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AN ISLAND OF THE SAINTS

By the Rev. W. DONE BUSHELL, M.A., F.S.A.

A little to the south of Tenby lies a long low island, whose monotonous outline gives but little indication to the casual observer of the rich store of interest and of beauty which it contains. It is the Isle of Caldey, known of old as Ynys-y-Pyr, and rich, in spite of all appearances, as well in natural beauty as in hallowed memories. Encircled also as it is, at least in summer time, by a calm and boundless sea, blue with a blueness which recalls the Riviera or the Italian Lakes, and severed by it from the madding crowd, it seems to be especially fitted for a home for those who deem that they are called to live the quiet life with God. And hence perhaps it is that the traditions of the island are, as a matter of fact, monastic; that there were Celtic monks upon it in the early centuries, and Norman monks in later times; that there are Benedictine brothers still, though in obedience now to Canterbury, not to Rome; maintaining, each community in turn, their solemn round of praise and prayer.

The islands—for if we include St. Margaret's there are two—are separated from the mainland by a sound or channel of about two-thirds of a mile in breadth, and of an average depth of about 40 ft. at low, and 65 ft. at high spring tides. Now, south of Milford

Haven, Pembrokeshire consists of a peninsula built up of mountain limestone and of old red sandstone, in alternate bands, whose trend is west-north-west and east-south-east; and two such bands are represented on these islands, the mountain limestone to the north, the old red sandstone to the south. The larger island is about a mile and a-half in length from east to west, and about two-thirds of a mile in breadth from north to south; and, amongst other noticeable features of geological and pre-historic interest, there is on it a good raised beach; and, in caves now quarried away, the

Caldey Island and St. Margaret's from the Mainland

well-known Rev. G. N. Smith, of Gumfreston, and Professor Boyd Dawkins found many pleistocene bones; the former also came upon a number of neolithic human bones, with the remains of fish, dog, sheep or goat, and cattle, which are now in the Tenby Museum (Boyd Dawkins, *Cave Hunting*, p. 289; Law's *Little England beyond Wales*, p. 11); whilst in September last some early burials and a kitchen-midden were found in Priory Bay. The water supply is excellent.

It is said (see *Cambrian Journal*, 1855) that coins of Constantine the Great, of Constans, and of Carausius, have been found upon St. Margaret's; the earliest written records, however, date from the sixth

century. We gather from the lives of St. Paul de Léon, St. Samson, and others, in the *Acta Sanctorum* and elsewhere, that in that century there was a monastery on the island, which was in close connexion with St. Illtyd's celebrated retreat at Llantwit in Glamorganshire. Wrmonoc, for example, *Moine de l'Abbaye de Landevenecensis*, who wrote the recently discovered life of St. Paul de Léon in the year 884, expressly tells us that there was a certain island, Pyr by name, within the borders of Demetia, in which St. Illtyd spent much of his time,[1] and where he was associated with, amongst others, St. Paul de Léon, St. David, St. Gildas, and St. Samson; and Pyr was most indubitably the former name of Caldey, as Giraldus and the deed of gift to St. Dogmaels amply testify. We read much also of the island in the various lives of St. Samson, which are of considerable authority, being all derived from an original memoir by one Enoch, whose uncle was a near kinsman of the saint, and who had himself conversed with Anne, St. Samson's mother. We learn from them that the name of the first Abbot of Caldey was Piro, and that upon his death—he was[2] unfortunately drowned—St. Samson was appointed to succeed him by the Archbishop Dubric, who was then upon the island, where indeed he usually spent the Lenten season.[3] And after his consecration St. Samson ruled the monastery for about three years. These

[1] *Erat autem quædam insula, Pyrus nomine, Demetiarum patriæ in finibus sita, in quâ et Iltutus quidam, vir genere nobilis et sanctarum scientia litterarum satis clarus, . . . diebus degebat ac noctibus.*—Analecta Bollandiana, *Vita Pauli Leonensis*, i, 213. Rev. Celt., v, 419.

[2] *Idem Piro in tenebrosa nocte et, quod est gravius, ut aiunt, per ineptam ebrietatem, in claustra monasterii deambulans solus, in puteum valde vastum se præcipitavit, atque unum clamorem ululatus emittens, a fratribus fere mortuus a lacu abstractus est, et ob hoc eâ nocte obiit.*—Acta Sanctorum, Julii vi, p. 582.

[3] *Ubi Dubricius episcopus, inchoante quadragesima Paschæ, habitabat, quia mos erat illi in illa insula quadragesimam duci.*—Analecta Bollandiana, *Vita S. Samsonis*, vi, 100.

records show the ecclesiastical importance of the island in early times. Its importance was indeed so great that Professor Williams, of the Theological College, Bala, goes so far as to express an opinion that Caldey and not Llantwit was the original *Llanna Iltuti* (*Some Aspects of the Christian Church in Wales*, pp. 57, 58); but however this may be, and his view is hard to reconcile with what Enoch tells us in the almost contemporaneous life of St. Samson above referred to, it is certain that in the sixth century there was an important monastery upon the island, representing probably (*see Williams, as above*) the Eastern rather than the Western type of Christianity, and closely bound up with the great names of Illtyd, Dubric, Samson, David, Paul and Gildas.

How long the Celtic monks remained upon the island is not known, but in the reign of Henry I it was, as Dugdale tells us, given by that monarch to Robert, son of Martin, who gave it to his mother Geva, who in turn, with her son's assent, conveyed it to the celebrated monastery of St. Dogmaels,[1] a Benedictine house which followed the reformed rule,

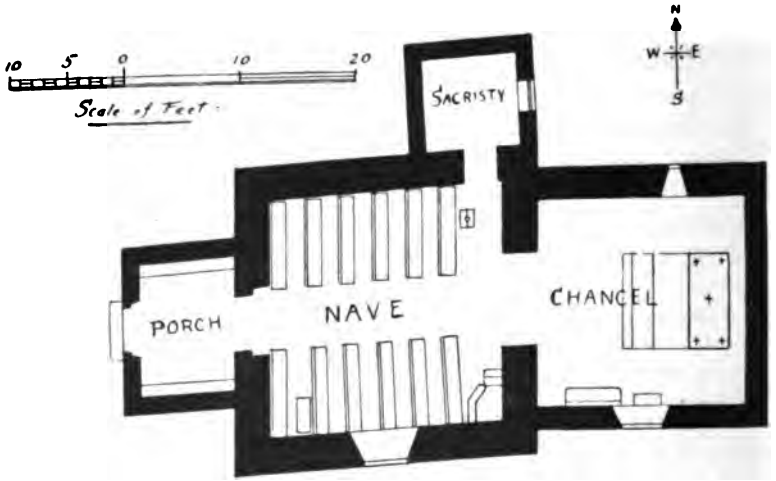
[1] For a full account of St. Dogmaels, see Mrs. Pritchard's *History of St. Dogmaels Abbey*. It was founded by the aforesaid Martin, sometimes called Martin de Turribus, and sometimes Martin of Tours, and was endowed by his son Robert. This Martin was one of the Conqueror's knights, and held lands in Buckinghamshire, Lincolnshire, and Devon, where Combemartin, whence he probably sailed for Fishguard, took its name from him. The title Turonensis or de Turribus, however, given him by Owen, Fenton, and others, has caused no little confusion. It has been assumed that he came from Tours, and he has been even confused with St. Martin of Tours himself. In the last edition, for example, of Murray's Handbook to N. Devon we find it stated that the Manor of Combemartin "was given by the Conqueror to the powerful St. Martin of Tours, after whom it was called"; and in commemoration of this, as it would seem, a window to St. Martin has been erected in the Church! The fact, however, is that Tironensis and not Turonensis was most probably the title borne by Martin, and that he came not from Tours but Tiron, or, as it is now called, Thiron-Gardais, near Nogent-le-Rotrou, in Eure-et-Loir. See Owen's *Pembrokeshire*, p. 442, n. 3, and p. 363, n. 2; also Round's preface to his *Calendar of Documents preserved in France*, pp. xxxv and xxxvi.

then lately introduced by St. Bernard d'Abbeville at Tiron in the Diocese of Chartres. The charter records the gift as follows: "*Dedit iisdem monachis mater mea insulam Pyr, quæ alio nomine Caldea nuncupatur, quam a domino meo rege mihi datam matri meæ dederam*" (Dugdale, *Monasticon*, iv, 130; *Baronia Anglicana*, i, 27). The Priory, in consequence, became a cell of St. Dogmaels, and it so remained until the dissolution of the Monasteries, when the island, called in the grant *The Manor of Calde, in the County of Pembroke,* was, with St. Dogmaels, and various church lands, aliened by the King to one John[1] Bradshawe of Presteign (*Pat.*, 35 *Hen. VIII, Part* 4). The Bradshawes held it until 1612, when it was sold by the great-grandson of John Bradshawe of Presteign to Walter Philpin, Mayor of Tenby, and his son Griffith. In 1653 it passed by sale from the Philpin family to one Reeve Williams, of Llanridian, and Robert Williams, of Loughor.[2] In 1786, John Williams, a great-grandson of Reeve

[1] He is called by Owen (*Pembrokeshire*, i, 110) Roger, and by Fenton (*Historical Tour*, Ed. 1903, p. 252) George, but his name was really John, as Fenton elsewhere correctly gives it: see Lewys Dwnn, *Welsh Visitations*, i, p. 257, *Radnorshire*, who gives a pedigree of seven generations of the Bradshawe family; the grant also itself reads *Carta Johannis Bradshawe.* Fenton (*Hist. Tour*, Ed. 1903, p. 281) says that he was buried at St. Dogmaels, and that the inscription on his tomb ran thus: Hic jacet Johannes Bradshaw, Armiger, qui obiit ultimo die Maii, Anno Domini 1588. But this refers, not to John Bradshawe the elder, whose will, dated August 4, 1567, was proved in 1580, but to his son John. These Bradshawes were only remotely connected with the regicide.

[2] Edward Lhuyd, one of the fathers of the Bodleian Library, dates from Caldey, March 26, 1698; it had also been visited in 1662 by John Ray, who gives a list of the rarer plants he noticed growing there, including "the tree-mallow, the golden samphire, the vernal squill, the sea-spleenwort, and a kind of Tithymalus." (See *Saturday Review*, June 30, 1906.) On St. Margaret's, Ray, and his companion John Willoughby, found the nests of the "puits and gulls and sea-swallows lying so thick that a man can scarce walk but he must needs set his foot upon them." The "kind of Tithymalus" was probably the Portland spurge, a small and uncommon species, still abundant in Priory Bay.

Williams, sold it to George Greville, Earl Brooke and Earl of Warwick, who again, in 1798, sold it to Thomas Kynaston, of Pembroke; with the Kynaston family it remained until 1867, when it passed to James Wilson Hawksley, whose widow sold it in 1894 to Thomas Dick Smith-Cuninghame. From Mr. Smith-Cuninghame it passed in 1897 to the writer of the present article, who again sold it in 1906 to the Rev. Father Aelred, O.S.B.; and it is now occupied by a community of Benedictine monks,

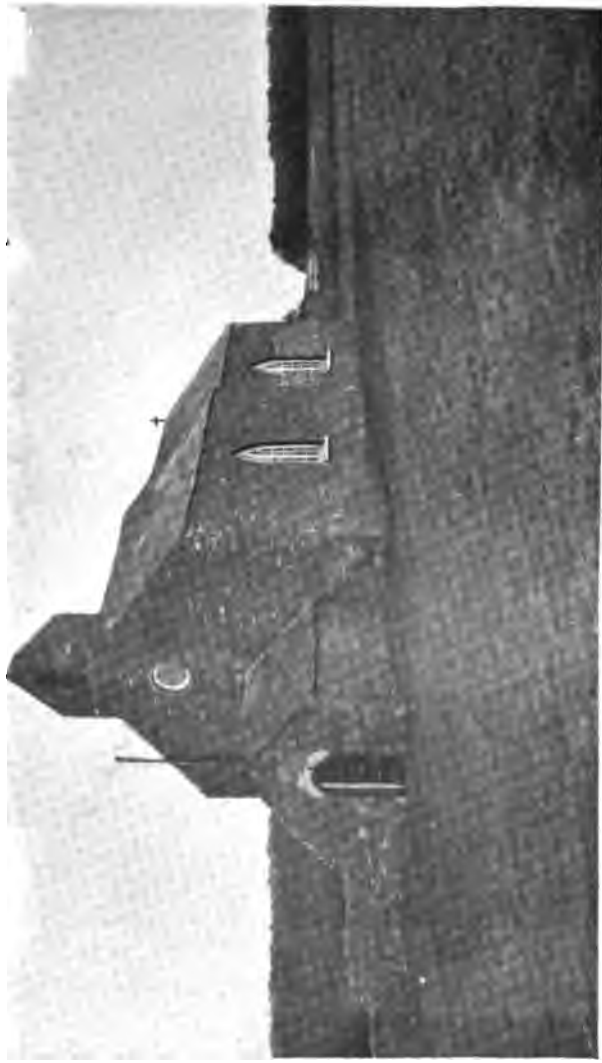


The Village Church, Caldey Island

established under the authority of a charter given by the late Archbishop of Canterbury in 1902.

This is an abstract of the history of Caldey, and it may now be well to consider briefly such remains existing on the island as may illustrate the narrative.

We will take first of all the Island Church, which up to the present time has met with little or no recognition at the hands of archæologists, but which, in the light especially of certain recent discoveries, must be regarded as of considerable interest. It is a very primitive and simple building, bearing a conspicuous



The Village Church, Caldey Island

legend; "*Restored in the year of our Lord* 1838, *and in the first of Queen Victoria.*" This record, indeed, does not seem very promising, but there is more behind.

The Priory Chapel, Caldey Island: Interior

The church consists of a sacristy, a porch, a chancel, and a nave. Of these the sacristy is modern; and

the porch, which is not bonded to the west wall of the church, is of uncertain date. Neglecting these, however, we find the ground plan of the western portion of the church to be a square, whose side is 20 ft. internal measurement, the walls being 3 ft. thick. It is lighted by a large south window, deeply splayed internally, and also by a small round window over

Chancel Arch of the Village Church, Caldey Island

the western porch. This part of the church may be regarded as the nave. The chancel also, if we may so apply the word, is a square of 18 ft. internal measurement, the north and west walls, which alone are old, being 3 ft. thick. The south and east walls of the chancel, with the roofs, are modern, dating from 1838, before which time the building was in a very ruinous condition, and was used, it is said, as a blacksmith's shop. Between the chancel and the nave an arch has very

recently been brought to light, the jambs of which show, at a height of about 7 ft., two very simple imposts. The width of the opening is 8 ft. The arch was probably always round, as it is now; the old walls end, however, just above the imposts. There is also in the west wall of the nave a Norman doorway, which was discovered in 1907. It consists of a double arch, one with an opening of 68 ins., the other of 56 ins. The north wall of the chancel has in it a tall and narrow window of some 14 ins. opening, deeply splayed internally, and situated well towards the east.

Now such a configuration, with its heavy chancel archway, will, of course, remind us of the churches which we find in Gower and in Little England beyond Wales. But it is really very different from them. We must compare it rather with Flimston chapel, further down the coast, which is a simple oblong 46 ft. by 24 ft., with the well-known St. Govan's chapel, which is also a simple oblong 20 ft. by 12 ft., or with the chapels near St. David's of St. Justinian and St. Nun, than with the parish churches on the mainland; there is at all events no other like it in the immediate neighbourhood.

And it is well, perhaps, to remember what Mr. Petrie has to say of the early Irish churches (Petrie, *Ecclesiastical Architecture of Ireland*, vol. i, p. 258): "The smaller churches," he says, "are simple oblong quadrangles. In addition to this quadrangle the larger churches present a second oblong of smaller dimensions extending to the east, and constituting the chancel or sanctuary, in which the altar was placed, and which is connected with the nave by a triumphal arch of semicircular form." He goes on to speak of the Cyclopean character of the walls.

Now there is nothing which can be called Cyclopean about the walls of Caldey Church; indeed the Caldey limestone would not lend itself to any such Cyclopean work as we find across St. George's Channel; but none the less it will be seen that, as regards the ground

plan of the church, there is a full agreement with what Mr. Petrie tells us of the ancient Irish edifices.

The western doorway, then, of the church being Norman, and the ground plan of a very primitive type indeed, we may perhaps be bold to hazard a conjecture that the building may have been erected in the course of the twelfth century, either when the island came into the hands of Martin of Tiron, or when it had been transferred to those of St. Dogmaels Abbey, and that it may have been erected on the lines of an earlier Celtic church, of which some vestiges may possibly even now remain in the lower portions of the old walls.

But whether the island church shows traces of a Celtic origin or not, there is in the well-known Caldey stone an undeniable relic of the Celtic monks. This stone has been so fully described in various numbers of the *Archæologia Cambrensis*[1] that it would not be necessary to say more about it were it not that the accepted reading of the Latin legend has recently been challenged by Mr. F. C. Burkitt, now Norrisian Professor of Divinity, and lately Lecturer in Palæography in the University of Cambridge. But, this being so, it will be well to add a few more words concerning it.

The Caldey stone then is a block of sandstone with an incised cross, a Latin inscription below it, and an Ogam inscription round the edge; there is also a cross on the back, and a small cross on either edge. The Latin inscription is in debased Roman lettering. A portion of the stone has long been broken off, and one of the smaller crosses comes in the way of the Ogam. The remaining letters, however, of the Ogam as deciphered by Sir John Rhys, are

MAGL DUBR,

which appear to stand for MAGL*ia* DUBR*acuna*, or

[1] See 3rd Ser., i, 258; 4th Ser., xi, 294; xii, 165; 5th Ser., viii, 98. See also Williams, Solva, *Pembrokeshire Antiquities*, p. 9.

the (tonsured) servant of Dubricius. See *Arch. Camb.*, 5th Ser., viii, 98.

The Latin inscription is thus given by Sir John Rhys:

Et singno crucis in illam fingsi rogo omnibus ammulantibus[1] *ibi exorent pro anima Catuoconi;*

which he translates;

And I have provided it with a cross; I ask all who walk in this place to pray for the soul of Cadwgan.

He would indeed be a bold man who would dare to challenge the deliberately expressed opinion of Sir John Rhys; it is right, however, to add that whilst the eminent professor was engaged upon his scrutiny, a messenger came to inform him that the waves were rising rapidly and that he must hurry away. He therefore himself suggests that a good photograph should be taken, with a view presumably to further investigation.

Professor Burkitt had, however, the opportunity of spending a longer time upon the island, and, in a paper read by him on June 7th, 1904, before the Cambridge Philological Society (*Proceedings*, lxvii, p. 6), he declines to accept the usual transliteration of the first five words as given by Sir John Rhys and others. Instead of

Et singno crucis in illam fingsi

he would read

✠ *sihgno crucis Ih(u) Iltuti fingsi,*

and would therefore translate

✠ With the sign of the Cross of Jesus, I, Illtyd, have fashioned (this monument).

He refers as an instructive parallel to Enniaun's Cross (*Arch. Camb.*, 5th Ser., xvi, 139), which reads

Crux xpi ✠ *enniaun p(ro) anima guorgoret fecit.*

[1] Professor Burkitt calls attention to this spelling as an interesting instance of Celtic back-assimilation in a Latin word.

He adds that *singno crucis in illam fingsi* cannot be translated "I have placed upon it the sign of the Cross," and makes in fact no sense at all.

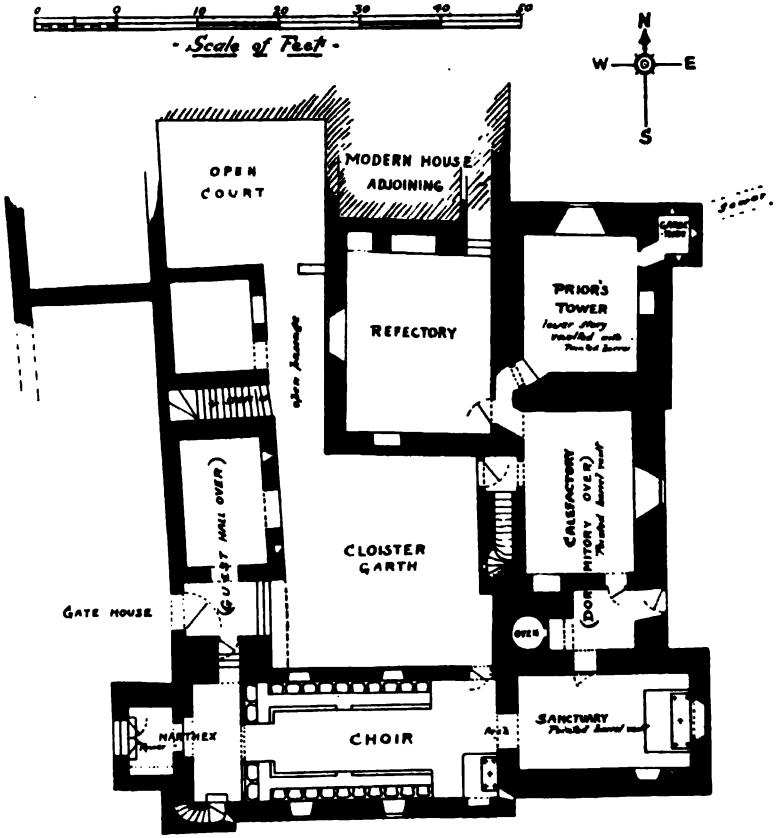
Now every archæologist would certainly be glad to recognise the name of St. Illtyd on the stone, as well as that of St. Dubricius. The suggested emendation of Professor Burkitt, however, cannot be accepted without full consideration, and as a help to this I have

Caldey Stone

given a photograph, not indeed of the stone, but of a squeeze of it. I may add that whilst I cannot for a moment dare to offer an opinion of my own, yet careful examination of the stone has certainly convinced me that the first word of the inscription is not "*et*," and further that the "*in illam*" is, to say the least of it, very doubtful.

I may also add that Fenton, writing in 1811, tells us that the stone was dug up in the ruins of the Priory "many years ago"; and it appears to have been used successively as a lintel to a window, and as a

garden seat. The exact spot[1] where it was found is said to have been in front of the blacksmith's shop which once stood east of the well. It is now in the Priory Chapel. The late Professor Westwood looked



Caldey Priory

[1] An old man of the name of Edward James, but who was better known as "Ned of Caldey," and who died about 1880, is responsible for this statement, which he made to Mr. Morris, mason, of Tenby. He also said, according to Mr. Morris, that there were with it other inscribed stones, one of which was for a long time preserved in the basement of the Tower. But these, if they ever existed, have now disappeared; and I find no mention made of them elsewhere.

upon the Latin legend as not later than the ninth, and possibly as early as the seventh century. Professor Burkitt, however, sees no valid palæographical reason to prevent our assigning it to the first half of the sixth century, at which time, as we know, St. Dubric and St. Illtyd were both closely connected with the island.

We now pass to a consideration of the buildings of the Norman Priory. These consisted of a very simple cloister-garth, surrounded in the usual way by church, guest-house, refectory, and calefactory or kitchen, with dormitories upon the upper floors. All these monastic buildings still remain. They were arranged according to the usual Benedictine plan, with the exception that the chapel was upon the south, and not, as was more usual, on the north side of the garth; the entrance porch, however, reminds us of what we find in Norman castles on the mainland rather than of a monastery gate. The entrance was commanded also by a loop-holed staircase on the east side of the garth.

A very special feature of the monastery is the so-called Abbot's Tower, which is a battlemented fortalice of military type. It is a rectangular structure, nearly square, the internal measurements being 18 ft. and 15 ft. respectively; and the walls being 4 ft. thick. This tower appears to have been originally meant to stand alone. Now it will be remembered that the island was for a time in the possession of Robert Fitzmartin. It is, therefore, not improbable that he may have built it for his own protection, and that it was only afterwards that it was incorporated in the monastic buildings. If so, it would be of course the oldest part of the Priory. It consists of a vaulted basement, with a chamber over it, the entrance to the basement being at the south-west corner. The way in which the upper chamber was reached is not so clear. It may have been by a staircase in a loop-holed turret still existing at the north-east corner. No trace, however, of steps is to be seen, and in monastic times the upper story of this turret

became a garde-robe. If there be any difference of age in the remaining parts of the monastery, those to the east, that is to say the dormitory, the calefactory or kitchen, and the sanctuary, seem to claim priority.

The Priory Tower and Gateway from the Exterior

The narthex, choir, and sanctuary are, as has been already said, upon the south side of the cloister-garth, and form a church of 73 ft. in external length. The sanctuary, which has a pointed barrel-vault, is, however, cut off from the other portions of the chapel by a wall, in which no trace of an original arch or opening is to be

found. This wall may, however, have been rebuilt: it is not easy to date these simple limestone structures. The north and south walls of the sanctuary are 36 ins., and the east and west walls 30 ins. thick.

The Priory Tower and Gateway from the Cloister Garth

At the western end of the church there is a tower, some 30 ft. in height, surmounted by a rude stone spire of 18 ft. This tower stands on a base which is 12 ft. square, and has fallen westwards out of the perpendicular to the extent of 40 ins. The breadth of the nave is 18 ft. externally, but was originally 20 ft.

or more, the present north wall being modern. The western window dates from the fourteenth century, but may have been a later insertion. Such insertions are common enough in the south of Pembrokeshire. At all events the eastern end of the chapel buildings seems to be of an earlier date. The splays and the hood-moulding of the old east window still remain; a portion also of the external drip-stone is intact. It is not clear, however, how the opening was filled. The tracery, if any, has long since perished: it may not improbably have been a double lancet.[1]

Upon the west side of the cloister-garth there is a guest-house, which includes a spacious porch, an adjoining chamber, probably used for storage, and a chamber overhead, which may at one time have been divided into two. The basement of the guest-house measures 27 ft. by 16 ft. There is a so-called Flemish chimney, and the remains of two good windows looking on to the garth. Upon the inner wall, towards the garth, are pigeon-holes.

Upon the north side of the cloister-garth is the refectory. It is now used as a kitchen, and is 27 ft. square. In Fenton's time it possessed a "very curious arched roof,"[2] but this has long since disappeared. Above it is a chamber of the same dimensions, now divided into two. Upon the east side of the cloister-garth there is what is now a scullery, with vaulted barrel roof, once used presumably as calefactory or kitchen, containing as it does the huge monastic

[1] Fenton tells us that "in the room which from its position must have been the chancel of the Priory Church, the tracery of the great east window, though now stopped up, may be followed." (Fenton, *A Historical Tour through Pembrokeshire*, Ed. 1903, 251.) I am, however, disposed to think that by tracery he meant nothing more than the internal mouldings of the arch, which are still visible.

[2] "The present kitchen, which in all probability had been their (*sc.* the monks') refectory, has a very curious arched roof, with many intricate odd-shaped doors opening from it, which might have led to the dormitory." (Fenton's *Hist. Tour*, Ed. 1903, 251.)

chimney; whilst over it there is the dormitory, to which access is afforded by a staircase in the thickness of the east wall of the garth, furnished with loop-holes which command the entrance gateway.

At the north-east corner of the garth is the square embattled tower described above, the upper chamber of which was in monastic times the Prior's lodging, whilst the little loop-holed turret to the north-east was his garde-robe. There is, as was the universal custom in the Benedictine houses, an access for the Prior from his lodging to the dormitory, which enabled him not only to maintain due discipline, but, as his duty was, to call his monks for their night office. There is some reason also to believe that there was a direct descent from the dormitory to the chapel.

The burial-ground, where bones are still to be found in plenty beneath the surface of the soil, lay to the south of the great church. The buildings were clearly planned with a view to defence. Sea-robbers abounded in mediæval times. St. David's was sacked in 1088; Tenby was burnt by Maelgwn in 1186; and in much later times the Caldey islanders were forced to plough with horses, rather than with oxen as on the mainland, lest oxen should tempt the rovers' appetites. Above the sanctuary there is a room of uncertain date, and in the south wall of the chapel a piscina; and there is also a lampstead, that is to say a shelf to carry a flare, with a chimney over it constructed in the thickness of the wall.[1] As will be seen from the plan, the walls of the Abbot's Tower, and of the calefactory or kitchen, are from 4 ft. to 4½ ft., those of the sanctuary from 3 ft. to 3½ ft., and the remainder for the most part about 2½ ft. thick; and we may possibly be justified if we infer accordingly the order in which they were built.

[1] These lampsteads are not common. The best examples probably are those given by Mr. Micklethwaite in the first of the Alcuin tracts, *The Ornaments of the Rubric*, p. 30, n. 1. He mentions Buscot, near Lechlade; Meppershall, Beds.; Tallington, and Castor, near Peterborough.

Such are the Priory buildings, which are as complete as they are primitive, and yet have not been noticed in detail by any writer with whose works I am acquainted; the reason being probably that until recent years the island was not very accessible, and also that they were themselves obscured by various buildings which have now been taken down, and were in use for various other purposes than those for which they had originally been designed; and, further, that they were encased in innumerable coats of whitewash and plaster. Indeed, in 1898, when the island came into the possession of the present writer, the sanctuary was a laundry, the choir a disused maltkiln, the entrance-porch a lime-store, and the guest-house a pigeon loft; the dormitory was divided into bedrooms for the servants, and in the narthex were stored many hundreds of old bottles.

The only other monument of much importance on the larger island is the round tower, now an oratory, which overlooks the Caldey roads. This tower is circular in shape; its walls are of great thickness; and it was probably erected by the Norman monks to keep an eye upon the vessels casting anchor in the roads, which for the most part would be hidden from the monastery by the cliffs. The thickness of the walls would enable it with ease to resist a casual attack.

We are also told on good authority that where the lighthouse stands there was a chapel of the Blessed Virgin. This is referred to by William of Worcester,[1]

[1] William was Bishop of Worcester in the fifteenth century; he went to Oxford in 1431, and wrote about 1490. In his *Itinerarium* (Ed. 1778, p. 155), he says:

"*Insula Caldey sequitur proxima Shepey-iland coram villa Tynbye per unum miliare; continet in longitudine* 1 *miliare, et in latitudine dimidium miliaris, et est circa* 30 *domos populatas, et unam turrim, cum capella Sanctæ Mariæ super maris litus, ac ecclesia prioratus de Caldey fundata cum amasia sua* (*sic*)." MS. Corp. Cant., 210. The founder's name should follow *fundata*, but is omitted in the Corpus MS. The word *amasia*, which apparently refers to Geva, seems to imply that in the tradition accepted by William of Worcester she was not Martin's lawful wife; and this may be the explanation of

in an itinerary written about 1490, as "*Capella Sanctæ Mariæ super maris litus*," and it is also mentioned by Lewis Morris in 1748 in his *Plans of Harbours, Bars, etc.* No trace of it now remains.[1]

It will be well to refer to the *Archæologia Cambrensis*, 4th Ser., i, 122, for a full description of an alabaster reliquary found by Mr. Corbet Kynaston, then "King of Caldey," in a fissure at the High Cliff Quarries, some seventy years ago, whilst digging out a wild cat which had taken refuge there; this reliquary was restored to the Priory Chapel by Mrs. Bridger, a

The Recumbent Figure found with the Reliquary

relative of Mr. Kynaston, in 1901. It is in shape an altar tomb 8 ins. long, with a vertical section of 2½ ins. square, and is surmounted by a recumbent figure which has not at present been identified.

the somewhat strange form of the original deed of gift to St. Dogmaels. It is possible, in fact, that Caldey may have been her peace-offering to the Church. In 1603 the island is said to have comprised eight or ten households only. (Owen's *Pembrokeshire*, i, p. 111.)

[1] The sailing directions for finding "Will's Mark," a celebrated fishing ground which plays an important part in the history of Fishing Tenby, or Dynbych y Pyscod as it was called, were to bring the high hill of Neath on Port Eynon Head, and Caldey Chapel on the old Windmill of Tenby. The point at the Lighthouse is still known as Chapel Point.

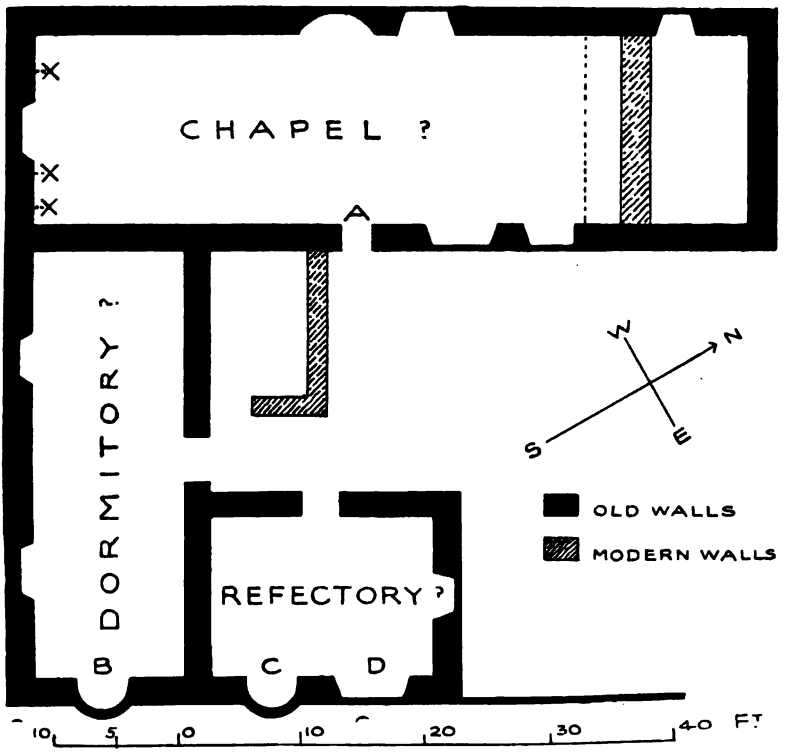
To whom the old name of the island, Ynys-y-Pyr, refers, we do not know. We may compare it with Maenawn-y-Pyr, now Manorbier, upon the mainland nearly opposite, the one the "island" and the other the "domain" of Pyr. There is also a little island to the south of Ramsey which in Owen's time was known as Ynys-y-Pyry, and is now marked on the Ordnance Map as Ynys Bery. But who Pyr was we do not know. He may have been "Vortiporis the Protector," mentioned on the Llanfalteg stone, who lived about the year 570 (Williams, *Pemb. Ant.*, p. 17; *Arch. Camb.*, Oct. 1895; Rhys, *Lectures on Welsh Philology*, Ed. 1879, p. 376). He may even have been Piro, the first Abbot of Caldey. But we do not know. The local names upon the island which invite attention are Capha Dilly Stack, Small Ord Point, Spur (*i.e.*, Cormorant) Island, Drinkim and Bullum's Bays, and Daniel's Den. In the names of Jones' Park and Bay there is commemorated also the connexion with the island of Paul Jones,[1] the scourge of the British coasts in the latter part of the eighteenth century.

The names of the neighbouring islands of St. Margaret and St. Catherine link together these two saints, as we also find them linked together in the *Liber Landavensis* and elsewhere.

It only remains to notice very briefly what we find on the adjacent island of St. Margaret. There are there certain ecclesiastical remains; but in the nineteenth century they were converted into cottages for quarrymen, so that they are now not easy to interpret, nor can

[1] He seems to have been in the habit of watering on the island, when in the neighbourhood; the supply of water was excellent, and at the back of the island in "Jones' Bay" he would be hidden from the Tenby coastguard. "He was a man," says Laughton (*Studies of Naval History*, p. 365), "of distinguished talent and originality, a thorough seaman, and of the most determined and tenacious courage." At the early age of thirty-three he was the hero both of the Old World and the New. Had he not died in 1792, when he was only forty-five, Lord Nelson himself might, as Napoleon said to Berthier in 1805, have found in him a worthy antagonist.

we assign a date to them. The western chamber has, however, in its doorway and interior corbels some faint indications of departed splendour; and one of Norris' sketches, to be seen in the Free Library at Cardiff, shows in the chamber marked in our plan "Refectory," a traceried window of some pretensions.



Ruined Buildings on St. Margaret's Island

× × × Corbels in Wall; A. Narrow Entrance (formerly with pointed arch); B. Round Chimney, probably modern; C. Round Chimney, probably old; D. Window, with Tracery in Norris' drawing

There are also two round chimneys, one of which appears to be old, one new. These buildings probably bore to the Norman Priory somewhat the same relation which the Priory itself bore to the mother house of St. Dogmaels. It was, in fact, a cell.

Such, then, is Caldey Island, richer it may be in its monastic remains than in the multiform activities of modern life; but whilst the human race is ruled, as it is and ever will be ruled, by sentiment, imagination, and religion, whilst all that most enriches it is due, as it is largely due, to the efforts and the prayers of those who have passed behind the veil, such memories will still remain a power, none more effectual, to influence and mould our lives.

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