pariter et futura. Per dominum.

Sancti Cungari secundum usum Well'. Or.

Deus qui beatum Cungarum fide et moribus preclarum ad regna transtulisti celestia: fac nobis ipsius suffragiis hostium nostrorum oblectamenta inoffensis gressibus transire, et per grata temporalium incrementa eterne prosperitatis premia sentire. Per.

Feria vj in natiuitate domini fiat memoria de sancto Egwyno. Or.

Sancti Egwyni confessoris tui atque pontificis, domine, nos iugiter prosequatur oratio; et quod nostra non impetrat ipso pro nobis interueniente prestetur. Per dominum.

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THE OLD-LATIN HEPTATEUCH.

The Old Latin Texts of the Heptateuch, by A. V. BILLEN, D.D. (Cambridge University Press, 1927.)

OLD-LATIN Texts of the Heptateuch have hitherto been more or less neglected. There is a good deal of material, but it was for the most part fragmentary and difficult to evaluate. For a great part of the area there is only one MS extant, the Lyons Heptateuch, which contains