



Seintiau

Cwlt y Seintiau yng Nghymru
The Cult of Saints in Wales



Prof. Jane Cartwright
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Buchedd Gwenfrewy: the Life of St
Winefride in NLW MSS Peniarth 27ii
and Llanstephan 34

Poetry:

Poets of the Princes (3)

Canu Cadfan – Llywelyn Fardd (*fl. c.* 1150-75)

Canu Tysilio – Cynddelw Brydydd Mawr (*fl. c.* 1155-1200)

Awdl i Ddewi Gwynfardd Brycheiniog (*fl. c.* 1180)

Poets of the Nobility (84)

Matthew, Mark, Luke, John

Archangel Michael, John the Baptist, Peter, the seven Archangels, Nicholas, Mary Magdalene, Katherine, Margaret, Simon and Jude

David, Beuno, Winefride, Curig, Mwrog, Cawrdaf, Cynhafal, Tydecho, Illtud, Deiniol, Tysilio, Cadfan, Cathen, Cynog, Dwynwen, Tyrnog, Cedig, Pedrog, Llawddog, Mechyll, Mordeyrn, Elian, Tyfodwg, Llonio, Cadog, Ffraid (Brigid), Dyfnog

Second seal of the Chapter of St Asaph
fifteenth century, National Museum of Wales
unknown bishop, St Asaph and St Winefride



Buchedd Gwenfrewy (The Welsh Life of St Winefride)

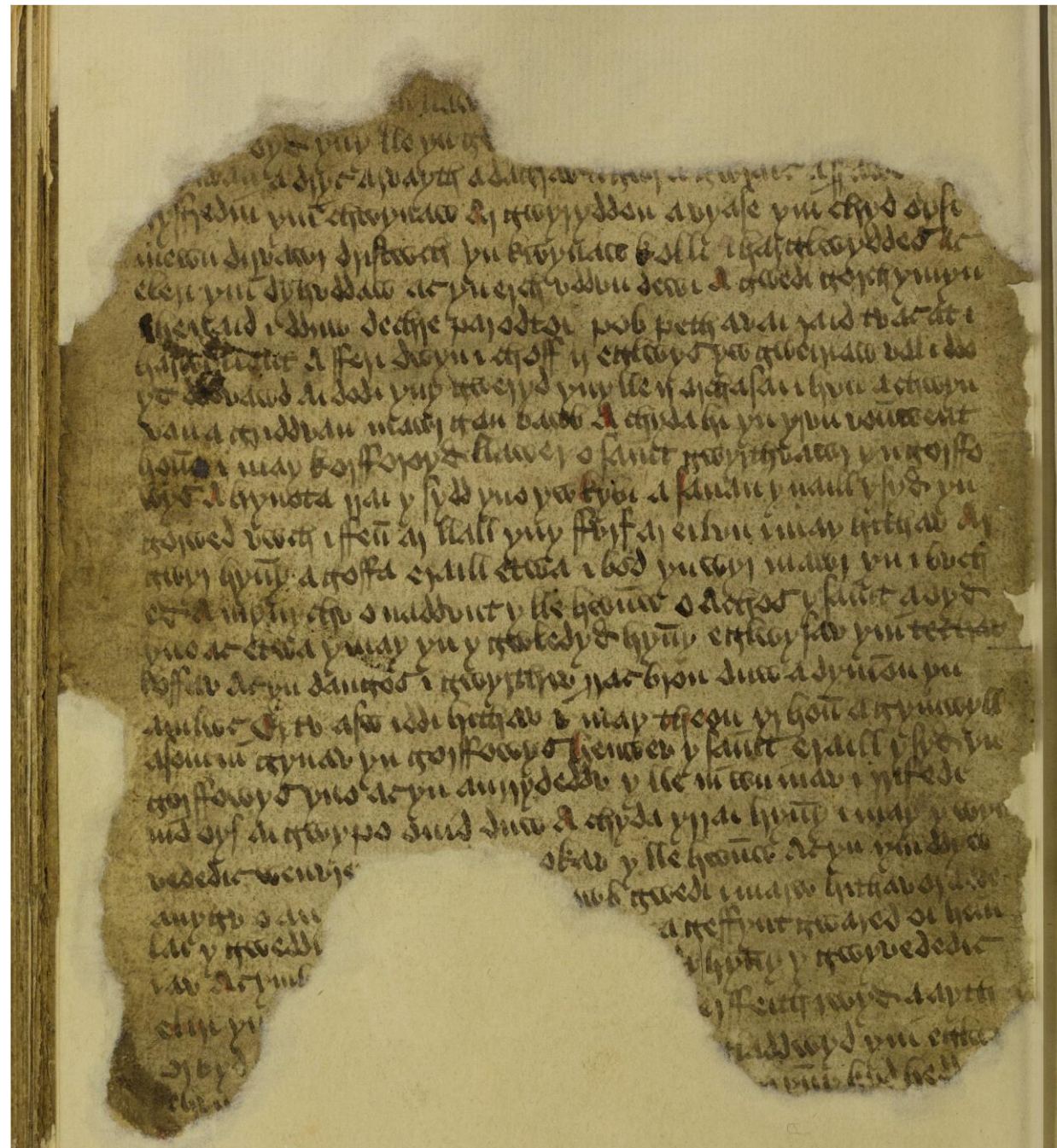
The twelfth-century Latin Lives:

- anonymous *Vita S. Wenefrede* (s. XII)
London, British Library, Cotton MS
Claudius A.v, fols 138r-145r (s. XIII1)
- Prior Robert of Shrewsbury's *Vita et translatio S. Wenefredae* Oxford,
Bodleian Library, Laud. Misc. 114 (s.
XII); Cambridge, Trinity College
O.4.42 (s. XIII) and Brussels,
Bibliothèque Royale, 8072 (1631)

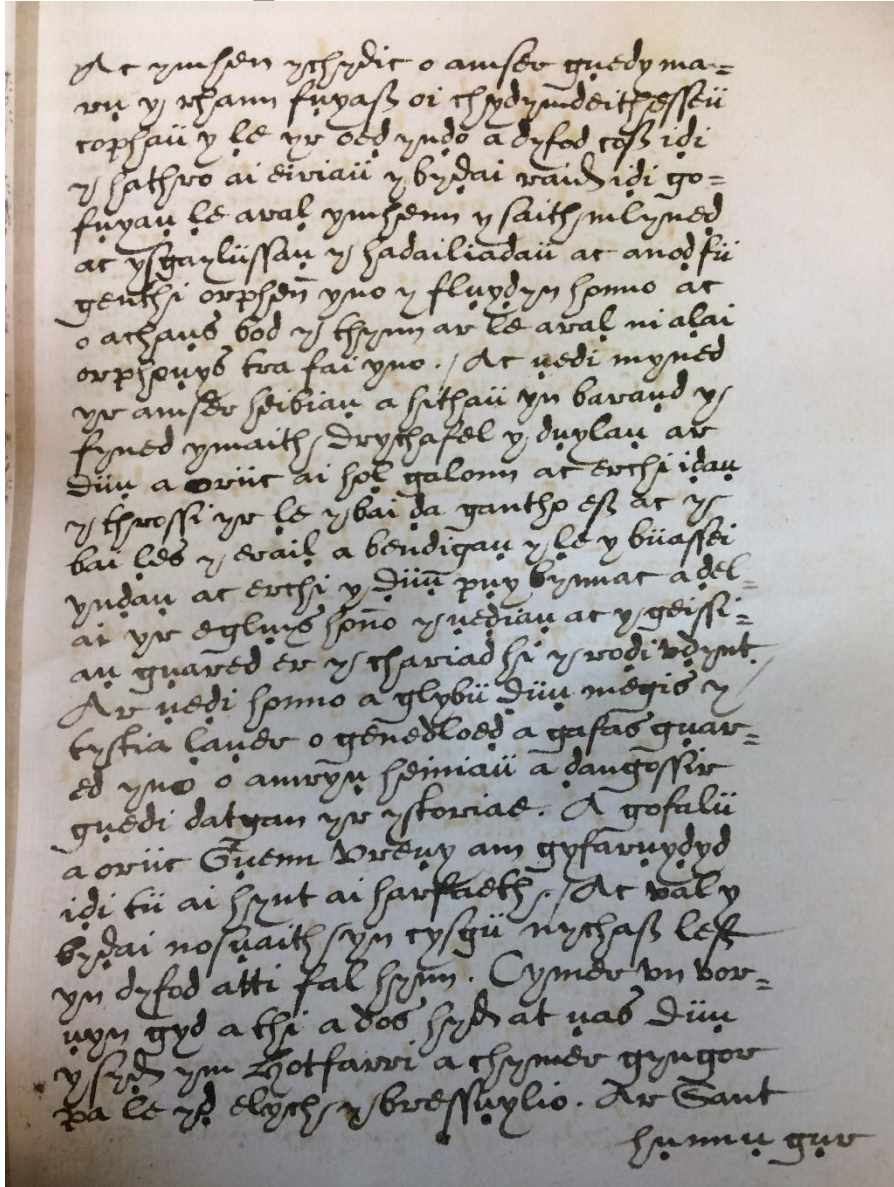


The Welsh manuscripts:

- Aberystwyth, National Library of Wales, MS
Peniarth 27ii, pp. 91-121 (s. XV₂)
- Aberystwyth, National Library of Wales, MS
Llanstephan 34, pp. 189-249 (1580x1600)
- Aberystwyth, National Library of Wales, MS
Peniarth 225, fols 269-302 (1594-1610)
- Aberystwyth, National Library of Wales, MS
Llanstephan 104, pp. 217-99 (c.1710x1715)
- *Hystoria o Uched Beuno*, Oxford, Jesus
College, MS 119 c. 1346 (summary of her
legend in the Life of St Beuno), fols 104r-109r



Llanstephan 34



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**Prior Robert's *vita* (Oxford, Bodleian Library, Laud. Misc. 114)
ed. David Callander**

In occidua Maioris Brittannie regione est quedam prouintia Walia uocitata, ex una parte finibus regni Anglie, ex altera oceano mari collimitata. Hec olim a sanctis multorum et diuersorum meritorum est inhabitata, et usque ad hunc diem innumeris eorum prerogatiuis multipliciter decorata. Ex quorum numero quidam sanctus admodum insignis enituit, Bevnovs nomine, uir summus et in omni illa sanctorum multitudine precipuus. Is itaque cum paternum prius contempsisset solum, et, mundi gloriam calcans, perniciosas illius illecebras abdicasset, pauper effugiens, monachus effectus est, in breui perfectum in Christo agens uirum.

Peniarth 27ii ed. Jane Cartwright

Yngorllewin ynys Brydain y may gwlad a elwir Kymrv o'r naill dv iddi i may tervyne Lloygyr ac o'r tv arall eogion y mor yni chylchynv a saint gynt yni chyvanheddv, ac ir hynny hyd heddiw yn i thekav o wythiav kyvwlch. Ac o eiryf y saint hynny gwrda santaidd ardderchoc kyvwlch a elwid Bevno a gwedy trymygv ohono dref i dad a gogoniant y byd ir mwyn Duw ef a wnaythbwyd yn vanach ac ar vyrder ef a ayth yn wr perffaith ynGrrist.

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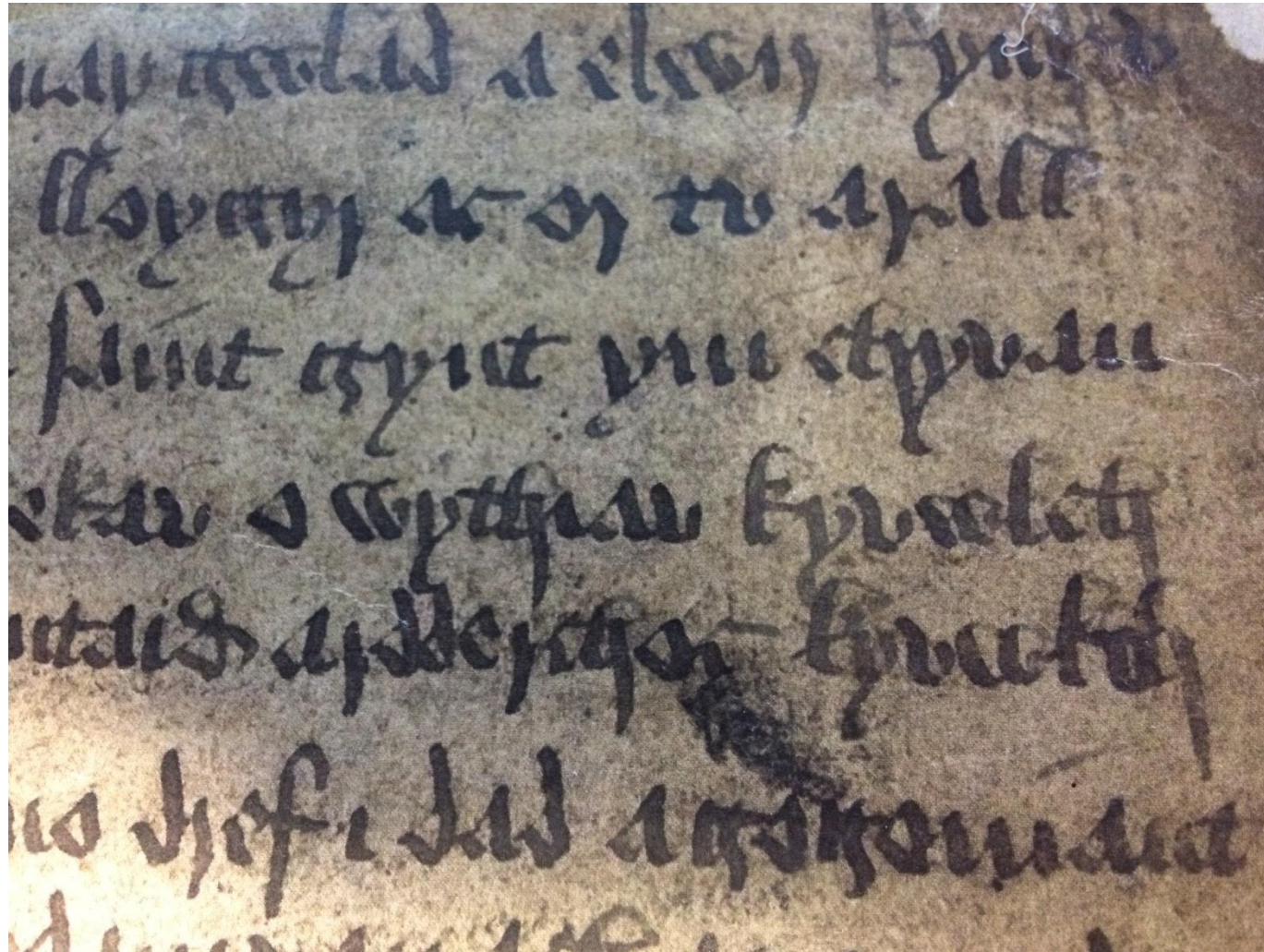
In the western region of Great Britain, there is a certain province called Wales, adjoined on one side by the borders of the kingdom of England, on the other by the ocean of the sea. This was once inhabited by saints of many and diverse merits, and to this day is abundantly honoured by their innumerable **privileges**. From their number a certain very distinguished saint shone forth, Beuno by name, a **splendid man** and foremost in all that multitude of saints. And so when he had first refused his father's land, and, trampling on the world's glory, had renounced its deadly enticements, fleeing this as a pauper, he became a monk, in a short time performing the life of a perfect man in Christ.

Peniarth 27ii ed. and trans. Jane Cartwright

Yngorllewin ynys Brydain y may gwlad a elwir Kymrv, o'r naill dv iddi i may tervyne Lloygyr ac, o'r tv arall, eogion y mor yni chylchynv a saint gynt yni chyvanheddv, ac ir hynny hyd heddiw yn i thekav o **wythiav kyvwlch**. Ac o eiryf y saint hynny **gwrda santaid** **ardderchoc kyvwlch** a elwid Bevno a gwedy trymygv ohono dref i dad a gogoniant y byd ir mwyn Duw, ef a wnaythbwyd yn vanach ac ar vyrder ef a ayth yn wr perffaith ynGrrist

In the west of the island of Britain there is a country called Wales, on one side of it is the border with England and, on the other side, it is surrounded by deep sea and saints once lived there, and from that time forth until today, it is adorned with **splendid miracles**. And amongst those saints was **a holy, excellent, splendid nobleman** who was called Beuno. And he was preeminent amongst a multitude of saints. And having spurned his father's estate and worldly glory for God, he was ordained a monk and soon became a perfect man in Christ.

Peniarth 27ii, p. 91, lines 5 and 6



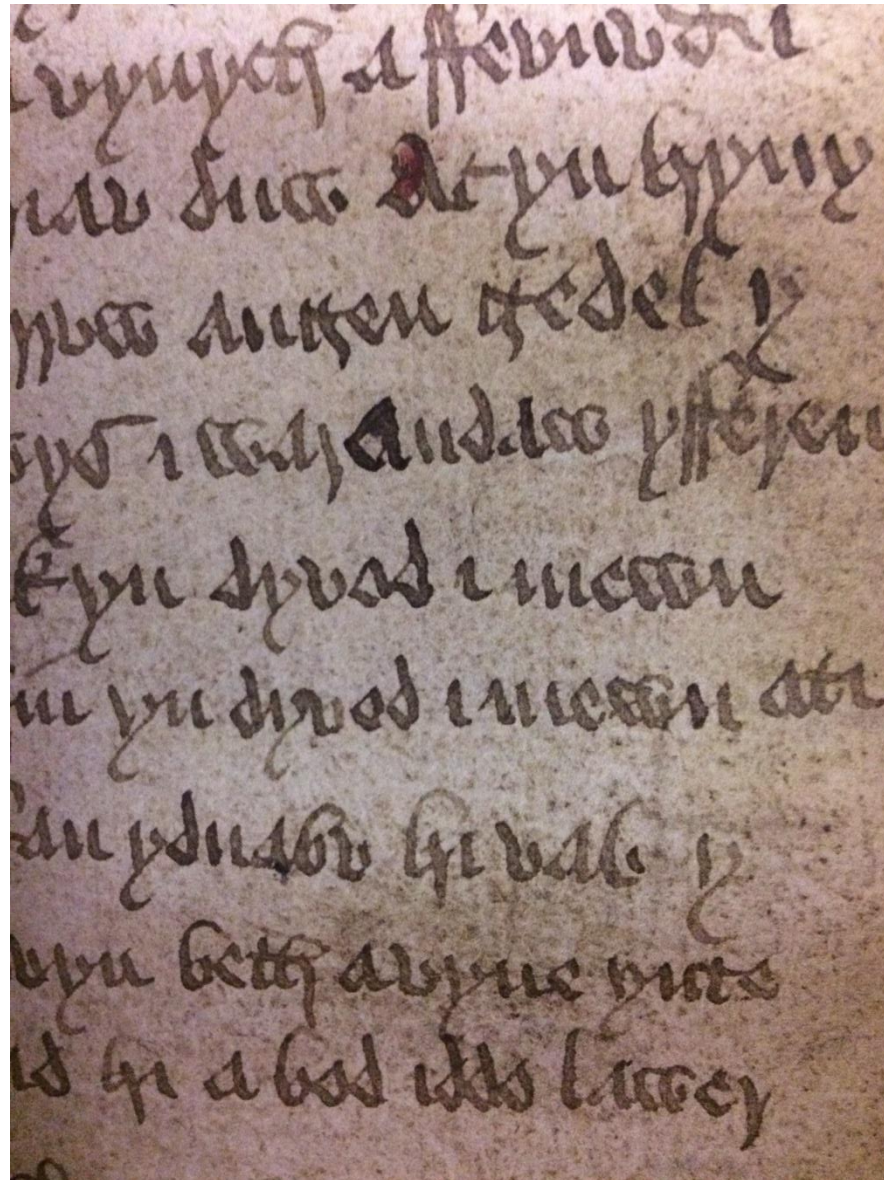
Peniarth 27ii

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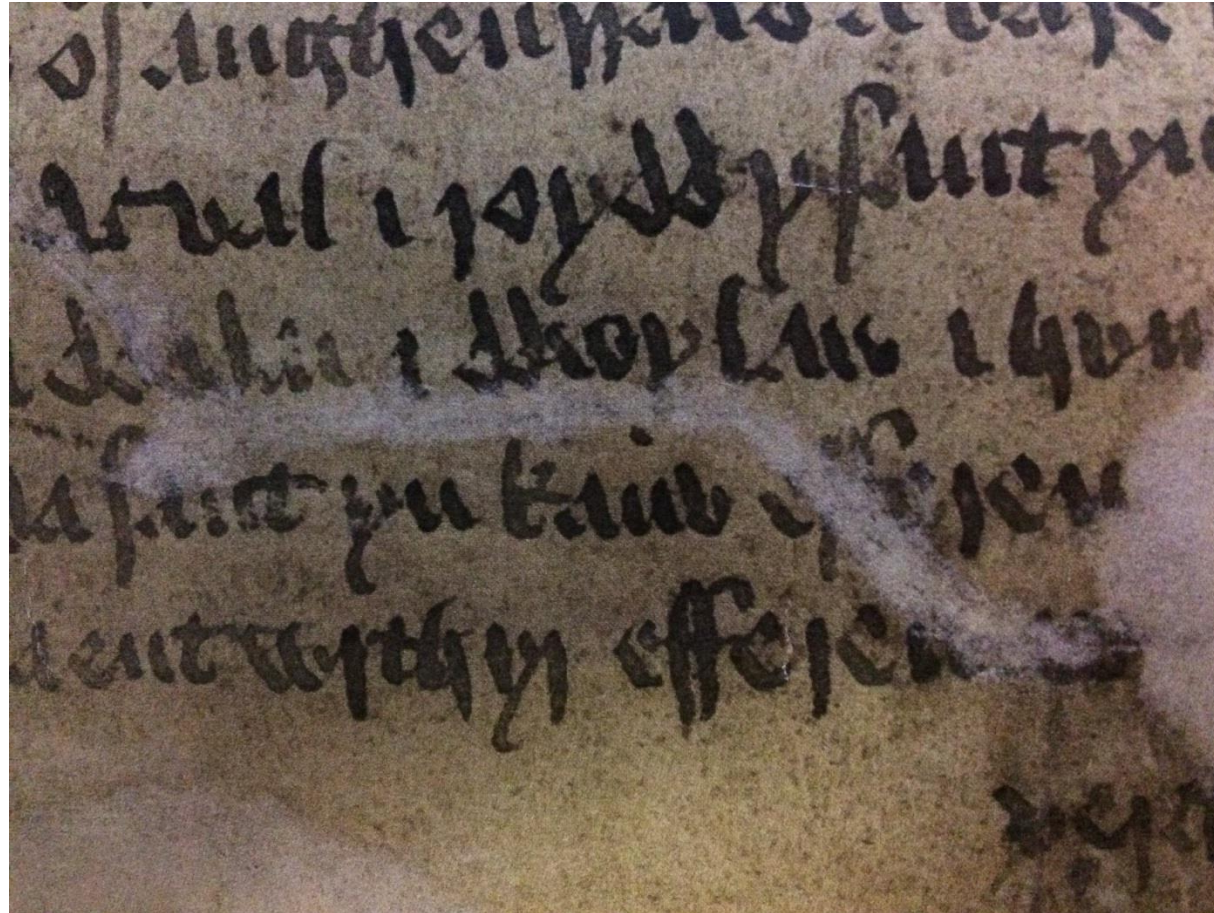
Llanstephan 34

Yngorllewin ynys Brydain y mae gwlad a elwir Cymry, ac o'r naill du iddi y mae terfynau Lloegyr ac, o'r tu arall, eigiawn mor yn y gogylchynu, a saint gynt yn i chyfanheddu, ac er hynny hyd heddiw yn y theckau o **wyrthiau cyfwlch**. Ac o rif y saint hynny ydd oedd **wrda, santaidd, ardderchawc, cyfwlch**: Beuno oedd y enw, a hydyr ymhob lliosogrwydd saint oedd ef. Ac wedy tremygu ohonaw dref y dat a gogoniant y byd ac ymwrthod ohonaw a'y argyweddus eddyllder er ymoglyd, ef a wnaethpwyd yn vanach ac ar fyrder yn wr perphaith yng Christ.

Peniarth 27ii, p. 95, lines 14 and 15



Peniarth 27ii, p. 92, lines 26 and 27



Peniarth 27ii

A llyma nebvn was iyvank **yn dyvod i mewn ati**, Kyriadoc i henw, mab i Alain vrenhin, **yn dyvod i mewn ati** a'r vorwyn i hvn yn eisde wrth y tan.

And behold a certain young man coming in towards her, Caradog his name, the son of King Alain, coming in towards her and the maiden herself sitting by the fire.

Llanstephan 34 (avoids repetition)

Ac ar hynny dyma Garadawc ab Alawog frenin yn dyfod y mewn a'r forwyn e hun yn eiste wrth y tan.

And on that here was Caradog son of King Alawog coming in and the maiden herself sitting by the fire.

Peniarth 27ii – northern forms?

genthi (ganddi)

ganthvnt (ganddynt)

eisde (eistedd)

cymint (cymaint)

dyallt (deall)

diwaytha (diwethaf)

ddowad (dywed),

myddyliaw (meddwl)

dyrbyniawdd (derbyniodd)

gadel (gadael)

iewn (iawn)

Peniarth 27ii

- gelain
 - addwyn
 - yn ddiosgo
 - merthyroliayth
 - gobryny
 - hoydl
 - anrryveddawd
-
- osymweithiaw
 - -awdd 58% -odd 42%

Llanstephan 34

- corph
 - da
 - yn weddus
 - vyrthyru
 - gobrwyi
 - hwedel
 - anrhydedd
-
- -awdd 84% -odd 16%

Pen 27ii

Ac o henw y vorwyn i kavas y lle hwnnw i henw nid amgen Ffynon Wenvrewy. A chanys **ar lethr y bryn** i rredodd y gwayd pann las hi, y may y gwayd **ynghanol y ffynon ac yn y ffrwd** kyn goched ac yna mal i gwyl pawl a'r main gwedi rewi y gwayd arnvt heb vyned byth i'r dwfr o'r byd i arnvt. Hevyd y mysogl ysydd ar y keric yn arogl megis ysdor.

Llst 34

Ac o'i henw hi y cafas y lle hwnn y enw nid amgen Phynnonn Gwennvrewy. Ac y mae i gwaed hi yn y phynnon kynn ired mal y gwyl pawb a'e mynno a'r main gwedy rhewi y gwaed arnunt heb fyned byth er dwfr o'r byd odd'arnunt. A hefyd y myssogyl ysydd ar y kerric yn arrogyl fawr megis ystor.

Laud. Misc 114

Nam illorum lingua Fennan Wenefrede, nostra uero Fons Wenefrede nominatus est. Fennan enim latino sermone fontem sonat. Et quoniam de corpore **in descensu deuexi montis** iacente multus fuerat effusus sanguis, lapides aspergine ipsius infecti, tam in fontis scaturigine quam in riuo illius, seu in amborum margine, passim iacebant. Et quod dictu uel auditu mirabile est, lapides illi conspersi sanguine adhuc pristinam conspersionem retinent, ut patet usque hodie scire uolentibus. Nam sunt quasi congelato cruore perfusi, nec situ temporis, nec assidua preterfluentis aquę eluuione deteresi. Mussicula uero quę eisdem lapidibus adheret, quasi thus redolet.

For it was called in their language Winefride's Fennan, but in ours *Fons Wenefrede* (Winefride's Well). For *fennan* denotes *fons* (well) in Latin speech. And since much blood had been spilled from the body lying on **the descent of the sloping hill**, stones, stained by its sprinkling, were lying here and there in the bubbling of the **spring and in its stream**, and on the edge of both. And, what is remarkable to say or hear, those stones besprinkled with blood still retain their earlier sprinkling, as is visible to this day to those who want to know. For they are, as it were, suffused with congealed blood, and not wiped clean by the decay of time, nor by the constant inundation of water flowing by. Now the moss which clings to those stones smells like frankincense.

Pen 27ii

Ac o henw y vorwyn i kavas y lle hwnnw i henw nid amgen Ffynon Wenvrewy. A chanys **ar lethr y bryn** i rredodd y gwayd pann las hi, y may y gwayd **ynghanol y ffynon ac yn y ffrwd** kyn goched ac yna mal i gwyl pawl a'r main gwedi rewi y gwayd arnvt heb vyned byth i'r dwfr o'r byd i arnvt. Hevyd y mysogl ysydd ar y keric yn arogli megis ysdor.

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Pen 27ii more similar to Latin than Llst 34:

Pen 27ii

a'r gwr a'i lladdasai yn sevyll yn grelon lidioc eto yn emyl y gelain ac yn sychv i gledde gwaydlyd yngwydd pawb **ar y llysiev**...A'r awr i dyvod ef hynny, i digwyddawdd y gwas i'r llawr yn allmarw. A ffeth rryvedd yngwydd pawb, myned y korff **yn llyn tawdd** a'i lyngkv o'r ddayar ef a myned i enaid i vffern.

Llst 34

A'r gwr a'y lladdassai yn sevyll yn greulon lidioc yn emyl y corph ac yn sychu y gleddyf gwaedlyd yngwydd pawb...A'r awr y dywad ef hynny y llynckawdd y ddayar ef a myned y enaid a'y gorph y vphern.

Laud. Misc 114

Peremptor uero illius adhuc iuxta exanime corpus tumidus foris assistens, gladium suum cruore uirginis madidum cunctis aspicientibus **per herbam** detergebat...His dictis, iuuenis ilico ad terram corruens expirauit. Mirumque dictu, in conspectu omnium astantium corpus defuncti **liquefactum** disparuit, multis asseuerantibus tellure dehiscente absortum fuisse, et cum spiritu suo in baratro demersum.

But her killer, still standing by the dead body outside, swollen by pride, was wiping his sword, drenched in the blood of the virgin, **on the grass**...These things being said, the youth, falling to the ground there and then, breathed his last. And, amazing to say, in the sight of everyone standing nearby, the body of the dead man vanished, having **melted**, with many affirming that it had been engulfed by the gaping ground and sunk with his spirit in the pit of darkness.

Laud. Misc 114

Cumque beata uirgo **super discessu et absentia doctoris** sui plurimum contristata fleret, beatus Beunous arrepta **manu eius dextera**, duxit illam ad fontem, quem de loco, ubi capud ipsius abscisum ceciderat, emanasse superius designauimus.

Statuensque illam super lapidem unum, qui tunc ibi forte repertus est et usque hodie in riuo fontis manet et lapis sancti Beunoi **ab incolis appellatur**, his illam uerbis denuo allocutus est. ‘Vides’, inquit, ‘adhuc hic uestigia tue passionis? Ecce lapides isti tuo conspersi sanguine te pro Deo **martirium** passam fuisse demonstrant

And when the blessed virgin, greatly saddened **by the departure and absence of her instructor**, was crying, the blessed Beuno, having laid hold of **her right hand**, led her to the spring, which we have indicated above had flowed out from the place where her severed head had fallen. And standing her upon a stone, which was then found there by chance and which remains in the stream of the spring to this day and is **called** St Beuno’s stone **by the inhabitants**, he addressed her anew with these words. ‘Do you still see’, he said, ‘the vestiges of your suffering here? Look at these stones besprinkled with your blood, which show that you suffered **martyrdom** for God,

Pen 27ii (more similar to Latin)

Ac yna wylaw a thristav a orvc y wynvededic wyry am vyned **ymaith i dysgawdr a'i hathro**. Y gwynvydedic Vevno a'i kymmerth hi erbyn **i llaw ddehav** a['i] dwyn hyd ar lann y ffynon a'i doddi hi ar vn o'r main o oydd yno yna ac y sydd ir hynny hyd heddiw. A hwnnw **a eilw gwyr y wlad honno** mayn Bevno. 'A weli di yma eto ol dy ddioddevaint? Llyma y mayn yn bvrgoch o'th waydi ir dangos ry ddiodde **merthyroliayth** ohonod ir Duw'

Llst34

Ac yna wylaw a thristau yn fawr a oruc y wynvydedic wryf pan oedd Beuno yn myned. Ac yna Beuno a'i kymmerth hi erbyn **i llaw** a'y dwyn i lann y phynnon a'i doddi ar vn o'r main a oedd yno ac y sydd etto yngofer y phynnon a hwnnw a elwir maen Beuno. 'A weli di yma etto ol dy diodefaint? Llyma y maen yn burgoch oth waed er dangos dy **vyrthyru** di er Duw.'

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Llanstephan 34 names prior and priest:

Ydd oeddynt yno seithwyr i gyd. Nid amgen y prior a ddywetpwyd vchod a chyd ac ef gwr anrhydeddus Prior Caer[Lleon] Wlmar oedd y enw ac opheiriad santaidd a elwid Iddon a hanoedd o'r genedyl honno, a brawd o'r vynachloc a ddygassai gyd ac ef a thrywyr eraill.

(There were altogether there seven men. Namely the prior mentioned above and with him an honourable man the Prior of Caerleon called Wlmar and a holy priest named Iddon who was descended from that nation, and a brother of the monastery who he was taking with him and three other men.)

Caxton (1484) names prior and priest:

And they were of them seuen persones / that is to wyte the pryour / And with hym the pryour of Chestre named wulmare / & a preest a man of grete vertue named Idon born of the same countrey / a monke also whome the pryour toke with hym / and thre other men

y goiffiau bilio o i nuffau emyd auro a
 guelod ydoed fiffaii y dyu briian uoddy emy-
 niu oi fariad fi. A fi a uydai y brydai fiff-
 ar y gelyu auri yn adfen i vffion. ydy
 fymy y fiffaii fi yndiangr oylau ar
 yny dined y ramadod of idi fynyed yny fiff-
 of. kan fiffir oed gantfau ydoe dvarfiffon
 yn gynyviriad fiffoliff. A fiffaii a adff-
 alau ydyu dvarfiffon a vffodder fiffyngffiffi lav
 oglyu. Ar guas a uydai y pffo fi yny lla a
 fiffydarvogi o lid a oriir ar yffgelyfii y gled-
 y yny fuan ai fymulid ar of ai gowdud-
 and yny fuan a dyndedid udyfi yny fiffgar-
 fal fymy. fymy no fymy y fiffvaid i dy di ar
 y damunaid ynyuafiffii a fiffi a fiffaii yny
 pffo vffagof. ar auro fymy yny lla quiv quiv-
 bry di oni bry di yn a mi of vffod i ledid
 dy bom ar ledid fiffy. A fiffvaid a oriir y
 vffvuyy fii a dyu ydy oglyu ar edvuy yny
 ofalid a uolai nob yny dyfod yny udyfiffi.
 Ar uoddy na uolai nob yny dyfod yny fiffoliff
 at y guas a dyndedid. A mab y bryviffy
 fiffvuyy a bryvuyy yny fiff dyndion yny vff-
 ded i ar of. ar ni alaf i ynyvuyy aval ar
 ni fiffvuyy i dy di ni fiffvuyy i nob onid-
 of ar ni alaf i dy fiffvuyy di yny fiffvuyy-
 fiff idau of. Ar am fiffvuyy fymy dy gled-
 of a gyna a vffvuyy o ar of ni vffvuyy
 nob onid of. A pffan gelyu yny fiffvuyy
 miiu uas fiffvuyy i dyndedid nob fiffvuyy
 y gledid

y gledid a oriir a lad y pffvuyy ar yny y di-
 guydau pffvuyy y vffvuyy yny lla ydy
 yn lla y fiffvuyy pffvuyy lloquaf a fiff-
 fiff y fiff yny fiffvuyy yny na fiffvuyy
 miiu fiffvuyy ar yny fiffvuyy i fiffvuyy i laud-
 o gledid o udyfiffvuyy yny udyfiffvuyy
 fiffvuyy yny.
 Ar yny emy fiffvuyy oglyu y lad i pffvuyy fi y
 pffvuyy a dyndedid o dyndedid yny oglyu ar
 vffvuyy alau. ranyd gowdud yny fiffvuyy
 y lad fi yny oglyu. A pffan uolai y ni-
 fiffvuyy yny pffvuyy yny dyfod dan y fiffvuyy
 di a udyfiffvuyy yny vffvuyy a molyffvuyy
 nob a udyfiffvuyy yny udyfiffvuyy fiffvuyy
 doed y fiffvuyy ai mab a guelod yny udyfiffvuyy
 vffvuyy a dyndedid a udyfiffvuyy dan gelyu
 au ar uylau a doliivian a guelod yny vffvuyy
 A fiffvuyy dyndedid a dyndedid yny yny og-
 lyu gan fiffvuyy yny fiffvuyy rafi y vffvuyy
 a pffvuyy yny fiffvuyy udyfiffvuyy yny doed yny
 a gelyu yny fiffvuyy a fiffvuyy mab fiffvuyy
 a oed yny dyfod ambon yny miffvuyy. Ar miffvuyy
 oed yny fiffvuyy a guelod yny vffvuyy a dvarfiff-
 idau i fiffvuyy yny udyfiffvuyy yny lad yny gelyu-
 lon. Doliivian a udyfiffvuyy of yny dyndedid ar
 quiv ayladafiffvuyy yny fiffvuyy yny gelyu li-
 dior yny emy yny vffvuyy ar yny fiffvuyy yny gledid
 guelod yny fiffvuyy paub. Ar o ar of yny
 vffvuyy yny vffvuyy yny fiffvuyy fiffvuyy
 avnau

St Winifrede's burial at Gwytherin, Peniarth 27ii, p. 120, ed. and trans. J. Cartwright:

A gwedi gorchymyn [i] henaid i Dduw, dechre parodtoi pob peth a vai raid tvac at i harwyliant, a fferi dwyn i cho[r]ff i'r eglwys y'w gweiriaw val idd oyt ddevawd. A'i doddi yn y gweryd yn y lle ir archasai i hvn a chwynvan a griddvan mawr gan bawb. A chyda hi yn yr vn vonnwent honno i may korfforoydd llawer o saint gwyrthvawr yn gorffowys. A hynota rrai y sydd yno yw Kybi a Sanan: y naill y sydd yn gorwedd vwch i ffenn, a'r llall yn y ffvrf a'r eilvn i may hithav. A'r gwyr hynny a goffa eraill etwa i bod yn wyr mawr yn i buchedd, a mynychv onaddvnt y lle hwnnw o achos y saint a oydd yno. Ac etwa y may yn y gwledydd hynny eglwysav yn i koffav ac yn dangos i gwyrthiav rrac bron Duw a dynion yn amlwc. O'r tv asw iddi hithav i may Theon, yr honn a gymwyllasom ni gynav yn gorffowys. Henwev y saint eraill y sydd yn gorffowys yno ac yn anrrydeddv y lle ni wn inav i rrifedi. Nid oys a'i gwypo onid Duw. A chyda y rrai hynny i may y wynvededic Wenvre[wy yn arwydd]okav y lle hwnnw ac yn ymddywanygv o an[eirif wyrthiav].

translation:

And having entrusted her soul to God, he [Eleri] began preparing everything that was necessary for her burial, and he had her body brought into the church in order for it to be prepared, as was the usual practice. And she was consigned to the earth in the place she herself had requested while everyone moaned and lamented greatly. And with her in that graveyard the bodies of many treasured saints rest. The most noteworthy that are there are Cybi and Sannan: one of whom is buried at her head, and the other in the same form and direction as her. And others still venerate those men who led lives of great virtue and frequented that place because of the saints who were there. And still there are churches that commemorate them in those regions and clearly demonstrate their miracles before God and men. On her left side is Theon, whom we described above as reposing there. I am unable to count the names of the other saints who rest there and honour that place. No one knows this except God. And among those is the blessed Winifrede revealing [the significance] of that place and appearing through countless miracles.

St Winefride's martyrdom from Llŷt 34, pp. 197-8, *Buchedd Gwenfrewy*, ed. and trans. Jane Cartwright, <http://www.welshsaints.ac.uk> (forthcoming):

Wrth hynny y keisiai hi ymddiangu o'r law ac, yn y diwedd, y caniadodd ef iddi fyned y'w ystafell, kan tebic oedd ganthaw y doe drachefen yn gyweiriach, heb olydd. A hithau a aeth allan y ddrws dieithyr a rhedec rhyngthi a'r eglwys.

A'r gwas a wybu y pho hi yn y lle, a chynddarogi o lid a oruc ac ysglyfu y gleddyf yn fuan a'i hymlid. Ac ef a'i gorddiweddawdd yn hawdd a dywedud wrthi yn [an]hygar fal hynn: 'Kynn no hynn y kerais i dy di, ac y damunais ymwasgu a thi a thithau yn pho rhagof. A'r awr honn, yn lle gwir, gwybydd di oni byddi di vn a mi o'th vodd, y lleddir dy benn a'r cleddyf hwnn.' A throi a oruc y vorwyn tu a drws yr eglwys ac edrych yn ofalus a welai neb yn dyfod y'w nerthu. Ac wedi na welai neb yn dyfod, ymhoelyd at y gwas a dywedud, 'A mab y brenhin tragywydd a brawdwr yr holl dynion y'm prioded i ac ef, ac ni allaf i gymryd arall ac ni thwyllaf i dydi. Ny fynnaf i neb onid efe ac ni allaf i dy fynnu di yn ddisyrhaed iddaw ef. Ac, am hynny, tyn dy gleddyf a gwna a vynyich o achos ny vynyaf neb onid ef. A phann glybu y[r] ysgymmun was hwnnw i ddirmygu velly, tynnu y gleddyf a oruc a lladd y phenn. Ac yna y ddigwyddawdd penn y vorwyn y'r llawr. Yn yr vn lle y tarddawdd phynnon loywaf a theckaf y sydd yn llithraw yn wastad er hynny hyd heddiw ac yn rhoddi iechyd i lawer o gleifion o wyrthyau y wynvydedic forwyn wry. Ac yn emyl yr eglwys y llas i phenn hi. Y penn a dreiglawdd oddi yno y'r eglwys a'r corph allan, canys gowayred ysydd o'r lle y llas hi y'r eglwys. A phann welas y nifer y penn yn dyfod dan y traed, rhyfeddu a wnaethant yn vawr a melltigiaw y neb a wnaethodd y weithred honno.

St Winefride's martyrdom from Llst 34, pp. 197-8, trans. Jane Cartwright,

translation:

Thus she attempted to escape from his clutches and, in the end, he allowed her to go to her room, since he assumed that she would return better dressed, without delay. And she went out through a different door and ran towards the church.

And at once the youth knew that she had fled and became enraged with anger and promptly unsheathed his sword and pursued her. And he overtook her easily and harshly said this: 'Before now, I loved you and wanted to embrace you and you fled from me. And now, truth be told, know that if you will not be one with me willingly, your head will be cut off with this sword.' And the maiden turned to the church door and looked carefully to see if anyone was coming to assist her. And when she saw that no one was coming, she turned to face the youth and said, 'I am married to the eternal king and the judge of all men, and I cannot take another and I will not deceive you. I do not wish for anyone except him and I cannot have you without insulting him. And, for that reason, take out your sword and do as you please because I wish for no one other than him'. And when that hideous youth heard her belittle him thus, he took out his sword and smote off her head. And there the maiden's head fell to the floor. In the same spot the brightest and most beautiful spring burst forth which from that time forth has flowed continuously and it still flows today healing many sick people via the blessed virgin maiden's miracles. And she was decapitated near the church. The head rolled from there into the church and the body fell outside, because there is a slope between the place where she was killed and the church. And when the crowd of people saw the head appear at their feet, they were greatly amazed and cursed the one who had committed this deed.

Llanstephan 34 ed. and trans. Jane Cartwright

Yngorllewin ynys Brydain y mae gwlad a elwir Cymry, ac o'r naill du iddi y mae terfynau Lloegyr ac, o'r tu arall, eigiawn mor yn y gogylchynu, a saint gynt yn i chyfanheddu, ac er hynny hyd heddiw yn y theckau o **wyrthiau cyfwlch**. Ac o rif y saint hynny ydd oedd **wrda, santaidd, ardderchawc, cyfwlch**: Beuno oedd y enw, a hydyr ymhob lliosogrwydd saint oedd ef. Ac wedy tremygu ohonaw dref y dat a gogoniant y byd ac ymwrthod ohonaw a'y argyweddus eddylllder er ymoglyd, ef a wnaethpwyd yn vanach ac ar fyrder yn wr perphaith yng Christ.

In the west of the island of Britain there is a country called Wales, and on one side of it is the border with England and, on the other side, it is surrounded by deep sea. And saints once lived there, and from that time forth until today, it is adorned with **splendid miracles**. And amongst those saints was **a holy, excellent, splendid nobleman**: Beuno was his name, and he was preeminent amongst a multitude of saints. And having spurned his father's estate and worldly glory, and rejected its pernicious wantonness in favour of abstinence, he was ordained a monk and soon became a perfect man in Christ.

Peniarth 27ii

Ac ni oddevai gan arglwydd amraint o'r byd nac arnaw nac arr i genedl namyn kynnal bonedd y genedl a wnai **o ddyvodav addwyn, ac yn i ddangos ymhob kamp.**

And he would not tolerate worldly dishonour of himself or his kin from a lord, but instead he upheld his family's nobility by performing excellent deeds, and demonstrating this in every challenge.

Llanstephan 34

Ac ni oddefai gamfrait o'r byd arnaw nac ar y rieni: onid kynnal bonhedd y genedyl a wnai **o ddefodau da, ac ymddangos yn rhagorus ymhob camp.**

And he would not tolerate worldly dishonour of himself or his parents, but instead he upheld his family's nobility by performing good deeds and excelling in every challenge.

Laud. Misc. 114 a certain great and very powerful man called Tyfid. He, the son of one splendid and most excellent senator, and second from the king, called Eiludd, would not deign to allow anything unbecoming of his lineage or which would disgrace so great a family, but, persisting in the honourable nature of his family with respectable practices, he showed himself to be conspicuous in every elegant thing.