

Caradoc of Llancarfan. The Life of St Gildas

Crossing the Channel, he spent seven years most successfully in further studies in Gaul. At the end of the seventh year he returned to Great Britain with a great mass of books of all kinds. As the reputation of this highly distinguished stranger spread, scholars poured in to him from all sides. From him they heard the science of the Seven Disciplines most subtly explained, by which doctrine students change into teachers, under the teacher's honour.

Gildas the sage

The piety of this wisest of teachers was praised and extolled by all the people of Britain so much, because no one was or could be found to equal him in excellence of character. He fasted like St Anthony the Hermit. When he prayed, this most religious man wore a goatskin. Anything he was given, he immediately spent on the poor. He refrained from the sweetness of milk or honey, and hated meat. He preferred fresh-water vegetables. He used to eat barley bread mixed with ash, and drank spring water every day. The bath-house, a favourite resort of his people, he would not enter. His face looked thin and drawn, like someone suffering from a serious fever. He used to go and stand stock still in the river, at midnight, for the time it took him to say the Lord's Prayer three times. This done, he used to return to his prayer hut, and there kneel and pray to the Divine Majesty until daybreak. He slept moderately, lying on a rock and wearing only one garment. He ate without reaching fullness, satisfied only with sharing the heavenly reward, for heavenly rewards were all his desire.

Gildas the preacher

He taught people to discount, and warned them to despise, transitory things. He was the most renowned preacher throughout the three kingdoms of Britain. Kings feared him as one they ought to fear, and obeyed him, when they heard from him preaching that they could accept. Every Sunday he used to preach in a church by the seaside, which was in the Pepidiauc region. This was in the time of King Trifinus. Once a vast crowd of the common people came to hear him, and when he began his sermon, his voice held in the words of his preaching. The crowd were amazed at this strange retention. When St Gildas realised what was happening, he told everyone standing there to leave the building, so that he could find out whether one of them was preventing him from preaching the word of God. But even after they had all gone, he was unable to preach. Next, he asked whether anyone, man or woman, was hiding in the church. Nonnital, who was pregnant with the child who was to be St David, said: "I, Nonnital, am here, between the wall and the door. I didn't want to be in the crowd." On hearing this, Gildas told her to leave, and when she had gone he called the people back. They came when he called, to hear the preaching of the Gospel. When the sermon was over, he asked the angel of the Lord about this matter, namely why he had started to preach and couldn't finish. The angel gave him a revelation such as this: "A holy woman called Nonnita is staying in this church. She is about to have a son with immense grace. It is he who kept you from preaching; he held back your words with divine power. The boy who is to come will be born with greater grace. No one in your part of the country will be his equal. I shall leave this region to him. He will grow quickly and flourish from age to age. For a messenger, an angel of the Lord, declared to me his true destiny."

Gildas in Ireland

That is why Gildas, the most holy preacher, crossed to Ireland, where he converted countless people to the catholic faith.

King Arthur

St Gildas was a contemporary of King Arthur, king of all Great Britain. He loved him dearly and always longed to obey him. His twenty-three brothers, however, resisted this rebel king, refusing to submit to his lordship, and often putting him to flight and driving him out from glade and battlefield. Hueil, the elder brother, who was a constant fighter and very famous soldier, would not obey any king, even Arthur. He used to harry him, provoking the greatest anger between them. He used often to come from Scotland, burning and plundering, and returning with glory and victory. So the King of all Britain, hearing that the great-hearted youth had done such things, and was doing the like, pursued the most victorious youth, who was, according to the talk and hopes of the local inhabitants, going to be an excellent king. After a hostile pursuit they met in battle, and Arthur killed the young brigand on the island of Minau. After that slaughter Arthur returned, happy to have killed his bravest foe. Gildas, the historian of Britain, was still in Ireland at the time, directing studies and preaching in the city of Armagh. He heard of his brother's death at the hands of King Arthur. He grieved at the news, weeping and groaning, as loving brother for loving brother; he prayed for his brother's soul every day, and prayed also for Arthur, carrying out the apostolic command which says: Pray for your persecutors; do good to those who hate you.

SBG St Huail. HUAIL is called Cuillus in the Life of Gildas, by the Monk of Rhuis. He was son of Caw ab Geraint ab Erbin, known as Caw of Prydyn. He was obliged to fly with the rest of his family from the North, owing to the incursions and devastations of the Picts and Scots, and was well received by Maelgwn Gwynedd. He may have accompanied Gildas, his brother, to Brittany, he soon wearied of the life of an anchorite and returned to Britain.

In the lolo MSS. 2 he is said to have been a saint of Llancarfan, Huail/was so imprudent as to court a lady of Arthur was enamoured.... The King's suspicions having been aroused, he armed himself secretly, and resolved on observing the movements of his rival. Having watched him going to the lady's house, some angry words passed between them, and they fought. a sharp combat, Huail got the better of Arthur, and wounded him in the thigh, whereupon the combat ceased, and they were recon-ciled, but with the proviso that Huail should never mention the matter, under penalty of losing his head.

Arthur retired to his palace, which was then at Caerwys, in Flintshire, to be cured of his wound. He recovered, but ever after limped a little.

A short time after his recovery, Arthur fell in love with a lady at Ruthin, in Denbighshire, and, in order the more frequently to enjoy her society, he disguised himself in female attire. One day he was dancing with this lady, thus disguised, when Huail happened to see him. He recognized him by the lameness, and said, " This dancing might do very well but for the thigh." Arthur overheard the remark. He withdrew from the dance, and in a fury ordered Huail to be be-headed on a stone called Maen Huail, still standing in S. Peter's Square.. Ruthin.

There was some other cause for disagreement, according to the story of Culhwch and Olwen in the Mabinogion. Huail had stabbed his nephew Gwydre, son of Gwenabwy his sister and of Llwydeu, " and hatred was between Huail and Arthur because of the wound." In the same story it is said that " he never yet made a request at the hand of any lord."

The Rhuis author of the Life of Gildas says that " Cuillus, a very active man of war, after his father's death, succeeded him on the throne." The author of the other

Life, supposed to be Caradog of Llancarfan, says : " Huail, the elder brother, an active warrior and most distinguished soldier, submitted to no king, not even to Arthur. He used to harass the latter, and to provoke the greatest anger between them both. He would often swoop down from Scotland, set up conflagrations, and carry off spoils with victory and renown. In consequence, the King of all Britain, on hearing that the high-spirited youth had done such things and was doing similar things, pursued the victorious and excellent youth, who, as the inhabitants used to assert and hope, was destined to become king. In the hostile pursuit and council of war held in the island of Minau (Man), he killed the young plunderer. After that murder the victorious Arthur returned, rejoicing greatly that he had overcome his bravest enemy. Gildas, the historian of the Britons, who was staying in Ireland directing studies and preaching in the city of Armagh, heard that his brother had been slain by Arthur. He was grieved at hearing the news, wept with lamentation, as a dear brother for a dear brother." Gildas at once hastened to Wales, full of resentment and desirous of revenge. " When King Arthur and the chief bishops and abbots of all Britain heard of the arrival of Gildas the Wise, large numbers from among the clergy and people gathered together to reconcile Arthur for the above-mentioned murder." Arthur was obliged to pay bloodmoney, after which Gildas gave him the Kiss of Peace.

Apparently the Prince Huail was a vulgar marauder, who richly deserved his fate. Arthur was perfectly justified in executing him for his depredations.

SBG St Constantine. CONSTANTINE (Cystennin) was king of Domnonia, comprising Devon and Cornwall, in the sixth century. He was the son of Cador or Cado, Duke of Cornwall. He was unmercifully attacked by Gildas as " the tyrannical whelp of the unclean lioness of Domnonia, Gildas wrote before 547, probably in 540. Consequently, Constantine was then king. The Cambrian Annals give 589 as the date of the conversion of Constantine. The Annals of Tighernach give 588, those of Ulster 587, but as the Ulster Annals are a year behind the true computation, this yields 588.

SBG St Columba. This Saint was a native of Leinster ; his father was King Ninnidh, of the race of Crimthan. He was educated by S. Colman at Clonkeen in Louth, in his earliest youth, and then passed through the hands of S. Finnian of Clonard, where he was a companion of S. Columba of Iona. Thence he started for Rome and Tours, to visit the tombs of the Apostles and of S. Martin. On his way home, he tarried some time in Britain, where he converted a king and all his house. The writer of his Life says that Columba preached to the Saxons,

Columba was returning to Ireland been before 550

On leaving his settlement in Britain, Columba returned to Ireland, where his brother Coirpre gave him a site ; there Columba established a monastery, and placed his disciple Cronan in charge of it.

When S. Finnian of Clonard was dying, in 552. he sent for Columba, who gave him the last Communion.

SBG St Maglorius was a native of Britain, son of Umbrifel and Afrella. . He became a disciple, like Samson, of Illtyd. He was ordained deacon by S. Samson. When Samson crossed into Armorica, Maglorius accompanied him, Samson may have been instituted Metropolitan of all Brittany by Childebert. Maglorius did not want to be Bishop after him..

Loescon, a British settler, occupied Sark, and invited Maglorius to establish himself there, and gave up to him half the island. However, trouble soon arose between Loescon and Maglorius and his monks. He complained that they took more than their share of the fishing and birds and their eggs. After vain attempts to come to

a settlement, Loescon, in spite of the angry protests of his wife, gave up the entire islet to Maglorius, who immediately established thereon an important monastery.

From Sark, Maglorius visited Jersey, where he destroyed a dragon, and was rewarded with a grant of land in that island. But he was not to remain peacefully on the rock of Sark ; a fleet of Saxons came there and attempted to land and plunder the monastery. Maglorius encouraged the natives and his monks to resist, and they drove off the pirates, who lost many lives in the attempt.

In the year 585 there was famine, and the monks on Sark had exhausted their store of grain, and were in some trouble what to do for bread. Eggs they had and fish, but needed the staff of life. One day some little boys in the monastery asked Maglorius to allow them to go down to the beach and play there, where their noise might not disturb the monks. Maglorius consented, and the children went to the port called le Creux. There they found an old boat, got into it, cast it loose, and thought to row about till tired and then return. But the current was too strong for them, and they were carried out to sea. The boys were in a dire fright. Happily the tide was running inland and they were carried to the coast of the mainland, where they told their story, and also mentioned the dearth of corn in the island. When the King of Domnonia heard of this, he sent for them, and was amused at hearing their adventure. He at once ordered a ship to be laden with corn and sent to Sark to relieve the necessities of the monks. The date of the death of Maglorius is not given, but it must have taken place about 586.

SBG St Tenoï. There are three daughters of Lleuddun Luyddog, the Leudonus who gave name to the provincia of Leudonia, i.e. Lothian, The two first would appear, owing to similarity of names, to have become confounded, for in Scottish hagiography the mother of Kentigern is called Tenew, Thenew, and Taneu, among other forms, which one would be more inclined to equate with Tenoï than Denyw. Her church in Glasgow was once popularly known as S. Theneukes Kirk, which has been corrupted into S. Enoch's.

Lleuddun, was father also of Medrod, who rebelled against his uncle, King Arthur. S. Winefred, leaving Holy well, entered the convent under Theonia,

GILDAS

BRITAIN has kings, but they are tyrants; she has judges, but unrighteous ones; generally engaged in plunder and rapine, but always preying on the innocent; whenever they exert themselves to avenge or protect, it is sure to be in favour of robbers and criminals; they have an abundance of wives, yet are they addicted to fornication and adultery; they are ever ready to take oaths, and as often perjure themselves; they make a vow and almost immediately act falsely; they make war, but their wars are against their countrymen, and are unjust ones; they rigorously prosecute thieves throughout their country, but those who sit at table with them are robbers, and they not only cherish but reward them; they give alms plentifully, but in contrast to this is a whole pile of crimes which they have committed; they sit on the seat of justice, but rarely seek for the rule of right judgment; they despise the innocent and the humble, but seize every occasion of exalting to the utmost the bloody-minded; the proud, murderers, the combined and adulterers, enemies of God, who ought to be utterly destroyed and their names forgotten.

They have many prisoners in their gaols, loaded with chains, but this is done in treachery rather than in just punishment for crimes; and when they have stood before the altar, swearing by the name of God, they go away and think no more of the holy altar than if it were a mere heap of dirty stones.

Of this horrid abomination, Constantine, the tyrannical whelp of the unclean lioness of Damnonia, is not ignorant.

This same year, after taking a dreadful oath (whereby he bound himself first before God, by a solemn protestation, and then called all the saints, and Mother of God, to witness, that he would not contrive any deceit against his countrymen), he nevertheless, in the habit of a holy abbat amid the sacred altars, did with sword and javelin, as if with teeth, wound and tear, even in the bosoms of their temporal mother, and of the church their spiritual mother, two royal youths, with their two attendants, whose arms, although not eased in armour, were yet boldly used, and, stretched out towards God and his altar, will hang up at the gates of thy city, O Christ, the venerable ensigns of their faith and patience; and when he had done it, the cloaks, red with coagulated blood, did touch the place of the heavenly sacrifice. And not one worthy act could he boast of previous to this cruel deed; for many years before he had stained himself with the abomination of many adulteries, having put away his wife contrary to the command of Christ, the teacher of the world, who hath said: "What God hath joined together, let not man separate," and again: "Husbands, love your wives." For he had planted in the ground of his heart (an unfruitful soil for any good seed) a bitter scion of incredulity and folly, taken from the vine of Sodom, which being watered with his vulgar and domestic impieties, like poisonous showers, and afterwards audaciously springing up to the offence of God, brought forth into the world the sin of horrible murder and sacrilege; and not yet discharged from the entangling nets of his former offences, he added new wickedness to the former.

Go to now, I reprove thee as present, whom I know as yet to be in this life extant. Why standest thou astonished, O thou butcher of shine own soul? Why cost thou wilfully kindle against thyself the eternal fires of hell? Why cost thou, in place of enemies, desperately stab thyself with shine own sword, with shine own javelin? Cannot those same poisonous cups of offences yet satisfy thy stomach? I look back (I beseech thee) and come to Christ (for thou labourest, and art pressed down to the earth with this huge burden), and he himself, as he said, will give thee rest. Come to him who wisheth not the death of a sinner, but that he should be rather converted and live. Unloose (according to the prophet) the bands of thy neck, O thou son of Sion. Return (I pray thee), although from the far remote regions of sins, unto the most holy Father, who, for his son that will despise the filthy food of swine, and fear a death of cruel famine, and so come back to him again, hath with great joy been accustomed to kill his fatted calf, and bring forth for the wanderer, the first robe and royal ring, and then taking as it were a taste of the heavenly hope, thou shalt perceive how sweet our Lord is. For if thou cost contemn these, be thou assured, thou shalt almost instantly be tossed and tormented in the inevitable and dark floods of endless fire.

. What cost thou also, thou lion's whelp (as the prophet saith), Aurelius Conanus? Art not thou as the former (if not far more foul) to thy utter destruction, swallowed up in the filthiness of horrible murders, fornications, and adulteries, as by an overwhelming flood of the sea? Hast not thou by hating, as a deadly serpent, the peace of thy country, and thirsting unjustly after civil wars and frequent spoil, shut the gates of heavenly peace and repose against thine own soul? Being now left alone as a withering tree in the midst of a field, remember (I beseech thee) the vain and idle fancies of thy parents and brethren, together with the untimely death that befell them in the prime of their youth; and shalt thou, for thy religious deserts, be reserved out of all thy family to live a hundred years, or to attain to the age of a Methusalem? No, surely, but unless (as the psalmist saith) thou shalt be speedily converted unto our Lord, that King will shortly brandish his sword against thee, who hath said by his prophet, "I will kill, and I will cause to live; I will strike, and I will heal; and there is no one who can deliver out of my hand." Be thou therefore shaken out of thy filthy

dust, and with all thy heart converted to Him who hath created thee, that "when his wrath shall shortly burn out, thou mayst be blessed by fixing thy hopes on him." But if otherwise, eternal pains will be heaped up for thee, where thou shalt be ever tormented and never consumed in the cruel jaws of hell.

. Thou also, who like to the spotted leopard, art diverse in manners and in mischief, whose head now is growing grey, who art seated on a throne full of deceits, and from the bottom even to the top art stained with murder and adulteries, thou naughty son of a good king, like Manasses sprung from Ezechiah, Vortipore, thou foolish tyrant of the Demetians, why art thou so stiff? What! do not such violent gulfs of sin (which thou dost swallow up like pleasant wine, nay rather which swallow thee up), as yet satisfy thee, especially since the end of thy life is daily now approaching? Why cost thou heavily clog thy miserable soul with the sin of lust, which is fouler than any other, by putting away thy wife, and after her honourable death, by the base practices of thy shameless daughter? Waste not (I beseech thee) the residue of thy life in offending God, because as yet an acceptable time and day of salvation shines on the faces of the penitent, wherein thou mayest take care that thy flight may not be in the winter, or on the sabbath day. "Turn away (according to the psalmist) from evil, and do good, seek peace and ensue it," because the eyes of our Lord will be cast upon thee, when thou doest righteousness, and his ears will be then open unto thy prayers, and he will not destroy thy memory out of the land of the living; thou shalt cry, and he will hear thee, and out of thy tribulations deliver thee; for Christ cloth never despise a heart that is contrite and humbled with fear of him. Otherwise, the worm of thy torture shall not die, and the fire of thy burning shall never be extinguished.

And thou too, Cuneglasse, why art thou fallen into the filth of thy former naughtiness, yea, since the very first spring of thy tender youth, thou bear, thou rider and ruler of many, and guider of the chariot which is the receptacle of the bear, thou contemner of God, and vilifier of his order, thou tawny butcher, as in the Latin tongue thy name signifies. Why dost thou raise so great a war as well against men as also against God himself, against men, yea, thy own countrymen, with thy deadly weapons, and against God with thine infinite offences? Why, besides thine other innumerable backslidings, having thrown out of doors thy wife, dost thou, in the lust, or rather stupidity of thy mind, against the apostle's express prohibition, denouncing that no adulterers can be partakers of the kingdom of heaven, esteem her detestable sister, who had vowed unto God the everlasting continency, as the very dower (in the language of the poet) of the celestial nymphs? Why cost thou provoke with thy frequent injuries the lamentations and sighs of saints, by thy means corporally afflicted, which will in time to come, like a fierce lioness, break thy bones in pieces? Desist, I beseech thee (as the prophet saith) from wrath, and leave off thy deadly fury, which thou breathest out against heaven and earth, against God and his flock, and which in time will be thy own torment; rather with altered mind obtain the prayers of those who possess a power of binding over this world, when in this world they bind the guilty, and of loosing when they loose the penitent. Be not (as the apostle saith) proudly wise, nor hope thou in the uncertainty of riches, but in God who giveth thee many things abundantly, and by the amendment of thy manners purchase unto thyself a good foundation for hereafter, and seek to enter into that real and true state of existence which will be not transitory but everlasting. Otherwise, thou shalt know and see, yea, in this very world, how bad and bitter a thing it is for thee to leave the Lord thy God, and not have his fear before shine eyes, and in the next, how thou shalt be burned in the foul encompassing flames of endless fire, nor yet by any manner of means shalt ever die. For the souls of the sinful are as eternal in perpetual fire, as the souls of the just in perpetual joy and gladness.

. And likewise, O thou dragon of the island, who hast deprived many tyrants, as well of their kingdoms as of their lives, and though the last-mentioned in my writing, the first in mischief, exceeding many in power, and also in malice, more liberal than others in giving, more licentious in sinning, strong in arms, but stronger in working thine own soul's destruction, Maglocune, why art thou (as if soaked in the wine of the Sodomitical grape) foolishly rolling in that black pool of shine offences? Why dost thou wilfully heap like a mountain, upon thy kingly shoulders, such a load of sins? Why dost thou show thyself unto the King of kings who hath made thee as well in kingdom as in stature of body higher than almost all the other chiefs of Britain) not better likewise in virtues than the rest; but on the contrary for thy sins much worse? Listen then awhile and hear patiently the following enumeration of thy deeds, wherein I will not touch any domestic and light offences (if yet any of them are light) but only those open ones which are spread far and wide in the knowledge of all men. Didst not thou, in the very beginning of thy youth, terribly oppress with sword, spear, and fire, the king shine uncle, together with his courageous bands of soldiers, whose countenances in battle were not unlike those of young lions? Not regarding the words of the prophet, who says, "The blood-thirsty and deceitful men shall not live out half their days," and even if the sequel of thy sins were not such as ensued, yet what retribution couldst thou expect for this offence only at the hands of the just Judge, who hath said by his prophet: "Woe be to thee who spoilest, and shalt not thou thyself be spoiled? and thou who killest, shalt not thyself be killed? and when thou shalt make an end of thy spoiling, then shalt thou thyself fall."

. But when the imagination of thy violent rule had succeeded according to thy wishes, and thou wert urged by a desire to return into the right way, night and day the consciousness of thy crimes afflicted thee, whilst thou didst ruminare on the Lord's ritual and the ordinances of the monks, and then publish to the world and vow thyself before God a monk with no intention to be unfaithful, as thou didst say, having burst through those toils in which such great beasts as thyself were used to become entangled, whether it were love of rule, of gold, or silver, or, what is stronger still, the fancies of thy own heart. And didst thou not, as a dove which cleaves the yielding air with its pinions, and by its rapid turns escapes the furious hawk, safely return to the cells where the saints repose, as a most certain place of refuge? Oh how great a joy should it have been to our mother church, if the enemy of all mankind had not lamentably pulled thee, as it were, out of her bosom! Oh what an abundant flame of heavenly hope would have been kindled in the hearts of desperate sinners, hadst thou remained in thy blessed estate! Oh what great rewards in the kingdom of Christ would have been laid up for thy soul against the day of judgment, if that crafty wolf had not caught thee, who of a wolf wast now become a lamb (not much against thine own will) out of the fold of our Lord, and made thee of a lamb, a wolf like unto himself, again? Oh how great a joy would the preservation of thy salvation have been to God the Father of all saints had not the devil, the father of all castaways, as an eagle of monstrous wings and claws, carried I thee captive away against all right and reason, to the unhappy band of his children? And to be short, thy conversion to righteousness gave as great joy to heaven and earth, as now thy detestable return, like a dog to his vomit, breedeth grief and lamentation: which being done, "the members which should have been busily employed, as the armour of justice for the Lord, are now become the armour of iniquity for sin and the devil;" for now thou dost not listen to the praises of God sweetly sounded forth by the pleasant voices of Christ's soldiers, nor the instruments of ecclesiastical melody, but thy own praises (which are nothing) rung out after the fashion of the giddy rout of Bacchus by the mouths of thy villainous followers, accompanied with lies and malice, to the utter destruction of the neighbours, so that the vessel prepared for the service of God, is now turned to a

vessel of dirt, and what was once reputed worthy of heavenly honour, is now cast as it deserves into the bottomless pit of hell.

. Yet neither is thy sensual mind (which is overcome by the excess of thy follies) at all checked in its course with committing so many sins, but hot and prone (like a young colt that coveteth every pleasant pasture) runneth headlong forward, with irrecoverable fury, through the intended fields of crime, continually increasing the number of its transgressions. For the former marriage of thy first wife (although after thy violated vow of religion she was not lawfully thine, but only by right of the time she was with thee), was now despised by thee, and another woman, the wife of a man then living, and he no stranger, but thy own: brother's son, enjoyed thy affections. Upon which occasion that stiff neck of thine (already laden with sins) is now burdened with two monstrous murders, the one of thy aforesaid nephew, the other, of her who once was thy wedded wife: and thou art now from low to lower, and from bad to worse, bowed, bent, and sunk down into the lowest depth of sacrilege. Afterwards, also didst thou publicly marry the widow by whose deceit and suggestion such a heavy weight of offences was undergone, and take her, lawfully, as the flattering tongues of thy parasites with false words pronounced it, but as we say, most wickedly, to be thine own in wedlock. And therefore what holy man is there, who, moved with the narration of such a history, would not presently break out into weeping and lamentations? What priest (whose heart lieth open unto God) would not instantly, upon hearing this, exclaim with anguish in the language of the prophet: "Who shall give water to my head, and to my eyes a fountain of tears, and I will day and night bewail those of my people, who are slaughtered." For full little (alas!) hast thou with thine ears listened to that reprehension of the prophet speaking in this wise: "Woe be unto you, O wicked men, who have left the law of the most holy God, and if ye shall be born, your portion shall be to malediction, and if ye die, to malediction shall be your portion, all things that are from the earth, to the earth shall be converted again, so shall the wicked from malediction pass to perdition:" if they return not unto our Lord, listening to this admonition: "Son, thou hast offended; add no further offence thereunto, but rather pray for the forgiveness of the former." And again, "Be not slow to be converted unto our Lord, neither put off the same from day to day, for his wrath doth come suddenly." Because, as the Scripture saith, "When the king heareth the unjust word, all under his dominion become wicked." And, the just king (according to the prophet) raiseth up his region. But warnings truly are not wanting to thee, since thou hast had for thy instructor the most eloquent master of almost all Britain. Take heed, thereof, lest that which Solomon noteth, befall thee, which is, "Even as he who stirreth up a sleeping man out of his heavy sleep, so is that person who declareth wisdom unto a fool, for in the end of his speech will he say, What hast thou first spoken? Wash thine heart (as it is written) from malice, O Jerusalem, that thou mayest be saved." Despise not (I beseech thee) the unspeakable mercy of God, calling by his prophet the wicked in this way from their offences: "I will on a sudden speak to the nation, and to the kingdom, that I may root out, and disperse, and destroy, and overthrow." As for the sinner he doth in this wise exhort him vehemently to repent. "And if the same people shall repent from their offence, I will also repent of the evil which I have said that I would do unto them." And again, "Who will give them such an heart, that they may hear me, and keep my commandments, and that it may be well with them all the days of their lives." And also in the Cantic of Deuteronomy, "A people without counsel and prudence, I wish they would be wise, and understand, and foresee the last of all, how one pursueth a thousand and two put to flight ten thousand." And again, our Lord in the gospel, "Come unto me, all ye who do labour and are burdened, and I will make you rest. Take my yoke upon you, and learn of me, because I am meek and humble of heart, and ye shall find repose for your

souls." For if thou turn a deaf ear to these admonitions, contemn the prophets, and despise Christ, and make no account of us, humble though we be, so long as with sincere piety and purity of mind we bear in mind that saying of the prophet, that we may not be found, "Dumb dogs, not able to bark;" (however I for my part may not be of that singular fortitude in the spirit and virtue of our Lord, as to declare, "To the house of Jacob their sins, and the house of Israel their offences;") and so long as we shall remember that of Solomon, "He who says that the wicked are just, shall be accursed among the people, and odious to nations, for they who reprove them shall have better hopes." And again, "Respect, not with reverence thy neighbour in his ruin, nor forbear to speak in time of salvation." And as long also as we forget not this, "Root out those who are led to death, and forbear not to redeem them who are murdered;" because, as the same prophet says, "Riches shall not profit in the day of wrath, but justice delivereth from death." And, "If the just indeed be hardly saved, where shall the wicked and sinner appear? If as I said, thou scorn us, who obey these texts, the dark flood of hell shall without doubt eternally drown thee in that deadly whirlpool, and those terrible streams of fire that shall ever torment and never consume thee, and then shall the confession of thy pains and sorrow for thy sins be altogether too late and unprofitable to one, who now in this accepted time and day of salvation deferreth his conversion to a more righteous way of life.

About 550 PROCOPIUS

In this island of Brittonia the men of old built a long wall, cutting off a large part of it, and the air and the soil and everything else is different on the two sides of it. For to the east of the wall there is healthy air, changing with the seasons, moderately warm in summer and cold in winter, and many men dwell there, living in the same way as other men, and the trees are rich in fruit which ripens at the appropriate season and the crops flourish as well as any others and the land seems to boast of its abundance of water. But on the other side everything is the opposite of this, so that it is impossible for a man to live there for half an hour, but the viper and innumerable snakes and all kinds of other wild beasts occupy the place as their own; and strangest of all, the natives say that if a man crosses the wall and goes to the other side, he forthwith dies, unable to bear the pestilential nature of the air there, and likewise death meets and overtakes wild beasts that go there. Now since I have reached this point in my account, I must relate a rather fabulous story, which did not seem at all trustworthy to me... (here follows an account of how the souls of the dead were ferried to Brittonia from villages on the coast of Europe)

(Ed. The above is from ALF Rivet & Collin Smith, *The Place Names of Roman Britain*. The following may be the missing passage and is from an anonymous page on Wikipedia at <http://en.wikipedia.org/wiki/Brittonia>)

"They imagine that the souls of the dead are transported to that island. On the coast of the continent there dwell under Frankish sovereignty, but hitherto exempt from all taxation, fishers and farmers, whose duty it is to ferry the souls over. This duty they take in turn. Those to whom it falls on any night, go to bed at dusk; at midnight they hear a knocking at their door, and muffled voices calling. Immediately they rise, go to the shore, and there see empty boats, not their own but strange ones, they go on board and seize the oars. When the boat is under way, they perceive that she is laden choke-full, with her gunwhales hardly a finger's breadth above water. Yet they see no one, and in an hour's time they touch land, which one of their own craft would take a day and a night to do. Arrived at Brittonia, the boat speedily unloads, and becomes so light that she only dips her keel in the wave. Neither on the voyage nor at landing do they see any one, but they hear a voice loudly asking each one his name and country. Women that have crossed give their husbands' names."

6th cent Stephanus of Byzantium

Aebudae, five islands of Pretannike as Marcian states in his Periplus. The ethnic is Aebudaeus.

Albion, a Prettanic island, Marcian in his Periplus of it. The ethnic is Albionus.

Brettia, an island in the Adriatic, contains the river Brettion. The Greeks call it Elaphoussa, but some call it Brettanis. The ethnic is Brettianus.

There are also Brettanides islands in the ocean, whose ethnic is Brettiani.

Dionysius Periegetes omits one -t- when he says “the cold flood of ocean flows where dwell the Bretani”. And others spell them with a P-, Pretanides islands, as Marcian and Ptolomy.

Briges, a Thracian people, Herodutus in his seventh book says “The Phrygians, as the Macedonians say, are called Briges”. And Trojan Brigia, that is Phrygia, is from Brigos, dwelling in Macedonia. Herodian (the grammarian, not the historian) in his first book on the declension of nouns says they are Brigantes, for nouns terminating in -gas decline isosyllabically only when they are proper names (not ethnic): I say this of the name Brigas. There is a Brettanic people, the.....(lacuna).

Thule, a large island in the ocean towards the Hyperborean regions, where the sun makes the summer days 20 equinoctial hours long, the night four, and the opposite in winter. The ethnic is Thulaeus, or equally Thulites.

Ierne, an island on the edge of the world towards the west. The ethnic is Iernaeus, like Lernaeus.

Ivernia, a Pretanic island, the lesser of the two. The ethnic is Iverniates.

Kassitera, an island in the ocean, near India, as Dionysius in his Bassarica; from which comes tin.

Lindonion, a city of Brettania: Marcian in his Periplus. The ethnic is Lindoninus.

Pretanike, an island like a continent, next to Gaul. The inhabitants are called Pretani.