

## 430 to 455

**430 ANGLO-SAXON CHRONICLE.** This year Patricius (St Patrick) was sent from Pope Celestinus to preach baptism to the Scots.

**430. Annals of the Four Masters** The second year of Laeghaire.

In this year Pope Celestinus the First sent Palladius to Ireland, to propagate the faith among the Irish, and he landed in the country of Leinster with a company of twelve men. Nathi, son of Garchu, refused to admit him; but, however, he baptized a few persons in Ireland, and three wooden churches were erected by him, namely, Cell Fhine, Teach Na Romhan, and Domhnach Arta. At Cell Fhine he left his books, and a shrine with the relics of Paul and Peter, and many martyrs besides. He left these four in these churches: Augustinus, Benedictus, Silvester, and Solinus. Palladius, on his returning back to Rome (as he did not receive respect in Ireland), contracted a disease in the country of the Cruithnigh, and died thereof.

### **The Annals of Ulster**

In the 15th or 14th year of Laegaire son of Niall. From the beginning of the world according to the Seventy Interpreters 5885 years, according to the Hebrews 4636; from the Incarnation according to the Hebrews 685 years, according to Dionysius 432 years, but to Bede 431 years.

**431. Annals of the Four Masters** The third year of Laeghaire.

Saint Patrick was ordained bishop by the holy Pope, Celestine the First, who ordered him to go to Ireland, to preach and teach faith and piety to the Gaeidhil, and also to baptize them.

### **The Annals of Ulster**

Kalends of January. The year 431 from the Incarnation of the Lord. Palladius, having been consecrated by Celestine, bishop of the city of Rome, is sent to Ireland in the consulship of Aetius and Valerius as first bishop to the Irish so that they might believe in Christ—in the eighth year of Theodosius.

**431 Prosper of Aquitaine** Palladius was sent by Pope Celestine to the Scots (Irish?) who believed in Christ, and was ordained as their first bishop.

### **St Sixtus III Pope 432-440**

**432 CRONICUM SCOTORUM** From the death of the hero, Cucullainn, to this year, there are 431 years; from the death of Conchobhar Mac Nessa, 412 years.

Patrick, i.e. the Archbishop, comes to Hibernia, and begins to baptize the Scoti, in the ninth year of Theodosius the younger, the first year of the episcopate of Sixtus, 45th Bishop of the Roman Church, and the fourth year of the reign of Laeghaire, son of Niall.

**432. Annals of the Four Masters** The fourth year of Laeghaire.

Patrick came to Ireland this year, and proceeded to baptize and bless the Irish, men, women, sons, and daughters, except a few who did not consent to receive faith or baptism from him, as his Life relates.

Ath Truim was founded by Patrick, it having been granted by Fedhlim, son of Laeghaire, son of Niall, to God and to him, Loman, and Fortchern. Flann Mainistrech cecinit:

1. Patrick, Abbot of all Ireland,  
son of Calphrann, son of Fotaide,  
Son of Deisse,—not fit to be dispraised,  
son of Cormac Mor, son of Lebriuth,
2. Son of Ota, son of Orric the Good,  
son of Moric, son of Leo of full success,  
Son of Maximus, 'tis not unfit to name him,  
son of Encretti, the tall and comely,
3. Son of Philisti, the best of men,  
son of Fereni without a tempest,  
Son of Britan, otter of the sea,  
from whom the vigorous Britons came;
4. Cochnias was his modest mother;  
Nemthor his native town;  
Of Munster not small his share,  
which Patrick redeemed from sorrow.

### **The Annals of Ulster**

Kalends of January sixth feria, fifth of the moon, [AM]4636. **AD 432** according to Dyonisius. Patrick arrived in Ireland in the ninth year of the reign of Theodosius the Less and in the first year of the episcopate of Xistus, 42nd bishop of the Roman Church. So Bede, Maxcellinus and Isidore compute in their chronicles.

**433 Annals of Inisfallen.** The first feria [Sunday]. Conversion of the Scotti to the Christian Faith.

**SBG Saint Ailbey** Patrick landed at the mouth of the Boyne, and proceeded up the country, leaving his nephew Lomman to take care of the boat. After awaiting the return of his uncle eighty days, Lomman ascended the river to Ath-Trim and was taken into the house of Fedlimid, son of Laogaire, King of Ireland, who received him hospitably, because his wife was a British woman, as had been also his mother.'

But the Irish have a strange and improbable account of his origin. His father was named Olchu or Olchais, who was in the service of Cronan, a chieftain of Eliach, now Eliogarty, in Tipperary. His mother was a maidservant in the household, who loved Olchu, not wisely but too well.' Olchu, on finding that she was about to become a mother, and fearing the wrath of the chief, ran away. On the birth of the child, Cronan ordered the little bastard to be exposed, and it was cast behind a rock, where a she-wolf took pity on it and suckled it. Many years after, when Ailbe was a bishop, he was present one day at a wolf hunt, when one old grey beast fled for refuge under his gabardine. 'Ah, my friend!' exclaimed Ailbe. When I was feeble and friendless thou didst protect me, and now I will do the same for thee."

He was found by a man named Lochan, who gave him the name Ailbe from the rock (ail) under which he lay; the she-wolf, however, whined and was sore troubled to lose her nursling; but "Go in peace," said Lochan to the beast, I shall keep the boy."

A few years later Lochan gave the child to be fostered by some British who had settled in Eligoarty, perhaps at Ballybrit, which was a part of the territory of Eile O'Carroll in Munster. Lochan was son of Laidhir, one of the Aradha, a Leinster tribe

settled near Lough Derg, and his mother was a kinswoman of Olchu, the child's father.

Whilst Ailbe was with the Britons, his opening mind received ideas, and he became thoughtful ; he loved to look on the spangled heavens and to question the origin of the starry host. " Who can have formed these lights ? " he inquired. " Who can have set them in their places, and ordered the sun and moon to run their courses ? O ! that I might know Him ! " A Christian priest overheard him thus speaking, and took and baptised him, after having given him suitable instruction.

It is Ailbe or Elfyw was a son of Dirdan, a nobleman of Italy' probably of Letavia, Armorica, often confounded with Latium. His mother was Banhadlen, or Danadlwen, daughter of Cynyr of Cacr- gawch, and sister of S. Non.\*

**SBG Saints Mel, Melchu and Muinis.** These were Britons who assisted S. Patrick in his work in Ireland. That they were Britons who laboured with him need not be questioned. Mel and Melchu are spoken of as Bishops from Britain in the Life of S. Brigid. Mel settled or was placed at Ardagh, where he formed a monastery, and ruled as abbot and bishop. He confirmed S. Brigid and bestowed the veil upon her. He occasioned some trouble to S. Patrick, for he was accused to him of undue intimacy with Lupait, Patrick's sister, and his own aunt, if it be true that he was son of Darerca. They lived in the same house, and there was much unpleasant talk about it, and the priests appealed to Patrick to put a stop to the scandal. Patrick came to Ardagh. Mel, alarmed at his coming, pretended to be out of his wits, and went fishing between the furrows of a ploughed field, that had been drenched by heavy rain.

" Fishing for salmon in ploughed land ! " exclaimed Patrick ;

" God helps not an idiot."

He made arrangements that thenceforth men and women should live apart in the monasteries. We know little if anything more of S. Mel.

Lupait is said to have cleared herself of the charge brought against her by carrying hot coals in her lap. But on another occasion, apparently, it was otherwise. Patrick was enraged with his sister, namely Lupait, for the sin of lust she had committed, so that she became pregnant. When Patrick came to the church from the east, Lupait went to meet him, and cast herself down on her knees before the chariot. "Drive over

her" said Patrick. The chariot went over her thrice, for she still would come in front of it. Wherefore she there went to heaven at the Ferta, and she was afterwards buried by Patrick, and her requiem was sung."

Of Bishop Muinis or Munis still less is known or told. He left his crozier behind, hanging on a branch, one day, and when he lamented this to Patrick, lo! it was found before them, hanging to another branch. Then Patrick exchanged croziers with him. He was sent by Patrick to Rome to fetch relics, and, being of a forgetful memory, left them behind him one night in a hollow elm, and never recovered them. He was appointed bishop in Forgnev in the county of Longford. The Annals of Ulster give as the date of his death 488.

**434 Annals of Inisfallen.** The first prey by the **Saxon** from Ireland.

**434 CRONICUM SCOTORUM** First Saxon depredation in Erin.

**434. Annals of the Four Masters** The sixth year of Laeghaire. Loarn, son of Eochaidh Muinreamhar, was born.

**434 The Annals of Ulster** The first prey by the **Saxons** from Ireland or in Ireland. Death of Bresal, king of Laigin.

Orosius, Prosper and Cyril flourished in the doctrine of Christ, according to some.

**435. Annals of the Four Masters** The seventh year of Laeghaire. Bresal Bealach, son of Fiacha Aiceadh, son of Cathaer Mor (King of Leinster), died.

**435 ANGLO-SAXON CHRONICLE.** . This year the Goths sacked the city of Rome; and never since have the Romans reigned in Britain. This was about eleven hundred and ten winters after it was built. They reigned altogether in Britain four hundred and seventy winters since Gaius Julius first sought that land.

**435. Annals of Inisfallen.** The third feria [Tuesday]. Orosius and Cyril flourished in the doctrine. A Great snow.

**436. Annals of Inisfallen.** Death of king Bresal Brec.

**436 The Annals of Ulster** Or here, the death of Bresal. Orosius, Prosper and Cyril flourished in Christ or in the doctrine of Christ, according to others. Or this year, Bresal died, according to others.

**436 CRONICUM SCOTORUM** Bresal, King of Laighen, died.

**436. Annals of the Four Masters** The eighth year of the reign of Laeghaire.

**437. Annals of the Four Masters**

The ninth year of Laeghaire. Finnbharr Mac Ua Bairdene, died.

**437 The Annals of Ulster** . Finnbarr moccu Bardéni. Kalends of January first feria, twentieth of the moon.

**437. Annals of Inisfallen.** The ninth of the moon. Beginning of the Great Circle.

**438. Annals of Inisfallen.** The twentieth of the moon.

**438 CRONICUM SCOTORUM** Secundinus, and Auxilius, and Esserninus are sent to the Irish; but they obtained not pre-eminence or authority in the time of Patrick alone. The **Senchus Mór** was written in this year.

**438 The Annals of Ulster** The **Senchas Már** was written. Or that here should be inserted Secundinus with his companions, according to another book.

**438. Annals of the Four Masters**

The tenth year of Laeghaire. The Seanchus and Feinechus of Ireland were purified and written, the writings and old books of Ireland having been collected and brought to one place, at the request of Saint Patrick. These were the nine supporting props by whom this was done: Laeghaire, i.e. King of Ireland, Corc, and Daire, the three kings; Patrick, Benen, and Cairneach, the three saints; Ross, Dubhthach, and Fearghus, the three antiquaries, as this quatrain testifies:

1. Laeghaire, Corc, Daire the stern,  
Patrick, Benen, Cairneach the just,  
Ross, Dubhthach, Fearghus with goodness,  
the nine props these of the Seanchus Mor.

*(Ed. There are many sites commenting on Brehon Law, but I can find no on line copy of the surviving fragments of the Senchus Mor),*

**439 CRONICUM SCOTORUM** Birth of **St. Brigid**, on a Wednesday, the 8th of the February moon; on a Wednesday, the 18th, she received the veil, with eight virgins; on a Wednesday, the 28th, she rested.

**439 The Annals of Ulster** Secundinus, Auxilius and Isserninus, themselves also bishops, are sent to Ireland to assist Patrick. Or that on this Kalend, the birth of Brigit should be.

**439. Annals of Inisfallen.** The first feria [Sunday]. Secundinus, Auxilius, and Isserninus are sent to help Patrick; nevertheless, not they, but Patrick alone held the apostleship. [AU 439].

**440. Annals of Inisfallen.** The second feria [Monday], twelfth of the moon.

**440 The Annals of Ulster** Decease of Xistus, bishop of the Roman Church, who lived 8 years and 27 days as bishop of the Church, as Bede narrates in his chronicle. Some books state that Maine son of Niall perished this year. St Augustine was taken from this life in the 6th year of his age and in the 40th of his episcopate. St Augustine flourished about AD 400.

**440 CRONICUM SCOTORUM** Maine, son of Niall, died. Sixtus, Bishop of Rome, quievit. Amhlagadh, son of Fiachra, King of Connacht, died, i.e. the first King of Connacht after the faith.

### **St Leo 1 The Great, Pope 440-461**

#### **The Annals of Clonmacnoise**

Pope Leo was ordayned the 46 or 47 to succeed, by whom St Patrick was approved in the Catholique Religion and by the rest of the Popes of Roome that succeeded in his time, & then after florished in the heat of Christian Religion in this land. Nahie 1 m c Fiaghra of Ulster died in anno 427. The battle of Fevin in which Carhinn m c Corlvoy m c Neale was slaine. Some say this man was a **Pict**. Secundinus in the 75 years of his age dyed. Hee was a son of Colmana, sister of St Patrick. There were 3 long shippes carried, wherein there were 7 Saxons of whome Hingist & Orsa were Captives of the Saxons of Hingest or King of **England** and were Received and obeyed by **Vertiger** K. of **Brittans** 450. The Councell of Calcedo 2 consisting of 630 Bushoppes was about this time in anno 445. 451. The Resurrection of Our Lord was celebrated the 8 of the Calends of May by the Pelagion heresie. The **Brittans** were much troubled by certain french Bishopes therein, the **Brittains** Requireing aid of the Pope of Roome were sent for their ayd & Defence of their faith Germanuss 3 Altiodorensis Bishopp & Bushopp Lupus, who confirmed their faith by worde, examples, & miracles. The **picts** made great warrs w th the **Brittaines** then which was likewise annihilated by Divine Providence for the **Brittans** chosed as their Governour of their armies against the **Picts** Lupus, who did ouercome their enemies not with the sound of trumpet or Drum, nor force of armes, but the singing of Alleluia\* making it sound in the very skies, that

thereby the said Bishopes ouercame their enemies & returned home w th victory to Ravenna was with Great Reverence & honor Received by K. Valentinian & Placida his wife, whose body being after dead was carried with an honorable company to Altiodorensis. King Lagerius fought a battle with the Leinstermen, wherein the Leinstermen Got the worst.

#### **440. Annals of the Four Masters**

The twelfth year of Laeghaire. Maine, son of Niall of the Nine Hostages, died.

#### **440 Evagrius,**

In these times [about 440 A.D.] flourished and became illustrious, Simeon, of holy and famous memory, who originated the contrivance of stationing himself on the top of a column, thereby occupying a space of scarce two cubits in circumference. This man, endeavoring to realize in the flesh the existence of the heavenly hosts, lifts himself above the concerns of earth, and overpowering the downward tendency of man's nature, is intent on things above. He was adored by all the countryside, wrought many miracles, and the Emperor Theodosius II listened to his advice and sought his benediction.

Simeon prolonged his endurance of this mode of life through fifty-six years; nine of which he spent in the first monastery where he was instructed in divine knowledge, and forty-seven in the "Mandra" as it was called; namely, ten in a certain nook; on shorter columns, seven; and thirty upon one of forty cubits. After his departure [from this life] his holy body was conveyed to Antioch, escorted by the garrison, and a great concourse guarding the venerable body, lest the inhabitants of the neighboring cities should gather and carry it off. In this manner it was conveyed to Antioch, and attended, during its progress, with extraordinary prodigies.

The body has been preserved nearly entire until my time [about 580 A.D.]; and in company with many priests, I enjoyed a sight of his sacred head, in the episcopate of the famous Gregory, when Philippicus had requested that precious relic of the saints might be sent him for the protection of the Eastern armies. The head was well preserved save for the teeth some of which had been violently removed by the hands of the pious [for relics].

According to another writer, Theodoret, in Simeon's lifetime, he was visited by pilgrims from near and far; Persia, Ethiopia, Spain, and even **Britain**. To these at times he delivered sermons. He wore on his body a heavy iron chain. In praying, "he bent his body so that his forehead almost touched his feet." A spectator once counted 1244 repetitions of this movement, and then gave up reckoning. Simeon took only one scanty meal per week, and fasted through the season of Lent. It is alleged that the devil having afflicted him with an ulcer in his thigh as reward for a little self-righteousness, Simeon, as penance, never touched the afflicted leg upon the pillar again, and stood for the remaining year of his life upon one leg.

**440. Annals of Inisfallen.** Repose of Augustine, a learned man. Death of Maine, son of Niall [Naígiállach], and ...

**440 Chronica Gallia a DXI,** Theodosius II and Valentinian III, 16<sup>th</sup> year: The Britains, lost to the Romans, yield to the power of the Saxons

**441. Annals of Inisfallen.** The approval of Saint Patrick in the Catholic Faith.

**441 The Annals of Ulster** Leo was consecrated 42nd bishop of the Roman Church. Bishop Patrick was approved in the Catholic faith.

**441 Chronica Gallia a CCCCLII,** Theodosius II, 18<sup>th</sup> and 19<sup>th</sup> year : The Britains, which to this time had suffered from various disasters and misfortunes, are reduced to the power of the Saxons.

**442. Annals of Inisfallen.** The fourth of the moon. A comet appeared.

**443 The Annals of Ulster** Bishop Patrick flourishing in the fervour of the Faith and in the doctrine of Christ in our province.

**443 ANGLO-SAXON CHRONICLE.** . This year sent the Britons over sea to Rome, and begged assistance against the Picts; but they had none, for the Romans were at war with Atila, king of the Huns. Then sent they to the Angles, and requested the same from the nobles of that nation.

**443. Annals of Inisfallen.** Patrick flourished in the doctrine of Christ.

**444. Annals of Inisfallen.** An eclipse of the sun in the ninth hour.

**444 ANGLO-SAXON CHRONICLE.** . This year died St. Martin.

**444. Annals of the Four Masters**

The sixteenth year of Laeghaire, son of Niall, in the sovereignty.

**444 The Annals of Ulster** Ard Macha was founded. From the building of the city of Rome to the foundation of this city 1194 years.

**445** Nath Í son of Fiachra of Mag Táil, son of Eochu Mugmedón was killed at the Alps mountain, or died after having been struck by a thunderbolt when he invaded its confines; and he reigned in Ireland for 23 years.

**445. Annals of Inisfallen.** The third [feria]. Theodosius, who reigned twenty-six years. Nath Í, son of Fiachra, [died].

**445 CRONICUM SCOTORUM** Battle of Feimin, in which fell the son of Cairthind, son of Colboth, son of Niall. Some say that he was of the Picts.

**446** Death of Secundinus, son of Restitutus, in the seventy-fifth year of his age, whose mother, Culmana, was Patrick's sister.

## **BEDE**

CHAP. XIII. How in the reign of Theodosius the younger, in whose time Palladius was sent to the Scots that believed in Christ, the Britons begging assistance of Aetius, the consul, could not obtain it. [446 A.D.]

In the year of our Lord 423, Theodosius, the younger, the forty-fifth from Augustus, succeeded Honorius and governed the Roman empire twenty-six years. In the eighth year of his reign, Palladius was sent by Celestinus, the Roman pontiff, to the Scots that believed in Christ, to be their first bishop. In the twenty-third year of his reign, Aetius, a man of note and a patrician, discharged his third consulship with Symmachus for his colleague. To him the wretched remnant of the Britons sent a letter, which began thus :—"To Aetius, thrice Consul, the groans of the Britons." And in the sequel of the letter they thus unfolded their woes:—" The barbarians drive us to the sea; the sea drives us back to the barbarians: between them we are exposed to two sorts of death; we are either slaughtered or drowned." Yet, for all this, they could not obtain any help from him, as he was then engaged in most serious wars with Bledla and Attila, kings of the Huns. And though the year before this Bledla had been murdered by the treachery of his own brother Attila, yet Attila himself remained so intolerable an enemy to the Republic, that he ravaged almost all Europe, attacking and destroying cities and castles. At the same time there was a famine at Constantinople, and soon after a plague followed; moreover, a great part of the wall of that city, with

fifty-seven towers, fell to the ground. Many cities also went to ruin, and the famine and pestilential state of the air destroyed thousands of men and cattle.

#### **BEDE**

CHAP. XIV. How the Britons, compelled by the great famine, drove the barbarians out of their territories, and soon after there ensued, along with abundance of corn, decay of morals, pestilence, and the downfall of the nation.

IN the meantime, the aforesaid famine distressing the Britons more and more, and leaving to posterity a lasting memory of its mischievous effects, obliged many of them to submit themselves to the depredators; though others still held out, putting their trust in God, when human help failed. These continually made raids from the mountains, caves, and woods, and, at length, began to inflict severe losses on their enemies, who had been for so many years plundering the country. The bold Irish robbers thereupon returned home, intending' to come again before long. The Picts then settled down in the farthest part of the island and afterwards remained there; but they did not fail to plunder and harass the Britons from time to time.

Now, when the ravages of the enemy at length abated, the island began to abound with such plenty of grain as had never been known in any age before; along with plenty, evil living increased, and this was immediately attended by the taint of all manner of crime; in particular, cruelty, hatred of truth, and love of falsehood; insomuch, that if any one among them happened to be milder than the rest, and more inclined to truth, all the rest abhorred and persecuted him unrestrainedly, as if he had been the enemy of Britain. Nor were the laity only guilty of these things, but even our Lord's own flock, with its shepherds, casting off the easy yoke of Christ, gave themselves up to drunkenness, enmity, quarrels, strife, envy, and other such sins. In the meantime, on a sudden, a grievous plague fell upon that corrupt generation, which soon destroyed such numbers of them, that the living scarcely availed to bury the dead: yet, those that survived, could not be recalled from the spiritual death, which they had incurred' through their sins, either by the death of their friends, or the fear of death. Whereupon, not long after, a more severe vengeance for their fearful crimes fell upon the sinful nation. They held a council to determine what was to be done, and where they should seek help to prevent or repel the cruel and frequent incursions of the northern nations; and in concert with their King Vortigern, it was unanimously decided to call the Saxons to their aid from beyond the sea, which, as the event plainly showed, was brought about by the Lord's will, that evil might fall upon them for their wicked deeds.

**446 The Annals of Ulster** The battle of Feimen in which Mac Cairthinn son of Caelub fell. Some say he was of the Cruithin.

**447** Repose of saint Secundinus in the 75th year of his age.

**447. Annals of Inisfallen.** The battle of Mag Feimin between the Munstermen and the Laigin, in which fell Mac Cáirthinn son of Caelub, who ...(?)

#### **Annales Cambriae**

**447** Days as dark as night.

#### **447. Annals of the Four Masters**

The nineteenth year of Laeghaire. Secundinus, i.e. Seachnall Mac Ua Baird, the son of Patrick's sister, Darerca, Bishop of Ard Macha Armagh, yielded his spirit on the twenty seventh of November, in the seventy fifth year of his age.

**SBG St Germanus** On reaching Britain, Germanus was well received by one Elapius, " the most considerable person in the land," and he restored the use of his leg to the crippled son of Elapius. An assembly was summoned, and Germanus induced the Britons to drive into exile the teachers of Pelagianism, as he failed to convince them of their error. After they had been banished, Britain remained steadfast in the Catholic faith.

## **BEDE**

CHAP. XXI. How, when the Pelagian heresy began to spring up afresh, Germanus, returning to Britain with Severus, first restored bodily strength to a lame youth, then spiritual health to the people of God, having condemned or converted the Heretics [447 A.D.]

NOT long after, news was brought from the same island, that certain persons were again attempting to teach and spread abroad the Pelagian heresy, and again the holy Germanus was entreated by all the priests, that he would defend the cause of God, which he had before maintained. He speedily complied with their request; and taking with him Severus, a man of singular sanctity, who was disciple to the blessed father, Lupus, bishop of Troyes, and at that time, having been ordained bishop of the Treveri, was preaching the Word of God to the tribes of Upper Germany, put to sea, and with favouring winds and calm waters sailed to Britain.

In the meantime, the evil spirits, speeding through the whole island, were constrained against their will to foretell that Germanus was coming, insomuch, that one Elafius, a chief of that region, without tidings from any visible messenger, hastened to meet the holy men, carrying with him his son, who in the very flower of his youth laboured under a grievous infirmity; for the sinews of the knee were wasted and shrunk, so that the withered limb was denied the power to walk. All the country followed this Elafius. The bishops arrived, and were met by the ignorant multitude, whom they blessed, and preached the Word of God to them. They found the people constant in the faith as they had left them; and learning that but few had gone astray, they sought out the authors of the evil and condemned them. Then suddenly Elafius cast himself at the feet of the bishops, presenting his son, whose distress was visible and needed no words to express it. All were grieved, but especially the bishops, who, filled with pity, invoked the mercy of God; and straightway the blessed Germanus, causing the youth to sit down, touched the bent and feeble knee and passed his healing hand over all the diseased part. At once health was restored by the power of his touch, the withered limb regained its vigour, the sinews resumed their task, and the youth was, in the presence of all the people, delivered whole to his father. The multitude was amazed at the miracle, and the Catholic faith was firmly established in the hearts of all; after which, they were, in a sermon, exhorted to amend their error. By the judgement of all, the exponents of the heresy, who had been banished from the island, were brought before the bishops, to be conveyed into the continent, that the country might be rid of them, and they corrected of their errors. So it came to pass that the faith in those parts continued long after pure and untainted. Thus when they had settled all things, the blessed prelates returned home as prosperously as they had come.

But Germanus, after this, went to Ravenna to intercede for the tranquillity of the Armoricans, where, after being very honourably received by Valentinian and his mother, Placidia, he departed hence to Christ; his body was conveyed to his own city with a splendid retinue, and mighty works attended his passage to the grave. Not long after, Valentinian was murdered by the followers of Aetius, the patrician, whom he had put to death, in the sixth year of the reign of Marcian, and with him ended the empire of the West.

## **BEDE**

CHAP. XXII. How the Britons, being for a time at rest from foreign invasions, wore themselves out by civil wars, and at the same time gave themselves up to more heinous crimes.

IN the meantime, in Britain, there was some respite from foreign, but not from civil war. The cities destroyed by the enemy and abandoned remained in ruins; and the natives, who had escaped the enemy, now fought against each other. Nevertheless, the kings, priests, private men, and the nobility, still remembering the late calamities and slaughters, in some measure kept within bounds; but when these died, and another generation succeeded, which knew nothing of those times, and was only acquainted with the existing peaceable state of things, all the bonds of truth and justice were so entirely broken, that there was not only no trace of them 'remaining, but only very few persons seemed to retain any memory of them at all. To other crimes beyond description, which their own historian, Gildas, mournfully relates, they added this—that they never preached the faith to the Saxons, or English, who dwelt amongst them. Nevertheless, the goodness of God did not forsake his people, whom he foreknew, but sent to the aforesaid nation much more worthy heralds of the truth, to bring it to the faith.

**448 The Annals of Ulster** Several walls of the imperial city of Constantinople which had been freshly rebuilt with masonry, and fifty-seven towers collapsed as a result of a violent earthquake which prevailed in various places.

**448. Annals of Inisfallen.** Repose of Saint Secundinus.

### **448. Annals of the Four Masters**

The twentieth year of Laeghaire.

1. The family of Patrick of the prayers,  
who had good Latin,  
I remember; no feeble court were they,  
their order, and their names.
2. Sechnall, his bishop without fault;  
Mochta after him his priest;  
Bishop Erc his sweet spoken Judge;  
his champion, Bishop Maccaeirthin;
3. Benen, his psalmist;  
and Coemhan, his chamberlain;  
Sinell his bell ringer,  
and Aithcen his true cook;
4. The priest Mescan, without evil,  
his friend and his brewer;  
The priest Bescna, sweet his verses,  
the chaplain of the son of Alprann.
5. His three smiths, expert at shaping,  
Macecht, Laebhan, and Fortchern.  
His three artificers, of great endowment,  
Aesbuite, Tairill, and Tasach.
6. His three embroiderers, not despicable,  
Lupaid, Erca, and Cruimthiris.  
Odhran, his charioteer, without blemish,  
Rodan, son of Braga, his shepherd.
7. Ippis, Tigris, and Erca,

- and Liamhain, with Eibeachta:  
 For them Patrick excelled in wonders,  
 for them he was truly miraculous.
8. Carniuch was the priest that baptized him;  
 German his tutor, without blemish.  
 The priest Manach, of great endowment,  
 was his man for supplying wood.
  9. His sister's son was Banban, of fame;  
 Martin his mother's brother.  
 Most sapient was the youth  
 Mochonnoc, his hospitaller.
  10. Cribri and Lasra, of mantles,  
 beautiful daughters of Gleaghrann.  
 Macraith the wise, and Erc,—  
 he prophesied in his three wills.
  11. Brogan, the scribe of his school;  
 the priest Logha, his helmsman,—  
 It is not a thing unsung,—  
 and Machui his true fosterson.
  12. Good the man whose great family they were,  
 to whom God gave a crozier without sorrow;  
 Chiefs with whom the bells are heard,  
 a good family was the family of Patrick.
  13. May the Trinity, which is powerful over all,  
 distribute to us the boon of great love;  
 The king who, moved by soft Latin,  
 redeemed by Patrick's prayer.

**448 ANGLO-SAXON CHRONICLE.** This year John the Baptist showed his head to two monks, who came from the eastern country to Jerusalem for the sake of prayer, in the place that whilom was the palace of Herod.

#### **448 Jordanes**

During this peace Attila was lord over all the Huns and almost the sole earthly ruler of all the tribes of Scythia; a man marvellous for his glorious fame among all nations. The historian Priscus, who was sent to him on an embassy by the younger Theodosius, says this among other things: "Crossing mighty rivers—namely, the Tisia and Tibisia and Dricca--we came to the place where long ago Vidigoia, bravest of the Goths, perished by the guile of the Sarmatians. At no great distance from that place we arrived at the village where King Attila was dwelling,—a village, I say, like a great city in which we found wooden walls made of smooth-shining boards, whose joints so counterfeited solidity that the union of the boards could scarcely be distinguished by close scrutiny. There you might see dining halls of large extent and porticoes planned with great beauty, while the courtyard was bounded by so vast a circuit that its very size showed it was the royal palace." This was the abode of Attila, the king of all the barbarian world; and he preferred this as a dwelling to the cities he captured.

**449 The Annals of Ulster** The emperor Theodosius came to the end of his life, as Marcellinus affirms. Marcianus succeeded him as emperor, as Marcellinus states. From this Theodosius Bologna, obtained the privilege of having a studium generale. He began his reign in AD 425 and ruled 27 years. On this see the gloss on the Clementinae, i.e. de magistris at the word Bononiensis.

**SBG St Ailbe** Ailbe now visited S. Brigid at Kildare, and was well received by her. Thence he went south to Munster, where he sought Aengus Mac Nadfraich, the king, at Cashel. Here it was that he is reported to have met S. Patrick, and that the altercation took place between Patrick on one side and SS. Ibar, Ailbe and Ciaran on the other, who were unwilling to recognise his supremacy over all Ireland. In the end some agreement was come to, and it was settled that Ailbe should be bishop over Munster, with his seat at Imlach Jubhair or Emly. (Archbishop Ussher supposes that this meeting took place in 449.)

## **BEDE**

CHAP. XV. How the Angles, being invited into Britain, at first drove off the enemy; but not long after, making a league with them, turned their weapons against their allies.

In the year of our Lord 449, Marcian, the forty-sixth from Augustus, being made emperor with Valentinian, ruled the empire seven years. Then the nation of the Angles, or Saxons, being invited by the aforesaid king, arrived in Britain with three ships of war and had a place in which to settle assigned to them by the same king, in the eastern part of the island, on the pretext of fighting in defence of their country, whilst their real intentions were to conquer it. Accordingly they engaged with the enemy, who were come from the north to give battle, and the Saxons obtained the victory. When the news of their success and of the fertility of the country, and the cowardice of the Britons, reached their own home, a more considerable fleet was quickly sent over, bringing a greater number of men, and these, being added to the former army, made up an invincible force. The newcomers received of the Britons a place to inhabit among them, upon condition that they should wage war against their enemies for the peace and security of the country, whilst the Britons agreed to furnish them with pay. Those who came over were of the three most powerful nations of Germany—Saxons, Angles, and Jutes. From the Jutes are descended the people, of Kent, and of the Isle of Wight, including those in the province of the West-Saxons who are to this day called Jutes, seated opposite to the Isle of Wight. From the Saxons, that is, the country which is now called Old Saxony, came the East-Saxons, the South-Saxons, and the West Saxons. From the Angles, that is, the country which is called Angulus, and which is said, from that time, to have remained desert to this day, between the provinces of the Jutes and the Saxons, are descended the East-Angles, the Midland-Angles, the Mercians, all the race of the Northumbrians, that is, of those nations that dwell on the north side of the river Humber, and the other nations of the Angles. The first commanders are said to have been the two brothers Hengist and Horsa. Of these Horsa was afterwards slain in battle by the Britons, and a monument, bearing his name, is still in existence in the eastern parts of Kent. They were the sons of Victgilsus, whose father was Vitta, son of Vecta, son of Woden; from whose stock the royal race of many provinces trace their descent. In a short time, swarms of the aforesaid nations came over into the island, and the foreigners began to increase so much, that they became a source of terror to the natives themselves who had invited them. Then, having on a sudden entered into league with the Picts, whom they had by this time repelled by force of arms, they began to turn their weapons against their allies. At first, they obliged them to furnish a greater quantity of provisions; and, seeking an occasion of quarrel, protested, that unless more plentiful supplies were brought them, they would break the league, and ravage all the island; nor were they backward in putting their threats into execution. In short, the fire kindled by the hands of the pagans, proved God's just vengeance for the crimes of the people; not unlike that which, being of old lighted by the Chaldeans, consumed the

walls and all the buildings of Jerusalem. For here, too, through the agency of the pitiless conqueror, yet by the disposal of the just Judge, it ravaged all the neighbouring cities and country, spread the conflagration from the eastern to the western sea, without any opposition, and overran the whole face of the doomed island. Public as well as private buildings were overturned; the priests were everywhere slain before the altars; no respect was shown for office, the prelates with the people were destroyed with fire and sword; nor were there any left to bury those who had been thus cruelly slaughtered. Some of the miserable remnant, being taken in the mountains, were butchered in heaps. Others, spent with hunger, came forth and submitted themselves to the enemy, to undergo for the sake of food perpetual servitude, if they were not killed upon the spot. Some, with sorrowful hearts, fled beyond the seas. Others, remaining in their own country, led a miserable life of terror and anxiety of mind among the mountains, woods and crags.

**449 ANGLO-SAXON CHRONICLE.** This year Marcian and Valentinian assumed the empire, and reigned seven winters. In their days Hengest and Horsa, invited by Wurtgern, king of the Britons to his assistance, landed in Britain in a place that is called Ipwinesfleet; first of all to support the Britons, but they afterwards fought against them. The king directed them to fight against the Picts; and they did so; and obtained the victory wheresoever they came. They then sent to the Angles, and desired them to send more assistance. They described the worthlessness of the Britons, and the richness of the land. They then sent them greater support. Then came the men from three powers of Germany; the Old Saxons, the Angles, and the Jutes. From the Jutes are descended the men of Kent, the Wightwarians (that is, the tribe that now dwelleth in the Isle of Wight), and that kindred in Wessex that men yet call the kindred of the Jutes. From the Old Saxons came the people of Essex and Sussex and Wessex. From Anglia, which has ever since remained waste between the Jutes and the Saxons, came the East Angles, the Middle Angles, the Mercians, and all of those north of the Humber. Their leaders were two brothers, Hengest and Horsa; who were the sons of Wihtgils; Wihtgils was the son of Wittia, Wittia of Wecta, Wecta of Woden. From this Woden arose all our royal kindred, and that of the Southumbrians also.

**449 ANGLO-SAXON CHRONICLE.** And in their days Vortigern invited the Angles thither, and they came to Britain in three ceols, at the place called Wippidsfleet.

**449. Annals of the Four Masters** The twenty first year of Laeghaire. Amhalghaidh, son of Fiachra, son of Eochaidh Muighmheadhoin, died. From him Tir Amhalghaidh is named.

#### **LIBER BRITANNICUS.**

##### **HERE FOLLOWS OF THE CONQUEST OF THE SAXONS.**

Now it came to pass after the aforesaid battle, and after the slaughter of the Roman chieftains three times by the Britons, after they had been four hundred and forty-nine years under the Roman tribute, *that* Gortigern, son of Gudal, took the chief sovereignty of Britain, and he was oppressed by the fear of the Cruithnians and Gaels, and by the power of Ambrose, King of France and Letavian Britain.

There came three ciulae out of Germany (i. e. three barks) into exile, in which were the two brothers, Ors and Engist, from whom are the Saxons; this is their genealogy, viz.: Ors and Engist were the two sons of Guectilis, the son of Guigte, son of Guecta,

son of Guta, son of Boden, son of Frealai, son of Fredolf, son of Finn, son of Freann, son of Folcbhall, son of Gaeta, son of Vanli, son of Saxi, son of Neag.

Britas, son of Olon, from whom are the Britons of Leatha, *was* the son of Eolonn, son of Feithiver, son of Ogaman, son of Tai, or Teo, son of Bob, son of Sembob, son of Athacht, son of Aoth, son of Abar, son of Raa, son of Eassa, son of Joban, son of Jonan, son of Jafeth, son of Noe.

Now Gortigern held in peace, under the Romans, the government of the Cruithnians, and he gave up to them *i. e. to the Saxons*, the island whose name is Teineth *Thanet*, but Roinn is its British name. Gradian and Aequit *were* in the sovereignty of the Romans at that time. But it was from the birth of Christ, three hundred and forty-seven years; and *it was* in the time of that king, viz., of Gortigern, that Saint German came to preach in the island of Britain, and God wrought miracles and many wonders by this ecclesiastic in the island of Britain, and he healed many, and brought them under baptism and faith.

### NENNIUS

Vortigern then reigned in Britain. In his time, the natives had cause of dread, not only from the inroads of the Scots and Picts, but also from the Romans, and their apprehensions of Ambrosius.

In the meantime, three vessels, exiled from Germany, arrived in Britain. They were commanded by Horsa and Hengist, brothers, and sons of Wihtgils. Wihtgils was the son of Witta; Witta of Wecta; Wecta of Woden; Woden of Frithowald; Frithowald of Frithuwulf; Frithuwulf of Finn; Finn of Godwulf; Godwulf of Geat, who, as they say, was the son of a god, not of the omnipotent God and our Lord Jesus Christ (who before the beginning of the world, was with the Father and the Holy Spirit, co-eternal and of the same substance, and who, in compassion to human nature, disdained not to assume the form of a servant), but the offspring of one of their idols, and whom, blinded by some demon, they worshipped according to the custom of the heathen. Vortigern received them as friends, and delivered up to them the island which is in their language called Thanet, and, by the Britons, Ruym. Gratianus Aequantius at that time reigned in Rome. The Saxons were received by Vortigern, four hundred and forty-seven years after the passion of Christ, and, according to the tradition of our ancestors, from the period of their first arrival in Britain, to the first year of the reign of king Edmund, five hundred and forty-two years; and to that in which we now write, which is the fifth of his reign, five hundred and forty-seven years.

### GILDAS

No sooner were they (the Romans) gone, than the Picts and Scots, like worms which in the heat of the mid-day come forth from their holes, hastily land again from their canoes, in which they had been carried beyond the Cichican valley, differing one from another in manners, but inspired with the same avidity for blood, and all more eager to shroud their villainous faces in bushy hair than to cover with decent clothing those parts of their body which required it. Moreover, having heard of the departure of our friends, and their resolution never to return, they seized with greater boldness than before on all the country towards the extreme north as far as the wall. To oppose them there was placed on the heights a garrison equally slow to fight and ill adapted to run away, a useless and panic-struck company, who slumbered away days and nights on their unprofitable watch. Meanwhile the hooked weapons of their enemies were not idle, and our wretched countrymen were dragged from the wall and dashed against the ground. Such premature death, however, painful as it was, saved them from seeing the miserable sufferings of their brothers and children. But why should I say more? They left their cities, abandoned the protection of the wall, and dispersed

themselves in flight more desperately than before. The enemy, on the other hand, pursued them with more unrelenting cruelty than before, and butchered our countrymen like sheep, so that their habitations were like those of savage beasts; for they turned their arms upon each other, and for the sake of a little sustenance, imbrued their hands in the blood of their fellow countrymen. Thus foreign calamities were augmented by domestic feuds; so that the whole country was entirely destitute of provisions, save such as could be procured in the chase.

For it has always been a custom with our nation, as it is at present, to be impotent in repelling foreign foes, but bold and invincible in raising civil war, and bearing the burdens of their offences: they are impotent, I say, in following the standard of peace and truth, but bold in wickedness and falsehood. The audacious invaders therefore return to their winter quarters, determined before long again to return and plunder. And then, too, the Picts for the first time seated themselves at the extremity of the island, where they afterwards continued, occasionally plundering and wasting the country. During these truces, the wounds of the distressed people are healed, but another sore, still more venomous, broke out. No sooner were the ravages of the enemy checked, than the island was deluged with a most extraordinary plenty of all things, greater than was before known, and with it grew up every kind of luxury and licentiousness. It grew with so firm a root, that one might truly say of it, "Such fornication is heard of among you, as never was known the like among the Gentiles." But besides this vice, there arose also every other, to which human nature is liable and in particular that hatred of truth, together with her supporters, which still at present destroys every thing good in the island; the love of falsehood, together with its inventors, the reception of crime in the place of virtue, the respect shown to wickedness rather than goodness, the love of darkness instead of the sun, the admission of Satan as an angel of light. Kings were anointed, not according to god's ordinance, but such as showed themselves more cruel than the rest; and soon after, they were put to death by those who had elected them, without any inquiry into their merits, but because others still more cruel were chosen to succeed them. If any one of these was of a milder nature than the rest, or in any way more regardful of the truth, he was looked upon as the ruiner of the country, every body cast a dart at him, and they valued things alike whether pleasing or displeasing to God, unless it so happened that what displeased him was pleasing to themselves. So that the words of the prophet, addressed to the people of old, might well be applied to our own countrymen: "Children without a law, have ye left God and provoked to anger the holy one of Israel? Why will ye still inquire, adding iniquity? Every head is languid and every heart is sad; from the sole of the foot to the crown, there is no health in him." And thus they did all things contrary to their salvation, as if no remedy could be applied to the world by the true Physician of all men. And not only the laity did so, but our Lord's own flock and its shepherds, who ought to have been an example to the people, slumbered away their time in drunkenness, as if they had been dipped in wine; whilst the swellings of pride, the jar of strife, the griping talons of envy, and the confused estimate of right and wrong, got such entire possession of the, that there seemed to be poured out (and the same still continueth) contempt upon princes, and to be made by their vanities to wander astray and not in the way.

Isa. I. 4,5. In most of these quotations there is great verbal variation from the authorised version: the author probably quoted from memory, if not from the Latin version.

Meanwhile, God being willing to purify his family who were infected by so deep a stain of woe, and at the hearing only of their calamities to amend them; a vague rumour suddenly as if on wings reaches the ears of all, that their inveterate foes were rapidly approaching to destroy the whole country, and to take possession of it, as of

old, from one end to the other. But yet they derived no advantage from this intelligence; for, like frantic beasts, taking the bit of reason between their teeth, they abandoned the safe and narrow road, and rushed forward upon the broad downward path of vice, which leads to death. Whilst, therefore, as Solomon says, the stubborn servant is not cured by words, the fool is scourged and feels it not: a pestilential disease morally affected the foolish people, which, without the sword, cut off so large a number of persons, that the living were not able to bury them. But even this was no warning to them, that in them also might be fulfilled the words of Isaiah the prophet, "And God hath called his people to lamentation, to baldness, and to the girdle of sackcloth; behold they begin to kill calves, and to slay rams, to eat, to drink, and to say, 'We will eat and drink, for to-morrow we shall die.'" For the time was approaching, when all their iniquities, as formerly those of the Amorrhaeans, should be fulfilled. For a council was called to settle what was best and most expedient to be done, in order to repel such frequent and fatal irruptions and plunderings of the above-named nations.

Then all the councillors, together with that proud tyrant Gurthrigern [Vortigern], the British king, were so blinded, that, as a protection to their country, they sealed its doom by inviting in among them like wolves into the sheep-fold), the fierce and impious Saxons, a race hateful both to God and men, to repel the invasions of the northern nations. Nothing was ever so pernicious to our country, nothing was ever so unlucky. What palpable darkness must have enveloped their minds—darkness desperate and cruel! Those very people whom, when absent, they dreaded more than death itself, were invited to reside, as one may say, under the selfsame roof. Foolish are the princes, as it is said, of Thafneos, giving counsel to unwise Pharaoh. A multitude of whelps came forth from the lair of this barbaric, in three cyuls, as they call them, that is, in three ships of war, with their sails wafted by the wind and with omens and prophecies favourable, for it was foretold by a certain soothsayer among them, that they should occupy the country to which they were sailing three hundred years, and half of that time, a hundred and fifty years, should plunder and despoil the same. They first landed on the eastern side of the island, by the invitation of the unlucky king, and there fixed their sharp talons, apparently to fight in favour of the island, but alas! more truly against it. Their mother-land, finding her first brood thus successful, sends forth a larger company of her wolfish offspring, which sailing over, join themselves to their bastard-born comrades. From that time the germ of iniquity and the root of contention planted their poison amongst us, as we deserved, and shot forth into leaves and branches. The barbarians being thus introduced as soldiers into the island, to encounter, as they falsely said, any dangers in defence of their hospitable entertainers, obtain an allowance of provisions, which, for some time being plentifully bestowed, stopped their doggish mouths. Yet they complain that their monthly supplies are not furnished in sufficient abundance, and they industriously aggravate each occasion of quarrel, saying that unless more liberality is shown them, they will break the treaty and plunder the whole island. In a short time, they follow up their threats with deeds.

**William of Malmesbury**, © *Paul Halsall, November 1998* ,

## **THE HISTORY OF THE KINGS OF ENGLAND, BOOK 1**

CHAPTER 1: Of the arrival of the Angles, and of the Kings of Kent [A.D. 449]

In the year of the incarnation of our Lord 449, Angles and Saxons first came into Britain; and although the cause of their arrival is universally known, it may not be improper here to subjoin it: and, that the design of my work may be the more manifest, to begin even from an earlier period. That Britain, compelled by Julius Caesar to submit to the Roman power, was held in high estimation by that people,

may be collected from their history, and be seen also in the ruins of their ancient buildings. Even their emperors, sovereigns of almost all the world, eagerly embraced opportunities of sailing hither, and of spending their days here. Finally, Severus and Constantius, two of their greatest princes, died upon the island, and were there interred with the utmost pomp. The former, to defend this province from the incursions of the barbarians, built his celebrated and well-known wall from sea to sea. The latter, a man, as they report, of courteous manners, left Constantine, his son by Helena, a tender of cattle, a youth of great promise, his heir. Constantine, greeted emperor by the army, led away, in an expedition destined to the continent, a numerous force of British soldiers; by whose exertions, the war succeeding to his wishes, he gained in a short time the summit of power. For these veterans, where their toil was over, he founded a colony on the western coast of Gaul, where, to this day, their descendants, somewhat degenerate in language and manners from our own Britons, remain with wonderful increase.

In succeeding times, in this island, Maximus, a man well-fitted for command, had he not aspired to power in defiance of his oath, assumed the purple, as though compelled by the army, and preparing immediately to pass over into Gaul, he despoiled the province of almost all its military force. Not long after also, on Constantine, who had been elected emperor on account of his name, drained its whole remaining warlike strength; but both being slain, the one by Theodosius, the other by Honorius, they became examples of the instability of human greatness. Of the forces which had followed them part shared the fate of their leaders; the rest, after their defeat, fled to the continental Britons. Thus when the tyrants had left none but half-savages in the country, and, in the towns, those only who were given up to the luxury, Britain, despoiled of the support of its youthful population, and bereft of every useful art, was for a long time exposed to the ambition of neighboring nations.

For immediately, by an excursion of the Scots and Picts, number of the people were slain, villages burnt, towns destroyed, and everything laid waste by fire and sword. Part of the harassed islanders, who thought anything more advisable than contending in battle, fled for safety to the mountains; others, burying their treasures in the earth, many of which are dug up in our own times, proceeded to Rome to ask assistance. The Romans, touched with pity, and deeming it above all things important to yield succor to their oppressed allies, twice lent their aid, and defeated the enemy. But at length, wearied with the distant voyage, then declined returning in [the] future; bidding them rather themselves not degenerate from the martial energy of their ancestors, but learn to defend their country with spirit, and with arms. They accompanied their advice with the plan of a wall, to be build for their defense; the mode of keeping watch on the ramparts; of sallying out against the enemy, should it be necessary, together with other duties of military discipline. After giving these admonitions, they departed, accompanied by the tears of the miserable inhabitants; and Fortune, smiling on their departure, restored them to their friends and country. The Scots, learning the improbability of their return, immediately began to make fresh and more frequent irruptions against the Britons; to level their wall, to kill the few opponents they met with, and to carry off considerable booty; while such as escaped fled to the royal residence, imploring the protection of their sovereign.

At this time Vortigern was King of Britain; a man calculated neither for the field nor the council, but wholly given up to the lusts of the flesh, the slave of every vice: a character of insatiable avarice, ungovernable pride, and polluted by his lusts. To complete the picture, as we read in the History of the Britons, he had defiled his own daughter, who was lured to the participation of such a crime by the hope of sharing his kingdom, and she had born him a son. Regardless of his treasures at this dreadful juncture, and wasting the resources of the kingdom in riotous living, he was awake

only to the blandishments of abandoned women. Roused at length, however, by the clamors of the people, he summoned a council, to take the sense of his nobility on the state of public affairs. To be brief, it was unanimously resolved to invite over from Germany the Angles and Saxons, nations powerful in arms, but of a roving life. It was conceived that this would be a double advantage: for it was thought that, by their skill in war, these people would easily subdue their enemies; and, as they hitherto had no certain habitation, would gladly accept even an unproductive soil, provided it afforded them a stationary residence. Moreover, that they could not be suspected of ever entertaining a design against the country, since the remembrance of this kindness would soften their native ferocity. This counsel was adopted, and ambassadors, men of rank, and worthy to represent the country, were sent into Germany.

The Germans, hearing that voluntarily offered, which they had long anxiously desired, readily obeyed the invitation; their joy quickening their haste. Bidding adieu, therefore, to their native fields and the ties of kindred, they spread their sails to Fortune, and, with a favoring breeze, arrived in Britain in three of those long vessels which they call *ceols*. At this and other times came over a mixed multitude from three of the German nations; that is to say, the Angles, Saxons and Jutes. For almost all the country lying to the north of the British ocean, though divided into many provinces, is justly denominated Germany, from it germinating so many men. And as the pruner cuts off the more luxuriant branches of the tree to impart a livelier vigor to the remainder, so the inhabitants of this country assist their common parent by the expulsion of a part of their members, lest she should perish by giving sustenance to too numerous an offspring; but in order to obviate discontent, they cast lots who shall be compelled to migrate. Hence the men of this country have made a virtue of necessity, and, then driven from their native soil, they have gained foreign settlements by force of arms. The Vandals, for instance, who formerly overran Africa; the Goths, who made themselves masters of Spain; the Lombards, who, even at the present time, are settled in Italy; and the Normans, who have given their own name to that part of Gaul which they subdued. From German, then, there first came into Britain, an inconsiderable number indeed, but well able to make up for their paucity by their courage. These were under the conduct of Hengist and Horsa, two brothers of suitable disposition, and of noble race in their own country. They were great-grandsons of the celebrated Woden, from whome almost all the royal families of these barbarous nations deduce their origin; and to whome the nations of the Angles, fondly deifying him, have consecrated by immemorial superstition the fourth day of the week, as they have the sixth to his wife Frea. Bede has related in what particular parts of Britain the Angles, Saxons and Jutes fixed their habitations: my design, however, is not to dilate, though there may be abundance of materials for the purpose, but to touch only on what is necessary.

The Angles were eagerly met on all sides upon their arrival: from the king they received thanks, from the people expressions of goodwill. Faith was plighted on either side, and the Isle of Thanet appropriated for their residence. It was agreed, moreover, that they should exert their prowess in arms for the service of the country; and, in return, receive a suitable reward for the people for whose safety they underwent such painful labors. Ere long, the Scots advanced, as usual, secure, as they supposed, of a great booty with very little difficulty. However, the Angles assailed them, and scarcely had they engaged, before they were put to flight, whilst the cavalry pursued and destroyed the fugitives. Contests of this kind were frequent, and victory constantly siding with the Angles, as is customary in human affairs, while success inflamed the courage of one party, and dread increased the cowardice of the other, the Scots in the end avoided nothing so cautiously as an engagement with them.

In the meantime, Hengist, not less keen in perception than ardent in the field, with consent of Vortigern, sends back some of his followers to his own country, with the secret purpose, however, of representing the indolence of the king and people, the opulence of the island, and the prospect of advantage to new adventurers. Having executed their commission adroitly, in a short time they return with sixteen ships, bringing with them the daughter of Hengist; a maiden, as we have heard, who might justly be called the masterpiece of nature and the admiration of mankind. At an entertainment, provided for them on their return, Hengist commanded his daughter to assume the office of cupbearer, that she might gratify the eyes of the king as he sat at table. Nor was the design unsuccessful: for he, ever eager after female beauty, deeply smitten with the gracefulness of her form and the elegance of her motion, instantly conceived a vehement desire for the possession of her person, and immediately proposed marriage to her father; urging him to a measure to which he was already well inclined. Hengist at first kept up the artifice by a refusal; stating, that so humble a connection was unworthy of a king: but, at last appearing the consent with reluctance, he gave way to his importunities, and accepted, as a reward, the whole of Kent, where all justice had long since declined under the administration of it Gourong (or Viceroy), who, like the other princes of the island, was subject to the monarchy of Vortigern. Not satisfied with this liberality, but abusing the imprudence of the king, the barbarian persuaded him to send for his son and brother, men of warlike talents, from Germany, pretending that he would defend the province on the east, while they might curb the Scots on the northern frontier. The king assenting, they sailed round Britain, and arriving at the Orkney Isles, the inhabitants of which they involved in the same calamity with the Picts and Scots, at this and after times, they finally settled in the northern part of the island, now called Northumbria. Still no one there assumed the royal title or insignia till the time of Ida, from whom sprang the regal line of the Northumbrians.; but of this hereafter. We will now return to the present subject.

**Jordanes** THE VISIGOTHS AND ROMANS AGAINST ATTLA 451

Then the Emperor Valentinian sent an embassy to the Visigoths and their king Theodorid, with this message: "Bravest of nations, it is the part of prudence for us to unite against the lord of the earth who wishes to enslave the whole world; who requires no just cause for battle, but supposes whatever he does is right. He measures his ambition by his might. License satisfies his pride. Despising law and right, he shows himself an enemy to Nature herself. And thus he, who clearly is the common foe of each, deserves the hatred of all. Pray remember--what you surely cannot forget--that the Huns do not overthrow nations by means of war, where there is an equal chance, but assail them by treachery, which is a greater cause for anxiety. To say nothing about ourselves, can you suffer such insolence to go unpunished? Since you are mighty in arms, give heed to your own danger and join hands with us in common. Bear aid also to the Empire, of which you hold a part. If you would learn how needful such an alliance is for us, look into the plans of the foe."

**Jordanes** BATTLE OF THE CATALAUNIAN PLAINS A.D. 451

By these and like arguments the ambassadors of Valentinian prevailed upon King Theodorid. He answered them, saying "Romans, you have attained your desire; you have made Attila our foe also. We will pursue him wherever he summons us, and though he is puffed up by his victories over divers races, yet the Goths know how to fight this haughty foe. I call no war dangerous save one whose cause is weak; for he fears no ill on whom Majesty has smiled." The nobles shouted assent to the reply and the multitude gladly followed. All were fierce for battle and longed to meet the Huns, their foe. And so a countless host was led forth by Theodorid, king of the Visigoths, who sent home four of his sons, namely Friderich and Eurich, Retemer and

Himnerith, taking with him only the two elder sons, Thorismud and Theodorid, as partners of his toil. O brave array, sure defense and sweet comradeship! having as its solace the peril of those whose one joy is the endurance of the same dangers.

### **GILDAS**

Again, therefore, the wretched remnant, sending to Aetius, a powerful Roman citizen, address him as follow:--"To Aetius, now consul for the third time: the groans of the Britons." And again a little further, thus:--"The barbarians drive us to the sea; the sea throws us back on the barbarians: thus two modes of death await us, we are either slain or drowned." The Romans, however, could not assist them, and in the meantime the discomfited people, wandering in the woods, began to feel the effects of a severe famine, which compelled many of them without delay to yield themselves up to their cruel persecutors, to obtain subsistence: others of them, however, lying hid in mountains, caves and woods, continually sallied out from thence to renew the war. And then it was, for the first time, that they overthrew their enemies, who had for so many years been living in their country; for their trust was not in man, but in God; according to the maxim of Philo, "We must have divine assistance, when that of man fails." The boldness of the enemy was for a while checked, but not the wickedness of our countrymen; the enemy left our people, but the people did not leave their sins.

**SBG St Llyr.** Llyr is stated to have been " married to Margaret, daughter of the Earl of Oxford," and Lhuyd \* adds that he was " Earl of Henffordd " (Hereford). Other late accounts make him the husband of Gwen, daughter of Brychan, and of Tywanwedd, daughter of Amlawdd Wledig. Besides Llyr Merini, we have Llyr Llediaith, Llyr Luyddog, Llyr ab Bleiddut, and others.

**SBG St Rhystyd.** Rioc, or Riocatus, was a British Bishop who visited Lerins and made acquaintance with S. Faustus, afterwards Bishop of Riez, and the latter gave Rioc two of his books to take back with him to Britain, about the year 450,

### **451 Jordanes**

On the side of the Romans stood the Patrician Aetius, on whom at that time the whole Empire of the West depended; a man of such wisdom that he had assembled warriors from everywhere to meet them on equal terms. Now these were his auxiliaries: Franks, Sarmatians, Armoricians, Licians, Burgundians, **Saxons**, Riparians Olibriones (once Roman soldiers and now the flower of the allied forces), and some other **Celtic or German** tribes. And so they met in the Catalaunian Plains, which are also called Mauriacian, extending in length one hundred leuva, as the Gauls express it, and seventy in width. Now a Gallic leuva measures a distance of fifteen hundred paces. That portion of the earth accordingly became the threshing-floor of countless races. The two hosts bravely joined battle. Nothing was done under cover, but they contended in open fight. What just cause can be found for the encounter of so many nations, or what hatred inspired them all to take arms against each other? It is proof that the human race lives for its kings, for it is at the mad impulse of one mind a slaughter of nations takes place, and at the whim of a haughty ruler that which nature has taken ages to produce perishes in a moment. But before we set forth the order of the battle itself, it seems needful to relate what had already happened in the course of the campaign, for it was not only a famous struggle but one that was complicated and confused. Well then, Sangiban, king of the Alani, smitten with fear of what might come to pass, had promised to surrender to Attila, and to give into his keeping **Aureliani**, a city of **Gaul** wherein he then dwelt. When Theodorid and Aetius learned of this, they cast up great earthworks around that city before

Attila's arrival and kept watch over the suspected Sangiban, placing him with his tribe in the midst of their auxiliaries. Then Attila, king of the Huns, was taken aback by this event and lost confidence in his own troops, so that he feared to begin the conflict. While he was meditating on flight--a greater calamity than death itself--he decided to inquire into the future through soothsayers. So, as was their custom, they examined the entrails of cattle and certain streaks in bones that had been scraped, and foretold disaster to the Huns. Yet as a slight consolation they prophesied that the chief commander of the foe they were to meet should fall and mar by his death the rest of the victory and the triumph. Now Attila deemed the death of Aetius a thing to be desired even at the cost of his own life, for Aetius stood in the way of his plans. So although he was disturbed by this prophecy, yet inasmuch as he was a man who sought counsel of omens in all warfare, he began the battle with anxious heart at about the ninth hour of the day, in order that the impending darkness might come to his aid if the outcome should be disastrous.

**451. Annals of Inisfallen.** The synod of Chalcedon assembles.

**451 The Annals of Ulster** Easter was celebrated on the eighth of the Kalends of May. Or more correctly: This year Theodosius the Younger died, as is clear from the gloss above-mentioned; the third year in the Clementinae i.e. de magistris at the word Bononiensis joined to what is contained in the second year on the preceding page.

**452 CRONICUM SCOTORUM** A great battle-breach by Laeghaire, son of Niall, over the Lagenians.

**452 The Annals of Ulster** Here some place the birth of St. Brigit. A great slaughter of the Laigin. More correctly indeed in this year: Marcianus succeeded Theodosius, as is clear from the Clementinae i.e. de magistris at the word Bononiensis aforesaid, first year.

**SBG St Bridgid.** Bridgid was the daughter of Dubtach, son of Demri, eleventh in descent from Fedlimidh Rechtmar, king of Ireland in the second century of the Christian era. Her mother's name was Brotseach, a slave in his house. Dubtach was married, and when his wife perceived the condition in which was Brotseach, full of jealousy, she forced her husband to get rid of the favourite maid-servant. The man, unable to resist, sold Brotseach to a Druid, but with the stipulation that he reserved property in the child she bore in her womb.

The Druid, who came from Meath, took his newly acquired slave to his home at Tochar-maine, now Pochard, and there Bridgid was born, about the year 453. The Druid and his wife were kind people, and finding that the little Bridgid was delicate, reserved for her one cow, that she might drink of its milk only.

As Bridgid grew up she was set various tasks in the house and on the farm. The Druid moved into Munster, and as she was now grown up, he sent word to her father that he acknowledged his claim, and that Dubtach might take her. Throughout the story, as far as he enters into it, the Druid shows himself an honourable and well-disposed man, and it is pleasing to know that eventually he became a Christian.

Dubtach came to the house of the Druid for his daughter, and the master allowed her, when she departed, to take her Christian nurse with her. Bridgid was now for some time with her father, who also lived in Meath, but was not received with kindness by Dubtach's wife and sons. Various stories are told of her childhood, showing how hard was the life in her father's house. The stepmother made her drudge in the kitchen, scolded her, and took a stick to her back, if a dog ran away with some of the bacon,

and heaped abuse on her head. Hearing that her mother, who still remained in bondage, was out of health, she begged leave to go to her assistance, and when this was granted, Brigid did her mother's work for her. Her duty was to milk the cows and make butter at the summer-pasture lodge, the hafod as the Welsh would call it.

Some ill-natured people accused Brigid to the Druid of want of thrift, and of wasting the butter. He and his wife went to the pasture farm, to inquire into the matter, and required the girl to produce all the butter she had churned. Then Brigid went to and fro between the kitchen and the parlour, singing the following hymn, whilst fetching the pats of butter : —

Oh, my Prince  
Who canst do all things,  
Bless, O God, — a prayer unforbidden —  
With Thy right hand, my kitchen.  
My kitchen,  
The kitchen of the WTiite God,  
A kitchen which my King hath blessed,  
A kitchen stocked with butter.  
Mary's Son, my friend, come thou  
To bless my kitchen.  
The Prince of the World to the border,  
May He bring abundance with Him.^

As she was able to exhibit abundance of butter, and all of excellent quahty, the Druid and his wife expressed their satisfaction. Then Brigid seized the opportunity to entreat them to give liberty to Brot- seach, and as the woman was in failing health, the Druid consented. On Brigid's return to her father's house, petty annoyances recurred. Dubtach, for the sake of domestic peace, failed to take up her cause ; he sent her, so as to be out of the way, to keep swine in the oakwoods. At length, to be relieved of the annoyance, he resolved on selling her. and thought to dispose of her to Dunlang, son of Faelan, king of Leinster.

Seeing that the poor girl was pleased at being in the chariot wth him, Dubtach said roughly : Do not suppose it is out of regard for you that I am taking you this drive, but to sell you to grind com in the quern of Dunlang."

When Dubtach went into the fortress, he left his chariot outside, with Brigid in it, and also a handsome sword that had been given him by the King, He told Dunlang his purpose, and extolled the good qualities of his daughter. Presently the King said that he would go out and have a look at the girl, before coming to terms.

Now, whilst this was going on within, a leper came to the side of the chariot whining and asking alms. Brigid at once handed to him her father's sword, and the fellow made haste to disappear with it

When Dunlang and Dubtach issued from the Caer, the latter at once missed his sword, and inquired after it.

" There came a poor wretch here begging," answered Brigid, "and having nothing else to give him, I let him have that."

" A wench so free-handed with other people's property is not for me," said Dunlang, laughing ; "\* I will not have her at any price."Consequently, in very bad humour, Dubtach had to return home, with his daughter.

He now sought to dispose of her in marriage, but the girl showed great repugnance to be so got rid of. One of her half-brothers was violent, and ill-treated her. In an altercation she had with him. he hit her and almost bhnded her in one eye. According to one version of the story, the family sought to dispose of her to Dubtach, the chief bard of King Laoghaire, an elderly man and a widower, and she, at the time, could hardly have been above sixteen. But she resolutely refused the honour, and insisted on

taking the veil. She was accordingly allowed to have her own way, and was veiled by Bishop Macchille at Usny Hill in West Meath about the year 469.

**453 CRONICUM SCOTORUM** The Feast of Temhair celebrated by Laeghaire, son of Niall.

**453 Annales Cambriae** Easter altered on the Lord's Day by Pope Leo, Bishop of Rome.

**453. Annals of the Four Masters** The twenty fifth year of Laeghaire. A great defeat was given by Laeghaire to the Leinstermen.

**453 Annals of Ulster** A battle-rout inflicted on the Laigin by Laegaire son of Niall. Kalends of January sixth feria, sixteenth of the moon.

**453. Annals of Inisfallen.** The death of Marcian, who reigned seven years. Leo reigned, and the head of John the Baptist was discovered.

**454.** The twenty-sixth of the moon. Easter on the eighth of the Kalends of May [April 24].

**454 The Annals of Ulster** The Feast of Temair held by Laegaire son of Niall.

**454. Annals of the Four Masters** The twenty sixth year of Laeghaire. The feast of Teamhair was celebrated by Laeghaire, son of Niall. Saint Usaille, Bishop of Cill Usaille, in Liffe, died on the twenty seventh of August.

**454 Annales Cambriae** St. Brigid is born.

**455. Annals of Inisfallen.** Destruction of the Laigin. Here some place the birth of Saint Brigit. The Festival of Temuir [celebrated] by Laegaire, son of Niall.

**455 ANGLO-SAXON CHRONICLE.** This year Hengest and Horsa fought with Wurtgern the king on the spot that is called Aylesford. His brother Horsa being there slain, Hengest afterwards took to the kingdom with his son Esc.

## **GILDAS**

For the fire of vengeance, justly kindled by former crimes, spread from sea to sea, fed by the hands of our foes in the east, and did not cease, until, destroying the neighbouring towns and lands, it reached the other side of the island, and dipped its red and savage tongue in the western ocean. In these assaults, therefore, not unlike that of the Assyrian upon Judea, was fulfilled in our case what the prophet describes in words of lamentation; "They have burned with fire the sanctuary; they have polluted on earth the tabernacle of thy name." And again, "O God, the gentiles have come into thine inheritance; thy holy temple have they defiled," &c. So that all the columns were levelled with the ground by the frequent strokes of the battering-ram, all the husbandmen routed, together with their bishops, priests, and people, whilst the sword gleamed, and the flames crackled around them on every side. Lamentable to behold, in the midst of the streets lay the tops of lofty towers, tumbled to the ground, stones of high walls, holy altars, fragments of human bodies, covered with livid clots of coagulated blood, looking as if they had been squeezed together in a press; and with no chance of being buried, save in the ruins of the houses, or in the ravening bellies of wild beasts and birds; with reverence be it spoken for their blessed souls, if,

indeed, there were many found who were carried, at that time, into the high heaven by the holy angels. So entirely had the vintage, once so fine, degenerated and become bitter, that, in the words of the prophet, there was hardly a grape or ear of corn to be seen where the husbandman had turned his back.

**Petronius Maximus Emperor of The West 455**

**Avitus Emperor of The West 455-456**

**455 CRONICUM SCOTORUM** Death of Enna, son of Cathbadh.