

604 to 625

SBG St Gwarthan. He was a warrior, and appears to have fallen in the battle of Catraeth. He is mentioned in the Gododin as " Guarchan, son of Dwywei, of. gallant bravery." He and his brothers are there credited with having had a share in the establishing of Bangor Iscoed. Previously the three were " disciples " at Llancarfan, where Gwarthan was Cadoc's periglawr or confessor, and it was Cadoc that sent them to " superintend " Bangor.

603 ANGLO-SAXON CHRONICLE. This year Aethan, King of the Scots, fought against the Dalreods and against Ethelfrith, king of the North-humbrians, at Daegsanstane [Dawston?], and they slew almost all his army. There Theodbald, Ethelfrith's brother, was slain with all his band. Since then no king of the Scots has dared to lead an army against this nation. Hering, the son of Husa, led the enemy thither.

BEDE

CHAP. XXXIV. How Ethelfrid, king of the Northumbrians, having vanquished the nations of the Scots, expelled them from the territories of the English. [603 A. D.]

At this time, the brave and ambitious king, Ethelfrid, governed the kingdom of the Northumbrians, and ravaged the Britons more than all the chiefs of the English, insomuch that he might be compared to Saul of old, king of the Israelites, save only in this, that he was ignorant of Divine religion. For he conquered more territories from the Britons than any other chieftain or king, either subduing the inhabitants and making them tributary, or driving them out and planting the English in their places. To him might justly be applied the saying of the patriarch blessing his son in the person of Saul, "Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Hereupon, Aedan, king of the Scots that dwell in Britain, being alarmed by his success, came against him with a great and mighty army, but was defeated and fled with a few followers; for almost all his army was cut to pieces at a famous place, called Degsastan, that is, Degsa Stone. In which battle also Theodbald, brother to Ethelfrid, was killed, with almost all the forces he commanded. This war Ethelfrid brought to an end in the year of our Lord 603, the eleventh of his own reign, which lasted twenty-four years, and the first year of the reign of Phocas, who then was at the head of the Roman empire. From that time, no king of the Scots durst come into Britain to make war on the English to this day.

IN the meantime, Augustine, with the help of King Ethelbert, drew together to a conference the bishops and doctors of the nearest province of the Britons, at a place which is to this day called, in the English language, Augustine's Ac, that is, Augustine's Oak, on the borders of the Hwiccas and West Saxons; and began by brotherly admonitions to persuade them to preserve Catholic peace with him, and undertake the common labour of preaching the Gospel to the heathen for the Lord's sake. For they did not keep Easter Sunday at the proper time, but from the fourteenth to the twentieth moon; which computation is contained in a cycle of eighty-four years. Besides, they did many other things which were opposed to the unity of the church. When, after a long disputation, they did not comply With the entreaties, exhortations, or rebukes of Augustine and his companions, but preferred their own traditions before all the Churches which are united in Christ throughout the world, the holy father,

Augustine, put an end to this troublesome and tedious contention, saying, "Let us entreat God, who maketh men to be of one mind in His Father's house, to vouchsafe, by signs from Heaven, to declare to us which tradition is to be followed; and by what path we are to strive to enter His kingdom. Let some sick man be brought, and let the faith and practice of him, by whose prayers he shall be healed, be looked upon as hallowed in God's sight and such as should be adopted by all." His adversaries unwillingly consenting, a blind man of the English race was brought, who having been presented to the British bishops, found no benefit or healing from their ministry; at length, Augustine, compelled by strict necessity, bowed his knees to the Father of our Lord Jesus Christ, praying that He would restore his lost sight to the blind man, and by the bodily enlightenment of one kindle the grace of spiritual light in the hearts of many of the faithful. Immediately the blind man received sight, and Augustine was proclaimed by all to be a true herald of the light from Heaven. The Britons then confessed that they perceived that it was the true way of righteousness which Augustine taught; but that they could not depart from their ancient customs without the consent and sanction of their people. They therefore desired that a second time a synod might be appointed, at which more of their number should be present.

This being decreed, there came, it is said, seven bishops of the Britons, and many men of great learning, particularly from their most celebrated monastery, which is called, in the English tongue, Bancornaburg, and over which the Abbot Dinoot is said to have presided at that time. They that were to go to the aforesaid council, be-took themselves first to a certain holy and discreet man, who was wont to lead the life of a hermit among them, to consult with him, whether they ought, at the preaching of Augustine, to forsake their traditions. He answered, "If he is a man of God, follow him."— "How shall we know that?" said they. He replied, "Our Lord saith, Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; if therefore, Augustine is meek and lowly of heart, it is to be believed that he bears the yoke of Christ himself, and offers it to you to bear. But, if he is harsh and proud, it is plain that he is not of God, nor are we to regard his words." They said again, "And how shall we discern even this?" – "Do you contrive," said the anchorite, "that he first arrive with his company at the place where the synod is to be held; and if at your approach he rises tip to you, hear him submissively, being assured that he is the servant of Christ; but if he despises you, and does not rise up to you, whereas you are more in number, let him also be despised by you."

They did as he directed; and it happened, that as they approached, Augustine was sitting on a chair. When they perceived it, they were angry, and charging him with pride, set themselves to contradict all he said. He said to them, "Many things ye do which are contrary to our custom, or rather the custom of the universal Church, and yet, if you will comply with me in these three matters, to wit, to keep Easter at the due time; to fulfil the ministry of Baptism, by which we are born again to God, according to the custom of the holy Roman Apostolic Church; and to join with us in preaching the Word of God to the English nation, we will gladly suffer all the other things you do, though contrary to our customs." They answered that they would do none of those things, nor receive him as their archbishop; for they said among themselves, "if he would not rise up to us now, how much more will he despise us, as of no account, if we begin to be under his subjection?" Then the man of God, Augustine, is said to have threatened them, that if they would not accept peace with their brethren, they should have war from their enemies; and, if they would not preach the way of life to the English nation, they should suffer at their hands the vengeance of death. All which, through the dispensation of the Divine judgement, fell out exactly as he had predicted.

For afterwards the warlike king of the English, Ethelfrid, of whom we have spoken, having raised a mighty army, made a very great slaughter of that heretical nation, at the city of Legions, (Chester) which by the English is called Legacaestir, but by the Britons more rightly Car-legion. Being about to give battle, he observed their priests, who were come together to offer up their prayers to God for the combatants, standing apart in a place of greater safety; he inquired who they were, and what they came together to do in that place. Most of them were of the monastery of Bangor, in which, it is said, there was so great a number of monks, that the monastery being divided into seven parts, with a superior set over each, none of those parts contained less than three hundred men, who all lived by the labour of their hands. Many of these, having observed a fast of three days, had come together along with others to pray at the aforesaid battle, having one Brocmail for their protector, to defend them, whilst they were intent upon their prayers, against the swords of the barbarians. King Ethelfrid being informed of the occasion of their coming, said; "If then they cry to their God against us, in truth, though they do not bear arms, yet they fight against us, because they assail us with their curses." He, therefore, commanded them to be attacked first, and then destroyed the rest of the impious army, not without great loss of his own forces. About twelve hundred of those that came to pray are said to have been killed, and only fifty to have escaped by flight. Brocmail, turning his back with his men, at the first approach of the enemy, left those whom he ought to have defended unarmed and exposed to the swords of the assailants. Thus was fulfilled the prophecy of the holy Bishop Augustine, though he himself had been long before taken up into the heavenly kingdom, that the heretics should feel the vengeance of temporal death also, because they had despised the offer of eternal salvation.

SBG St Oudoceus. Into the Life of Oudoceus was thrust a statement, absolutely destitute of foundation, that he had gone to Canterbury and had tendered his submission to S. Augustine, and had received consecration from his hands.

SBG St Melyd. bishop of London, a man from the country of Rome."By him is intended Mellitus, an abbot of Rome, who was sent, with Justus, and others, by Gregory to England in 601 to assist S. Augustine in his mission, by whom he was consecrated first bishop of London in 604. In 619 he became archbishop of Canterbury, and died in 624.

Sabinian Pope 604-606

604 ANGLO-SAXON CHRONICLE. . This year Augustine consecrated two bishops, Mellitus and Justus. He sent Mellitus to preach baptism to the East-Saxons, whose king was called Sebert, son of Ricole, the sister of Ethelbert, and whom Ethelbert had there appointed king. And Ethelbert gave Mellitus a bishop's see in London, and to Justus he gave Rochester, which is twenty-four miles from Canterbury.

604. Annals of Inisfallen. Repose of Gregory of Rome. Annals of Inisfallen. Repose of Saint Sinech Annals of Inisfallen. Death of king Suibne, son of Colmán Mór. Repose of Senach abbot of Cluain Ferta Brénainn.

BEDE

IN the year of our Lord 604, Augustine, Archbishop of Britain, ordained two bishops, to wit, Mellitus and Justus; Mellitus to preach to the province of the East

Saxons, who are divided from Kent by the river Thames, and border on the Eastern sea. Their metropolis is the city of London, which is situated on the bank of the aforesaid river, and is the mart of many nations resorting to it by sea and land. At that time, Sabert, nephew to Ethelbert through his sister Ricula, reigned over the nation, though he was under subjection to Ethelbert, who, as has been said above, had command over all the nations of the English as far as the river Humber. But when this province also received the word of truth, by the preaching of Mellitus, King Ethelbert built the church of St. Paul the Apostle, in the city of London, where he and his successors should have their episcopal see. As for Justus, Augustine ordained him bishop in Kent, at the city of Dorubreis, which the English call Hrofaescaestrae, from one that was formerly the chief man of it, called Hrof. It is about twenty-four miles distant from the city of Canterbury to the westward, and in it King Ethelbert dedicated a church to the blessed Apostle Andrew, and bestowed many gifts on the bishops of both those churches, as well as on the Bishop of Canterbury, adding lands and possessions for the use of those who were associated with the bishops.

After this, the beloved of God, our father Augustine, died, and his body was laid outside, close by the church of the blessed Apostles, Peter and Paul, above spoken of, because it was not yet finished, nor consecrated, but as soon as it was consecrated, the body was brought in, and fittingly buried in the north chapel a thereof; wherein also were interred the bodies of all the succeeding archbishops, except two only,

604 Annals of Ulster The slaying of Colmán Rímid son of Baetán Bríge son of Muirchertach Mac Erca by a man of his own kindred i.e. by one of his kindred called Lochán Dilmana.

Of what value kingship, of what value law Of what value power over princes
Since it is king Colmán the Counter Whom Lochan Dithnadhá has slain?

The slaying of Aed Sláine son of Diarmait Derg son of Fergus Cerrbél son of Conall of Cremthann son of Niall Naígiállach by Conall son of Suibne. They reigned together with equal power at Temair.

It was no time when counsel prevailed(?) For the warriors beyond Tuirbe:
Conall slew Áed of Sláine, Áed Sláine slew Suibne.

The slaying of Aed Rón, king of Uí Failge, in Faithche Meic Meccnaen on the brink of Loch Semdid on the same day on which Áed Sláine was slain. Aed Gustan, foster-brother of Conall, and Baethgal Bile, killed him. Hence was said:

The advice was no preventative To the warriors north of Tuirbe:
Conall slew Áed Sláine, Aed Sláine slew Suibne.

Aed Buide, king of Cenél Maine, died. Death of Conall Cú, son of Áed son of Ainmire. Cú cen Máthair died.

604. Annals of the Four Masters

The fourth year of Aedh. Fiachra Caech, son of Baedan, was slain by the Cruithni.

605 Annals of Ulster The battle of Slaebre in which Brandub son of Eochu was vanquished. The Uí Néill were the victors, i.e. Áed Uairidnach, who reigned at that time. The slaying of Brandub, king of Laigin, by his own kindred in treachery. He was son of Eochu son of Muiredach son of Aed son of Feidlim son of Énna Cennselach son of Labraid son of Bresal Bélach son of Fiachu ba Aiccid son of Cathaír Mór. He reigned 30 years in Laigin and was slain in the battle of Damchluain; or it may have been Sarán Saebderg, i.e. superior of Senboth Sine, who killed him, as the poet said:

Sarán the squint-eyed, running his course till now, As superior of Senboth Sine,
It was he—it is no fiction— Who killed Brandub son of Eochu.

Foccas reigned 7 years. Death of Laisrén, abbot of Ía.

605. Annals of Inisfallen. Repose of Comgall of Bennchor. The battle of Cúil Caíl. The battle of Slemain [gained] by Colmán Rímid, the victor. Conall escaped. The battle of Echros. Colmán, son of Lénéne, rested, and Fintan, son of Eochu, and Laisrén of Min Droichit.

605. CRONICUM SCOTORUM The battle of Slaebre in which Brandub son of Eochu was vanquished. The Uí Néill were the victors. The slaying of Brandub king of Laigin, by his own son-in-law, whose name was Sarán Saebderc, i.e. superior of Senboth Sine. Thence was said:

Sarán the squint-eyed, running his course till now,
As superior of Senboth Sine,
It was he—it is not fiction—
Who killed Brandub son of Eochu.

Of which an old woman of Laighen spoke the verse:—

1. If, in the lifetime of Eochaid's son,
The Northern had come to me,
From the battle regarding which they boast,
They would have been long panic-driven.
2. If in a pillared house
Were the son of Eochaidh, son of Muiredhach,
I would not bear my full sack
To a church for the sake of Aedh Aldan.

Death of Laisrén, abbot of Ía. Death of Colmán son of Feradach, king of Osraige. Aed Allán rules for seven years.

605 Annals of the Four Masters The fifth year of Aedh. St. Beoghna, Abbot of Bannchair next after Comhgall, died on the 22th of August. Molua, i.e. Lughaidh Mac hUí Oíche, first abbot of Cluain Feartha Molua, died. Seachnasach, son of Garbhan, chief of Cinel Boghaine, was slain by Domhnall, son of Aedh, son of Ainmire. Conall of the Red Dart, son of Daimhin, was killed by the Uí Meith Macha.

606 ANGLO-SAXON CHRONICLE. . This year died Gregory; about ten years since he sent us baptism. His father was called Gordianus, and his mother Silvia.

606 Annals of Ulster Repose of Beóguin, abbot of Bennchor. Death of Aedán son of Gabrán son of Domangart, king of Albu, and the slaying of the sons of Baetán i.e. son of Cairell. In the second year of the emperor Foccas, according to Bede, Pope Gregory went to the Lord. At the request of Boniface, he decreed the See of Rome and of the Apostolic Church to be head of all churches, because the Church of Constantinople was wont to describe itself as the premier church. Or, as others state, Gregory here migrated to Christ, that is, in this year.

606 Annales Cambriae The burial of bishop Cynog.

606. CRONICUM SCOTORUM Death of Aedán son of Gabrán son of Domangart in the 37th year of his reign and the 88th or 86th year of his age. The slaying of the sons of Baetán son of Cairell in Dún Mogna by their uterine brother.

606 Annals of the Four Masters The sixth year of Aedh Uairidhnach. St. Sillan, son of Caimin, Abbot of Beannchair Bangor, and successor of Comhgall, died on the 28th of February.

Aedh the Anchorite died. Aedh, son of Colgan, chief of Oirghialla and of all the Airtheara, died on his pilgrimage, at Cluain Mic Nois. Of him was said:

There was a time when Loch Da Damh was a pool of splendour,

The lake was nothing else but splendour in the reign of Aedh, son of Colgan.

Indifferent to me who destroyed it; my friend has abandoned it;

Though it was he that placed a brilliant house upon the island of Loch Da Damh.

Maelumha, son of Baedan, died. Colga Doilene, son of Fiachna, died. Maelduin, son of Ailen, chief of Mughdorn Maighean, died.

607 Annales Cambriae The death of Aidan son of Gabrán

Boniface III Pope 607

607 ANGLO-SAXON CHRONICLE. This year Ceolwulf fought with the South-Saxons. And Ethelfrith led his army to Chester; where he slew an innumerable host of the Welsh; and so was fulfilled the prophecy of Augustine, wherein he saith "If the Welsh will not have peace with us, they shall perish at the hands of the Saxons." There were also slain two hundred priests, who came thither to pray for the army of the Welsh. Their leader was called Brocmail, who with some fifty men escaped thence.

607. Annals of Inisfallen. Repose of Sinell, and the slaying of Aed Sláine and of Aed Rón and of Aed Buide. Hence Aed Allain said

Very great was the red slaughter

Of the kings of all Ireland,

Aed Sláine with a host,

Aed Róin and Aed Buide.

The son of Colmán Rímid and Conchenn his mother, die. Aed Alláin held the kingship.

607. Annals of the Four Masters After Aedh Uairidhnach had been seven years in the sovereignty of Ireland, he died at Ath Da Fearta. The battle of Odhbha, by Aenghus, son of Colman, wherein was slain Conall Laegh Breagh, son of Aedh Slaine, with a great number about him, of which was said:

1. The whitethorn on top of Odhbha,

though its sharp darts it throws not,

Lawful for it that its aspect should be evil:

there was a great head in its mouth;

SBG St Kyndeyrn.

Kentigern now resolved on a visit to Columcille in Hy. Attended by his disciples, he proceeded to meet that remarkable man, chanting psalms. In like manner Columba marshalled his monks, and they met, embraced, and had long conferences together. Before parting they exchanged their pastoral staves. Kentigern's, as given to him by Columba, covered with gold and jewels, was still preserved in Ripon Cathedral in the beginning of the fifteenth century. In the tenth century, under the name Cathbhuidh (Battle victory), it was carried as a standard in going to battle. When Kentigern had reached an extreme old age, he became so feeble that his chin had to be sustained by a bandage. Feeling that his end was approaching, he fortified himself with extreme

unction, and the life-giving sacrament of the Body and Blood of Christ, and summoning his disciples to him, gave them his final exhortation, and blessed them severally as they bent before him, raising his hand, with extreme difficulty. Then he ordered a hot bath to be prepared for him ; when he was put in it he expired, as he signed himself with the cross.

He died on a Sunday in the year 603 according to some, 612 according to the Annales Cambrics.

608. Annals of the Four Masters The first year of Maelcobha, son of Aedh, son of Ainmire, in the sovereignty of Ireland.

608.CRONICUM SCOTORUM Death of Fiachra Caech son of Baetán, by the Cruithin, and repose of Eochu. The killing of Sechnusach son of Garbán, king of Cenél Bógaine, by Domnall son of Aed. The repose of Lugaid moccu Óchae.

608 Annals of Ulster Death of Fiachna Crach son of Baetán, by the Cruithin, and repose of Aed son of Dall. Sabinian, a Tuscan by birth, occupied the See of Peter 1 year, 5 months, 9 days; he was buried in the basilica of Peter.

608.Annals of Inisfallen. The beginning of a Circle. The slaying of Brandub son of Eochu, i.e. king of Laigin, by his own kindred. Repose of Laisréne, i.e. an abbot.

609. Repose of Beóguine. Death of Aedán, son of Gabrán. Death of Colmán Daimíne and of Aengus, son of Aed Sláine.

SBG St Dagan. He was consecrated Bishop about the year 609. Dagan is said to have taken S. Ligid's Rule to Rome, and to have shown it to S. Gregory (590-604). S. Ligid's Rule divided the day into three parts, one for work, one for prayer, and one for study. When Gregory saw it, he said, " The man who drew up this Rule had an eye ranging round his community and up to Heaven." How it was, we do not know, but by some means he was brought into communication with Laurentius, immediate successor to Augustine at Canterbury (604-619). Augustine had failed to come to terms with the British Bishops, who were offended at his arrogance. Laurence attempted to effect a union with the Scotie (Irish) Bishops. Dagan had passed through Wales. Popular tradition pointed out the place of his landing on Strumble Head, where stood a Capel Degan, commemorating his visit there. About this more presently.

In Wales, among the British, he had heard of the conference at Augustine's Oak, and had felt the resentment that had been provoked by the rudeness of Augustine, shown to men he venerated profoundly, and he hotly took their side against the Italian Missioners. Nevertheless, he is represented as a man of very mild disposition -preplacidum he is called by Marianus O'Gorman, who is a very late authority (1167), and drew from his own imagination the characteristics of the Saints he commemorated. One is tempted to quote the words of Pope in the Dunciad, relative Dagan died on September 13. The Annals of the Four Masters give the date as 640. The meeting with Laurence would seem to have taken place about 608. He was then a bishop, and probably not very young.

609 Annals of Ulster The killing of Sechnusach son of Garbán and the death of Conall son of Daiméne, and the repose of Lugaid moccu Óchae.

St Boniface V Pope 609-625

609. Annals of the Four Masters The second year of Maelcobha. St. Tolua Fota, Abbot of Cluain Mic Nois, died. Seanach, Abbot of Ard Macha, died; he was of Cluain Ua nGrici.

SBG St Edwen. foundress of Llanedwen, in Anglesey, on the shore of the Menai Straits, was, according to Welsh tradition, of Saxon descent, either a daughter or niece of Edwin of Northumbria. Edwin was the son of Ella, and he had been dethroned whilst still a child by his brother-in-law Ethelfrid, married to his sister Acca, and who bore the name of the Ravager. Edwin was obliged to take refuge first with one and then with another, and found a protector in Redwald, king of the East Angles, and married his daughter; and Redwald declared war against Ethelfrid, defeated and slew him, and established Edwin as king in Northumbria. If Edwin was some time in Gwynedd, probably Edwen was an illegitimate child by some Welsh woman. She embraced the religious profession. Edwin was not at the time a Christian; he was not baptized till long after, in 627.

610. Annals of the Four Masters St. Colman Eala, i.e. Mac Ui Selli, abbot, died on the 26th of September, in the fifty sixth year of his age. Neman, Abbot of Lis Mor, died. After Maelcobha, son of Aedh, son of Ainmire, had been three years in the sovereignty of Ireland, he was slain by Suibhne Meann, in the battle of Sliabh Toadh. Ronan, son of Colman, King of Leinster, died. Gorman, one of the Mughdhorna, from whom are the Mac Cuinns, and who was a year living on the water of Tibraid Fingin, on his pilgrimage at Cluain Mic Nois, died.

610. CRONICUM SCOTORUM Death of Aed son of Colgu, king of Ind Airther, on pilgrimage in Cluain moccu Nóis, of which was said:

1. There was a time
When Loch-dha-damh was a linn of splendour;
It was not the Loch that was splendid,
But the Prince Aedh, son of Colgan.
2. I care not, since he lives not—
The friend who loved me—
Whoso places a brilliant house
On the island of Loch-dha-damh.

Death of Sillán moccu Minn, abbot of Bennchor, and the death of Aedán, the anchorite.

The death of Mael Umai son of Baetán.

610 Annals of Ulster Death of Aed son of Colgu, king of Ind Airthir. Death of Sillán moccu Minn, abbot of Bennchor, and the death of Aedán, anchorite of Bennchor, and the death of Mael Umai son of Baetán. Senach from Cluain Uaingrige, abbot of Ard Macha, rested. End of the chronicle of Eusebius.

611 Annals of Ulster The army of the Ulaid was struck by terrible thunder in Bairche. Death of Mael Dúin son of Ailéne, king of Mugdorna, and death of Eógan son of Eochu Laib. Repose of Colmán of Lann Ela. Thus in the Book of Cuanu. Aed Rón and Aed Laigen died.

611 ANGLO-SAXON CHRONICLE. Trans Rev J Ingram, Everyman 1912
A.D. 611 . This year Cynegils succeeded to the government in Wessex, and held it one and thirty winters. Cynegils was the son of Ceol, Ceol of Cutha, Cutha of Cynric.

611.CRONICUM SCOTORUM The army of Ulaid was struck by terrible thunder in Bairche. Death of Mael Dúin son of Ailéne, king of Mugdorna. Repose of Colmán moccu Selli, of Lann Ela, in the 56th year of his age.

611. Annals of the Four Masters The first year of Suibhne Meann, son of Fiachna, son of Fearadhach, in sovereignty over Ireland. The church of Beannchair Uladh was burned.

612. The second year of Suibhne. Fintan of Oentrebh, Abbot of Beannchair, died. Connere Connor was burned. The devastation of Torach by a marine fleet.

612 Annales Cambriae The death of Kentigern and bishop Dyfrig.

612.CRONICUM SCOTORUM Death of Aed Allán son of Domnall, king of Temair, i.e. Aed Uairidneach. The battle of Odba, won by Óengus son of Colmán, in which Conall Laeg Breg son of Aed Sláine fell, as it was said:

1. The whitethorn on the summit of Odhba,
Though sharp darts it throws not,
Lawful for it that its aspect should be evil—
There was a great head in its mouth.

Mael Coba begins to reign.

612 Annals of Ulster Death of Aed Allán son of Domnall, king of Temair. The battle of Odba, won by Aengus son of Colmán, in which fell Conall Laeg Breg son of Aed Sláine. Mael Coba begins to reign this year.

612.Annals of Inisfallen. Repose of Sillán and Aedán. The burial of Lugaid moccu Óche and of Mael Uma, son of Baetán. Lightning destroys the army of Ulaid. The fifth year of the emperor Heraclius and the fourth year of king Sisebutus, and the end of Isidore's Chronicle.

613.. Repose of Colmán Ela, and of Baetán Aba. Death of Aed Alláin, king of Ireland. Mael Coba, son of Aed, reigned. Repose of Colmán, abbot of Clúain.

613. Annals of Ulster Repose of Finntan of Aentrab, abbot of Bennchor. Death of Colmán Uathach. The battle of Caer Legion, in which holy men were slain, and Solon son of Conaen, king of the Britons fell. Heraclius reigns 26 years.

The battle of Caer Legion (ie Chester). And there died Selyf son of Cynan. And Iago son of Beli slept (ie died).

SBG St Selyf, Prince of Powys, and son of Cynan Garwyn ab Brochwel Ysgythrog. He fell at the battle of Chester in 613. The Irish annalist Tighernach calls him Rex Bretanorum, which seems to imply that he was for a time the Gwledig or Over- King of the Cymry.

613. Annals of the Four Masters The third year of Suibhne. Colgu, son of Suibhne, was killed; and the death of Fiacha, son of Con, all occurred in this year. Fearghus, son of Colman Mor, Prince of Meath, was slain by Anfartach Ua Meascain, of Muintir Blaitine, of which these lines were composed:

1. If he should come to my house,
Ua Meascain Anfartach,
Poisoned water I will give to him,
for the slaying of Fearghus.
2. Whatever time the forces of the race

of Colman shall march by Cuilne,
After a month they will put from their seat
the Sil Meascain, with the Blaitini,

613. CRONICUM SCOTORUM Repose of Finntan of Aentrab, abbot of Bennchor. Death of Colmán Uathach. Lucaill the Tall, abbot of Cluain moccu Nóis, rested. A star was seen at the seventh hour of the day.

614. Annals of the Four Masters The fourth year of Suibhne. St. Caemhan Breac, of Ros Each, died on the fourteenth day of September. Aedh Beannan, King of West Munster, died. To commemorate his death was said:

1. Aedh Beannan,
of Eoghanacht Iar-Luachair,—
Woe to the wealth of which he was king!
Happy the land of which he was guardian.
2. His shield when he would shake,
his foes would be subdued;
Though it were but on his back,
it was shelter to West Munster

Finghin, son of Fiachra, died.

614 Annals of Ulster . To-Lua the Tall, abbot of Cluain Moccu Nóis, rests. A star was seen at the eighth hour of day.

614 ANGLO-SAXON CHRONICLE. . This year Cynegils and Cwichelm fought at Bampton, and slew two thousand and forty-six of the Welsh.

614. Annals of Inisfallen. The battle of [Caer] Legeóin in Britain between the Saxon and Britons, in which fell multitudes of holy men.

615. Death of Colmán. Repose of Fintan, abbot of Bennchor, and of Luicell, abbot of Cluain. Here others mention the repose of Mo-Lue moccu Óche.

615. CRONICUM SCOTORUM The slaying of Mael Coba son of Aed son of Ainmire in the battle of Sliab Tuath. Suibne Menn son of Fiachna was victor. Repose of Diarmait, third abbot of Cluain Iraird. The death of Rónán son of Colmán, king of Laigin. Suibne Menn rules. Gormán, of the Mugdorna, from whom sprang the descendants of Conn—it is he who was for a year on the water of Tiprat Fingin, and on pilgrimage in Cluain he died.

615 Annals of Ulster . The slaying of Mael Coba son of Áed in the battle of Sliab Tuath Bélgadhain, alias in the battle of Sliab Truim. Suibne Menn was victor. Repose of Diarmait, third abbot of Cluain Iraird. The battle of Fidnach eilech in riaddai (?). Caemán the Speckled rested.

615. Annals of the Four Masters The fifth year of Suibhne. Ailill, son of Baedan; Maelduin, son of Fearghus, son of Baedan; and Diucolla, were slain in Magh Slecht, in the province of Connaught. They were of the race of Baedan, son of Muircheartach. Fiachra, son of Ciaran, son of Ainmire, son of Sedna, died. The battle of Ceann Gabhad.

SBG St Oudoceus. The year in which he died is not known ; it seventy years old, then the date was about 615. He was succeeded as Bishop of Llandaff by Berth wyn.

616. Annals of the Four Masters The sixth year of Suibhne. Aenghus, son of Colman Mor, chief of the Southern Ui Neill, died. The reerection of the church of Torach by the Cinel Conaill, it having been destroyed some time before. Dunchadh, son of Eoghanain; Neachtan, son of Canann; Aedh died.

616 Annales Cambriae Ceredig died.

616 ANGLO-SAXON CHRONICLE. . This year died Ethelbert, king of Kent, the first of English kings that received baptism: he was the son of Ermenric. He reigned fifty-six winters, and was succeeded by his son Eadbald. And in this same year had elapsed from the beginning of the world five thousand six hundred and eighteen winters. This Eadbald renounced his baptism, and lived in a heathen manner; so that he took to wife the relict of his father. Then Laurentius, who was archbishop in Kent, meant to depart southward over sea, and abandon everything. But there came to him in the night the apostle Peter, and severely chastised him, because he would so desert the flock of God. And he charged him to go to the king, and teach him the right belief. And he did so; and the king returned to the right belief. In this king's days the same Laurentius, who was archbishop in Kent after Augustine, departed this life on the second of February, and was buried near Augustine. The holy Augustine in his lifetime invested him bishop, to the end that the church of Christ, which yet was new in England, should at no time after his decease be without an archbishop. After him Mellitus, who was first Bishop of London, succeeded to the archbishopric. The people of London, where Mellitus was before, were then heathens: and within five winters of this time, during the reign of Eadbald, Mellitus died. To him succeeded Justus, who was Bishop of Rochester, whereto he consecrated Romanus bishop.

A.D. 616 . In that time Laurentius was archbishop, and for the sorrowfulness which he had on account of the king's unbelief he was minded to forsake this country entirely, and go over sea; but St. Peter the apostle scourged him sorely one night, because he wished thus to forsake the flock of God, and commanded him to teach boldly the true faith to the king; and he did so, and the king turned to the right (faith). In the days of this same king, Eadbald, this Laurentius died. The holy Augustine, while yet in sound health, ordained him bishop, in order that the community of Christ, which was yet new in England, should not after his decease be at any time without an archbishop. After him Mellitus, who had been previously Bishop of London, succeeded to the archbishopric. And within five years of the decease of Laurentius, while Eadbald still reigned, Mellitus departed to Christ.

BEDE

CHAP. V. IN the year of our Lord 616, which is the twenty-first year after Augustine and his company were sent to preach to the English nation, Ethelbert, king of Kent, having most gloriously governed his temporal kingdom fifty-six years, entered into the eternal joys of the kingdom of Heaven. He was the third of the English kings who ruled over all the southern provinces that are divided from the northern by the river Humber and the borders contiguous to it; but the first of all that ascended to the heavenly kingdom. The first who had the like sovereignty was Aelli, king of the South-Saxons; the second, Caelin, king of the West-Saxons, who, in their own language, is called Ceaulin; the third, as has been said, was Ethelbert, king of Kent; the fourth was Redwald, king of the East-Angles, who, even in the life-time of Ethelbert, had been acquiring the leadership for his own race. The fifth was Edwin, king of the Northumbrian nation, that is, of those who live in the district to the north of the river Humber; his power was greater; he had the overlordship over all the

nations who inhabit Britain, both English and British, except only the people of Kent; and he reduced also under the dominion of the English, the Mevanian Islands of the Britons, lying between Ireland and Britain; the sixth was Oswald, the most Christian king of the Northumbrians, whose kingdom was within the same bounds; the seventh, his brother Oswy, ruled over a kingdom of like extent for a time, and for the most part subdued and made tributary the nations of the Picts and Scots, who occupy the northern parts of Britain: but of that hereafter.

King Ethelbert died on the 24th day of the month of February, twenty-one years after he had received the faith, and was buried in St. Martin's chapel within the church of the blessed Apostles Peter and Paul, where also lies his queen, Bertha. Among other benefits which he conferred upon his nation in his care for them, he established, with the help of his council of wise men, judicial decisions, after the Roman model; which are written in the language of the English, and are still kept and observed by them. Among which, he set down first what satisfaction should be given by any one who should steal anything belonging to the Church, the bishop, or the other clergy, for he was resolved to give protection to those whom he had received along with their doctrine.

This Ethelbert was the son of Irminric, whose father was Octa, whose father was Oeric, surnamed Oisc, from whom the kings of Kent are wont to be called Oiscings. His father was Hengist, who, being invited by Vortigern, first came into Britain, with his son Oisc, as has been said above.

But after the death of Ethelbert, the accession of his son Eadbald proved very harmful to the still tender growth of the new Church; for he not only refused to accept the faith of Christ, but was also defiled with such fornication, as the Apostle testifies, as is not so much as named among the Gentiles, that one should have his father's wife. By both which crimes he gave occasion to those to return to their former uncleanness, who, under his father, had, either for favour or fear of the king, submitted to the laws of the faith and of a pure life. Nor did the unbelieving king escape without the scourge of Divine severity in chastisement and correction; for he was troubled with frequent fits of madness, and possessed by an unclean spirit. The storm of this disturbance was increased by the death of Sabert, king of the East Saxons, who departing to the heavenly kingdom, left three sons, still pagans, to inherit his temporal crown. They immediately began openly to give themselves up to idolatry, which, during their father's lifetime, they had seemed somewhat to abandon, and they granted free licence to their subjects to serve idols. And when they saw the bishop, whilst celebrating Mass in the church, give the Eucharist to the people, filled, as they were, with folly and ignorance, they said to him, as is commonly reported, "Why do you not give us also that white bread, which you used to give to our father Saba (for so they were wont to call him), and which you still continue to give to the people in the church?" To whom he answered, "If you will be washed in that font of salvation, in which your father was washed, you may also partake of the holy Bread of which he partook; but if you despise the laver of life, you can in no wise receive the Bread of life." They replied, "We will not enter into that font, because we know that we do not stand in need of it, and yet we will be refreshed by that bread." And being often earnestly admonished by him, that this could by no means be done, nor would any one be admitted to partake of the sacred Oblation without the holy cleansing, at last, they said, filled with rage, "If you will not comply with us in so small a matter as that which we require, you shall not stay in our province." And they drove him out and bade him and his company depart from their kingdom. Being driven thence, he came into Kent, to take counsel with his fellow bishops, Laurentius and Justus, and learn what was to be done in that case; and with one consent they determined that it was better for them all to return to their own country, where they might serve God in

freedom of mind, than to continue to no purpose among barbarians, who had revolted from the faith. Mellitus and Justus accordingly went away first, and withdrew into the parts of Gaul, intending there to await the event. But the kings, who had driven from them the herald of the truth, did not continue long unpunished in their worship of devils. For marching out to battle against the nation of the Gewissi, they were all slain with their army. Nevertheless, the people having been once turned to wickedness, though the authors of it were destroyed, would not be corrected, nor return to the unity of faith and charity which is in Christ.

CHAP. VI. LAURENTIUS, being about to follow Mellitus and Justus, and to quit Britain, ordered his bed to be laid that night in the church of the blessed Apostles, Peter and Paul, which has been often mentioned before; wherein having laid himself to rest, after he had with tears poured forth many prayers to God for the state of the Church, he fell asleep; in the dead of night, the blessed chief of the Apostles appeared to him, and scourging him grievously a long time, asked of him with apostolic severity, why he was forsaking the flock which he had committed to him? or to what shepherd he was leaving, by his flight, Christ's sheep that were in the midst of wolves? "Hast thou," he said, "forgotten my example, who, for the sake of those little ones, whom Christ commended to me in token of His affection, underwent at the hands of infidels and enemies of Christ, bonds, stripes, imprisonment, afflictions, and lastly, death itself, even the death of the cross, that I might at last be crowned with Him?" Laurentius, the servant of Christ, roused by the scourging of the blessed Peter and his words of exhortation, went to the king as soon as morning broke, and laying aside his garment, showed the scars of the stripes which he had received. The king, astonished, asked who had presumed to inflict such stripes on so great a man. And when he heard that for the sake of his salvation the bishop had suffered these cruel blows at the hands of the Apostle of Christ, he was greatly afraid; and abjuring the worship of idols, and renouncing his unlawful marriage, he received the faith of Christ, and being baptized, promoted and supported the interests of the Church to the utmost of his power.

He also sent over into Gaul, and recalled Mellitus and Justus, and bade them return to govern their churches in freedom. They came back one year after their departure, and Justus returned to the city of Rochester, where he had before presided; but the people of London would not receive Bishop Mellitus, choosing rather to be under their idolatrous high priests; for King Eadbald had not so much authority in the kingdom as his father, and was not able to restore the bishop to his church against the will and consent of the pagans. But he and his nation, after his conversion to the Lord, sought to obey the commandments of God. Lastly, he built the church of the holy Mother of God, in the monastery of the most blessed chief of the Apostles, which was afterwards consecrated by Archbishop Mellitus.

616 Annals of Ulster Death of Suibne son of Crechéne, king of Ciannachta Glinne Geimin, and death of Aedán son of Mongan, king of Dál Riata or nAraide and death of Petrán bishop of Lusca. In the same year? Aed and Critán of Airéne died. The burning of Bennchor.

616. Annals of Inisfallen. The battle of Sliab Tuath [gained] by the Laigin over Mael Coba, son of Aed, in which Mael Coba fell. Suibne reigned after him.

616 William of Malmesbury,

Ethelbert died in the twenty-first year after he had embraced the Christian faith, leaving the diadem to his son Edbald. As soon as he was freed from the restraints of paternal awe, he rejected Christianity, and overcame the virtue of his stepmother. But

the severity of the divine mercy opposed a barrier to his utter destruction: for the princes, whom his father had subjugated, immediately rebelled, he lost a part of his dominions, and was perpetually haunted by an evil spirit, whereby he paid the penalty of his unbelief. Laurentius, the successor of Augustine, was offended at these transactions, and after having sent away his companions, was meditating his own departure from the country, but having received chastisement from God, he was induced to change his resolution. The king conversing with him on the subject, and finding his assertions confirmed by his stripes, became easily converted, and accepted the grace of Christianity, and broke off his incestuous intercourse. But, that posterity might be impressed with the singular punishment due to apostasy, it was with difficulty he could maintain his hereditary dominions, much less rival the eminence of his father. For the remainder of his life, his faith was sound, and he did nothing to sully his reputation. The monastery also, which his father had founded without the walls of Canterbury, he ennobled with large estates, and sumptuous presents. The praises and merits of both these men ought ever to be proclaimed, and had in honor by the English; because they allowed the Christian faith to acquire strength in England, by patient listening and willingness to believe. Who can contemplate, without satisfaction, the just and amiable answer which Bede makes king Ethelbert to have given to the first preaching of Augustine? "That he could not, thus early, embrace a new doctrine and leave the accustomed worship of his country; but that, nevertheless, persons who had undertaken so long a journey for the purpose of kindly communicating to the Angles what they deemed an inestimable benefit, far from meeting with ill treatment, ought rather to be allowed full liberty to preach, and also to receive the amplest maintenance." He fully kept his promise; and at length the truth of Christianity becoming apparent by degrees, himself and all his subjects were admitted into the number of the faithful. And what did the other? Though led away at first, more by the lusts of the flesh than perverseness of heart, yet he paid respect to the virtuous conduct of the prelates, although he neglected their faith; and lastly, as I have related, was easily converted through the sufferings of Laurentius, and became of infinite service to the propagation of Christianity. Both, then, were laudable: both deserved high encomiums; for the good work, so nobly begun by the one, was kindly fostered by the other.

617. Annals of Inisfallen. The burning of Bennchor of Ulaid. Repose of Critán and Petrán, and of Aedán, son of Mongán.

617 Annales Cambriae Edwin begins his reign.

617 ANGLO-SAXON CHRONICLE. This year was Ethelfrith, king of the Northumbrians, slain by Redwald, king of the East-Angles; and Edwin, the son of Ella, having succeeded to the kingdom, subdued all Britain, except the men of Kent alone, and drove out the Ethelings, the sons of Ethelfrith, namely, Enfrid. Oswald, Oswy, Oslac, Oswood. Oslaf, and Offa.

617 Annals of Ulster The burning of the martyrs of Aig—the burning of Donnán of Aig on the fifteenth of the Kalends of May with one hundred and fifty martyrs; and the slaughter of Torach and the burning of Condaire. Isidore wrote his chronicle down to this year, ending thus: Heraclius then completed the fifth year of his imperial reign, this being in the fifth year of the emperor Heraclius and in the fourth of the most religious prince Sesibutus. From the beginning of the world to the present year of Heraclius i.e. the fifth, there are 5814 years.

617.CRONICUM SCOTORUM The burning of Donnán of Aig on the fifteenth of the Kalends of May with one hundred and fifty martyrs; and the laying waste of Torach.

617. Annals of the Four Masters The seventh year of Suibhne. St. Caemhghin, Abbot of Gleann Da Locha, died on the 3rd of June, after having spent one hundred and twenty years of his age till then. Comhgall, a bishop, and Eoghan, Bishop of Rath Síthe, died.

The battle of Ceann Delgtean by Conall, son of Suibhne, and Domhnall Breac, wherein were slain the two sons of Libren, son of Illann, son of Cearbhall.

Maelbracha, son of Rimeadh, son of Colman, son of Cobhthach, and Ailill, son of Ceallach, died. The battle of Ceann Gubha (or Ceann Bughbha) was gained by Raghallach, son of Uadach, over Colman, son of Cobhthach (the father of Guaire Aidhne), where Colman himself was slain. Colga, son of Ceallach, died. Ailill, son of Ceallach, died.

618.Annals of Inisfallen. Death of Tolorgán, and of Fergus, son of Colmán.

618. Annals of the Four Masters

The eighth year of Suibhne. St. Sillan, Bishop and Abbot of Magh Bile Movilla, died on the 25th of August. Liber, Abbot of Achadh Bo Cainnigh, died. Rath Guala was burned by Fiachna, son of Baedan, of which Fiachna said:

1. Fire caught Rath Guala,
little treasure will escape from it,
The force which caused it is manifest;
it was not from one spark it caught it;
2. Fire caught Rath Guala,
little treasure will escape from it;
Vehemently their evils kindle fire
in the fort of Aedh Bolc.

618 Annals of Ulster _ The conflict in Eilenn(?) on Easter Day. The slaying of Colgu son of Suibne and the death of Fiachra son of Conall and the slaying of Fergus son of Colmán Mór i.e. by Anfortach descendant of Mescán, of the people of Blaitíne.

1. 1] If there should come to me to my house,
2] Mescán's grandson, Anfortach,
3] I shall give him wormy water
4] For having slain Fergus.
2. 1] When there shall come troops
2] Of the Ceinél Colmáin past Cuilne,
3] They shall for this interrogate
4] Mescán's seed in Blaitíne.

Caemgein of Glenn Dá Locha, and bishop Comgall, and bishop Eógan of Ráithe Síthe, rested. The incursion of Macha, and an earthquake in Gaul.

618.CRONICUM SCOTORUM Caemgein of Glenn da Locha rested in Christ in the 120th year of his age. The slaying of Fergus son of Colmán Mór, king of Mide, by Anfortach descendent of Mescán, of the people of Blaitíne. Death of Aed Bennán, overking of Mumu, of the Eoganacht. Death of Sillán, abbot of Mag Bili, and Fíngéin son of Fiachra rested.

619. Annals of the Four Masters The ninth year of Suibhne. Doir, son of Aedh Allainn, was slain by Failbhe Flann Fidhbhadh, as he Failbhe himself said:

1. What advantage to me is the slaying of Dair,
as I did not slay Dairene?
It is then one kills the chaffer,
when he destroys his young ones.

He was afterwards killed in revenge of Doir. His Failbhe's mother said, lamenting him:

1. It was the mortal wounding of a noble,
not the demolition of Inis Cail,
For which the shouts of the enemies were exultingly
raised around the head of Failbhe Flann Fidhbhadh.

Ronan, son of Colman, died.

619 Annals of Ulster Liber, abbot of Achad Bó Cainnig rested. Death of Sillán, abbot of Mag Bili. Death of Aed Bennán and of Fíngin son of Fiachra.

BEDE

CHAP. VII. (619)

IN this king's reign, the blessed Archbishop Laurentius was taken up to the heavenly kingdom: he was buried in the church and monastery of the holy Apostle Peter, close by his predecessor Augustine, on the 2nd day of the month of February. Mellitus, who was bishop of London, succeeded to the see of Canterbury, being the third archbishop from Augustine; Justus, who was still living, governed the church of Rochester. These ruled the Church of the English with much care and industry, and received letters of exhortation from Boniface, bishop of the Roman Apostolic see, who presided over the Church after Deusdedit, in the year of our Lord 619. Mellitus laboured under the bodily infirmity of gout, but his mind was sound and active, cheerfully passing over all earthly things, and always aspiring to love, seek, and attain to those which are celestial. He was noble by birth, but still nobler by the elevation of his mind.

In short, that I may give one instance of his power, from which the rest may be inferred, it happened once that the city of Canterbury, being set on fire through carelessness, was in danger of being consumed by the spreading conflagration; water was thrown on the fire in vain; a considerable part of the city was already destroyed, and the fierce flames were advancing towards the bishop's abode, when he, trusting in God, where human help failed, ordered himself to be carried towards the raging masses of fire which were spreading on every side. The church of the four crowned Martyrs was in the place where the fire raged most fiercely. The bishop, being carried thither by his servants, weak as he was, set about averting by prayer the danger which the strong hands of active men had not been able to overcome with all their exertions. Immediately the wind, which blowing from the south had spread the conflagration throughout the city, veered to the north, and thus prevented the destruction of those places that had been exposed to its full violence, then it ceased entirely and there was a calm, while the flames likewise sank and were extinguished. And because the man of God burned with the fire of divine love, and was wont to drive away the storms of the powers of the air, by his frequent prayers and at his bidding, from doing harm to himself, or his people, it was meet that he should be allowed to prevail over the winds and flames of this world, and to obtain that they should not injure him or his.

This archbishop also, having ruled the church five years, departed to heaven in the reign of King Eadbald, and was buried with his fathers in the monastery and church,

which we have so often mentioned, of the most blessed chief of the Apostles, in the year of our Lord 624, on the 24th day of April.

619. Annals of Inisfallen. Death of Fíngen son of Aed, king of Mumu. The destruction of Donnán of Eg on the fifteenth of the Kalends of May [April 17]. Death of the son of Comgall, and the repose of bishop Eógan. A great earthquake in Gaul.

620. The abbot Líber died. Repose of Dímán, son of Flannán. Death of Finngaine, son of Fiachra, and of Aengus, son of Colmán, and of Senach Garb, and of Aed Bennán, and of Sillán, bishop of Mag Bile. The battle of Cennbag, in which fell Colmán, son of Cobthach, son of Ailill, son of Cellach. The battle of Cenn Delgthen, in which the two sons of Librén, son of Illedan son of Cerball, fell. Conall, son of Suibne son of Colmán, was victor.

620 Annals of Ulster The slaying in Mag Slécht in the territory of Connacht of the kindred of Baetán i.e. of Ailill son of Baetán and of Mael Dúin son of Fergus son of Baetan; and the death of Fiachra son of Ciarán son of Ainmire son of Sétna.

620. CRONICUM SCOTORUM The slaying of the kindred of Baetán, i.e. of Ailill son of Baetán and of Mael Dúin son of Fergus son of Baetán and of Díucaill, in Mag Leced in the territory of Connacht. The death of Fiachra son of Ciarán son of Ainmire son of Sétna i.e. a second founder of Daire Calgaigh.

620. Annals of the Four Masters The tenth year of Suibhne. Seanach Garbh, Abbot of Cluain Feartha Breanainn Clonfert, died. Colman, son of Coimngellan, died. Aedh son of Cumascach died. Ronan, son of Tuathal, Lord of the Airtheara, died. Cormac Caemh and Illann, son of Fiachra, died. Mongan, son of Fiachra Lurgan, was killed with a stone by Arthur, son of Bicar, one of the Britons, of which Beg Boirche said:

1. Cold is the wind across Ile,
which they have at Ceann Tire;
They shall commit a cruel deed in consequence,
they shall kill Mongan, son of Fiachna.
2. Where the church of Cluain Airthir is at this day,
renowned were the four there executed,
Cormac Caemh with shouting,
and Illann, son of Fiachra;
3. And the other two,—
to whom many territories paid tribute,—
Mongan, son of Fiachna Lurgan,
and Ronan, son of Tuathal.

Cathal, son of Aedh, Ring of Munster, died.

Saint Isidor of Seville *Etymologiae* IX, 2, 102 (414)

Some suppose that the Britones are so called because they are brutes – a people situated in the ocean, with sea between, as it were the outside world, of whom virgil wrote “the Britanni a world apart.”

Etymologiae XIV, 6, 2-6 (170-171)

Britannia, an island of the ocean, separated from the whole world by the sea between, is so called from the name of its people. It lies on the further side of Gaul, looking towards Spain. Its circuit is 4,875 miles. There are many great rivers in it, hot

springs, and a large and varied quantity of metals. Jet especially occurs there, and pearls.

Thanatos, an island of the ocean in the Fretum Gallicum, separated from Britannia by a narrow estuary, has corn-growing plains and a rich soil. It is called Thanatos from the death (Greek thanatos) of serpents; for while it has none of its own, soil taken from it to any place whatsoever kills snakes there.

Thyle is the furthest island of the ocean beyond the shores of Britannia to the north west. It takes its name from the sun (a sole), because in it the sun makes its summer solstice and beyond it there is no day, whence it happens that its sea is sluggish and hard.

The Orchades, islands of the ocean, are placed beyond Britannia, 33 in number, of which 20 are unoccupied and 13 inhabited.

Scotia is the same as Hibernia, an island next to Britannia, smaller than it in size but more fertile in its situation. It stretches from the south west to north and its nearest parts look towards Iberia and the Cantabric Ocean, whence it is called Hibernia

621 Annals of Ulster Senach Garb, abbot of Cluain Ferta, dies. The killing of Aengus son of Colmán Mór i.e. king of the Uí Néill. Dúnchad son of Eógan, Nechtan son of Canu, and Áed died.

621.CRONICUM SCOTORUM The death of Óengus son of Colmán Mór, i.e. king of Uí Néill. Dúnchad son of Eóganán, Nechtan son of Canu, and Aed died. Fíngin son of Fiachra Encride rested.

622.CRONICUM SCOTORUM The battle of Cenn Deilgthen, in which two sons of Librén son of Illand son of Cerball fell. Conall son of Suibne was victor, and Domnall Brec with him. Or this year the death of Caemgein. Conaing son of Aedán son of Gabrán was drowned.

1. The waves of the sea great and clear
And the sands have covered them;
Against a frail wattled curach
They have combined to destroy Conaing.
2. The woman who flung her fair locks
Into his skiff, over Conaing;—
Pleasantly she smiles
To-day, before Bile Tortan.

Death of Mael Mracho son of Rímid son of Colmán son of Cobthach, and of Ailill son of Cellach. The battle of Cennguba, in which Colmán son of Cobthach, i.e. the father of Guaire, king of Connacht, fell by Ragallach son of Uatu. The death of Colgu son of Cellach.

622 Annals of Ulster . The battle of Cenn Deilgthen. Conall son of Suibne was victor; two sons of Librén, son of Illand son of Cerball, fell. Conaing son of Aedán was drowned.

1. 1] The waves of the sea great and clear
2] And the sands have covered them;
3] Against a frail wattled curach
4] They have combined to destroy Conaing.

Death of Mael Mracho son of Rímid son of Colmán son of Cobthach, and of Ailill son of Cellach. The battle of Lindas. Repose of Caemgein of Glenn dá Locha according to some. The battle of Cennbag, in which Colmán son of Cobthach fell.

The killing of Ailill son of Cellach. The death of Colgu son of Cellach.

622. Annals of the Four Masters

The twelfth year of Suibhne. St. Feargna Brit, Abbot of Ia, and a bishop, died on the second day of March. St. Lachtnain, son of Torben, Abbot of Achadh Ur, died on the 10th recte 19th of March. The battle of Carn Fearadhaigh was gained by Failbhe Flann over the Connaughtmen, wherein were slain Conall, chief of Ui Maine, Maeldubh, Maelduin, Maelruain, Maelcalgaigh, and Maelbreasail, and other nobles and plebeians besides them; and Guaire Aidhne was routed from the battle field; of which was said:

1. There fell of the Connaughtmen,
at Ath Cuma an tSeisir,
Maelduin, Maelruain, Maelcalgaigh,
Conall, Maeldubh, Maelbreisil.

The battle of Lethed Midinn, at Drung, was fought by Fiachna, son of Deman, Lord of Dal Fiatach, against Fiachna, son of Baedan, King of Ulidia. The battle was gained over Fiachna, son of Baedan, and he fell therein. Mac Laisre, Bishop and Abbot of Ard Macha, died.

623 Annals of Ulster . Death of Fergna, abbot of Í. Repose of Mac Laisre, abbot of Ard Macha, and of Finnia, abbot of Ner. The storming of Ráith Guala by Fiachna son of Baetán.

1. 1] Fire has seized Ráith Guala,
2] Save ye a little from it!
3] Swiftly do the evil men kindle
4] A fire in the fort of Áed of the Fir Bolg.

623. Annals of the Four Masters Colman Mac Ua Bardani, of the tribe of Dal Barrdainne, Abbot of Cluain Mic Nois, died. After Suibhne Meann had been thirteen years in the sovereignty of Ireland, he was slain at Traigh Brena, by Congal Claen; of which was said:

1. Suibhne, with hosts attending him,
the destructive people of Brena overtook him;
The valorous sage was slain
by Congal Caech, son of Scannal.

623. CRONICUM SCOTORUM Death of Fergna, abbot of Ia. Repose of Mac Laisre, abbot of Ard Macha. The storming of Ráith Guala by Fiachna son of Baetán. Death of Rónan son of Colmán, and Colmán of Stiallán died. The killing of Dor son of Aed Allán. Failbe Fland Fidbad slew him, whence his mother said:

1. It would be a noble wounding
It would not be the demolition of Inis Cail—
If the shout of the enemy was raised
Round the head of Failbe Flann Fidhbadh.

Birth of Adamnán, abbot of Ia.

624 Annales Cambriae The sun is covered (ie eclipsed).

624 Annals of Ulster Death of Rónán, son of Colmán; and Colmán of Stiallán died; and the killing of Dor, son of Áed Allán. Births of Adamnán, abbot of Í.

624. Annals of the Four Masters The first year of Domhnall, son of Aedh, son of Ainmire, in the sovereignty of Ireland. St. Colman Stellan, of Tir Da Ghlas Terryglas,

died on the 26th of May. St. Maedhog, Bishop of Fearn, died on the 31st of January. Ronan, son of Colman, died.

The battle of Dun Ceithern was gained by Domhnall, son of Aedh, son of Ainmire, over Congal Caech, or Claen, son of Scannlan, where Guaire Gaillseach, son of Forannan, and many others, were slain; and Congal was afterwards defeated; of which was said:

1. The battle of Dun Ceithern,
in which there was red blood over grey eyes;
There were in the track of Congal Crom
bodies thick-necked, comely.

The battle of Ard Corainn was gained by Connadh Cerr, Lord of Dal Riada, where Fiachna, son of Deman, King of Ulidia, was slain.

624 ANGLO-SAXON CHRONICLE. A.D. 624 . This year died Archbishop Mellitus.

BEDE

CHAP. VIII.[624 A.D.]

JUSTUS, bishop of the church of Rochester, immediately succeeded Mellitus in the archbishopric. He consecrated Romanus bishop of that see in his own stead, having obtained authority to ordain bishops from Pope Boniface,

CHAP. IX.

AT this time the nation of the Northumbrians, that is, the English tribe dwelling on the north side of the river Humber, with their king, Edwin, received the Word of faith through the preaching of Paulinus, of whom we have before spoken. This king, as an earnest of his reception of the faith, and his share in the heavenly kingdom, received an increase also of his temporal realm, for he reduced under his dominion all the parts of Britain that were provinces either of the English, or of the Britons, a thing which no English king had ever done before; and he even subjected to the English the Mevanian islands, as has been said above. The more important of these, which is to the southward, is the larger in extent, and more fruitful, containing nine hundred and sixty families, according to the English computation; the other contains above three hundred.

The occasion of this nation's reception of the faith was the alliance by marriage of their aforesaid king with the kings of Kent, for he had taken to wife Ethelberg, otherwise called Tata, (a term of endearment) daughter to King Ethelbert. When he first sent ambassadors to ask her in marriage of her brother Eadbald, who then reigned in Kent, he received the answer, "That it was not lawful to give a Christian maiden in marriage to a pagan husband, lest the faith and the mysteries of the heavenly King should be profaned by her union with a king that was altogether a stranger to the worship of the true God." This answer being brought to Edwin by his messengers, he promised that he would in no manner act in opposition to the Christian faith, which the maiden professed; but would give leave to her, and all that went with her, men and women, bishops and clergy, to follow their faith and worship after the custom of the Christians. Nor did he refuse to accept that religion himself, if, being examined by wise men, it should be found more holy and more worthy of God.

So the maiden was promised, and sent to Edwin, and in accordance with the agreement, Paulinus, a man beloved of God, was ordained bishop, to go with her, and by daily exhortations, and celebrating the heavenly Mysteries, to confirm her, and her company, lest they should be corrupted by intercourse with the pagans. Paulinus was ordained bishop by the Archbishop Justus, on the 21st day of July, in the year of our Lord 625, and so came to King Edwin with the aforesaid maiden as an attendant on

their union in the flesh. But his mind was wholly bent upon calling the nation to which he was sent to the knowledge of truth; according to the words of the Apostle, "To espouse her to the one true Husband, that he might present her as a chaste virgin to Christ." Being come into that province, he laboured much, not only to retain those that went with him, by the help of God, that they should not abandon the faith, but, if haply he might, to convert some of the pagans to the grace of the faith by his preaching. But, as the Apostle says, though he laboured long in the Word, "The god of this world blinded the minds of them that believed not, lest the light of the glorious Gospel of Christ should shine unto them."

The next year there came into the province one called Eumer, sent by the king of the West-Saxons, whose name was Cuichelm, to lie in wait for King Edwin, in hopes at once to deprive him of his kingdom and his life. He had a two-edged dagger, dipped in poison, to the end that, if the wound inflicted by the weapon did not avail to kill the king, it might be aided by the deadly venom. He came to the king on the first day of the Easter festival, at the river Derwent, where there was then a royal township, and being admitted as if to deliver a message from his master, whilst unfolding in cunning words his pretended embassy, he startled up on a sudden, and unsheathing the dagger under his garment, assaulted the king. When Lilla, the king's most devoted servant, saw this, having no buckler at hand to protect the king from death, he at once interposed his own body to receive the blow; but the enemy struck home with such force, that he wounded the king through the body of the slaughtered thegn. Being then attacked on all sides with swords, in the confusion he also slew impiously with his dagger another of the thegns, whose name was Forthhere.

On that same holy Easter night, the queen had brought forth to the king a daughter, called Eanfled. The king, in the presence of Bishop Paulinus, gave thanks to his gods for the birth of his daughter; and the bishop, on his part, began to give thanks to Christ, and to tell the king, that by his prayers to Him he had obtained that the queen should bring forth the child in safety, and without grievous pain. The king, delighted with his words, promised, that if God would grant him life and victory over the king by whom the murderer who had wounded him had been sent, he would renounce his idols, and serve Christ; and as a pledge that he would perform his promise, he delivered up that same daughter to Bishop Paulinus, to be consecrated to Christ. She was the first to be baptized of the nation of the Northumbrians, and she received Baptism on the holy day of Pentecost, along with eleven others of her house. At that time, the king, being recovered of the wound which he had received, raised an army and marched against the nation of the West-Saxons; and engaging in war, either slew or received in surrender all those of whom he learned that they had conspired to murder him. So he returned victorious into his own country, but he would not immediately and unadvisedly embrace the mysteries of the Christian faith, though he no longer worshipped idols, ever since he made the promise that he would serve Christ; but first took heed earnestly to be instructed at leisure by the venerable Paulinus, in the knowledge of faith, and to confer with such as he knew to be the wisest of his chief men, inquiring what they thought was fittest to be done in that case. And being a man of great natural sagacity, he often sat alone by himself a long time in silence, deliberating in the depths of his heart how he should proceed, and to which religion he should adhere.

AT this time he received a letter from Pope Boniface exhorting him to embrace the faith,

CHAP. XII.

THUS wrote the aforesaid Pope Boniface for the salvation of King Edwin and his nation. But a heavenly vision, which the Divine Goodness was pleased once to reveal to this king, when he was in banishment at the court of Redwald, king of the Angles,

was of no little use in urging him to receive and understand the doctrines of salvation. For when Paulinus perceived that it was a difficult task to incline the king's proud mind to the humility of the way of salvation and the reception of the mystery of the life-giving Cross, and at the same time was employing the word of exhortation with men, and prayer to the Divine Goodness, for the salvation of Edwin and his subjects; at length, as we may suppose, it was shown him in spirit what the nature of the vision was that had been formerly revealed from Heaven to the king. Then he lost no time, but immediately admonished the king to perform the vow which he had made, when he received the vision, promising to fulfil it, if he should be delivered from the troubles of that time, and advanced to the throne.

The vision was this. When Ethelfrid, his predecessor, was persecuting him, he wandered for many years as an exile, hiding in divers places and kingdoms, and at last came to Redwald, beseeching him to give him protection against the snares of his powerful persecutor. Redwald willingly received him, and promised to perform 'what was asked of him. But when Ethelfrid understood that he had appeared in that province, and that he and his companions were hospitably entertained by Redwald, he sent messengers to bribe that king with a great sum of money to murder him, but without effect. He sent a second and a third time, offering a greater bribe each time, and, moreover, threatening to make war on him if his offer should be despised. Redwald, whether terrified by his threats, or won over by his gifts, complied with this request, and promised either to kill Edwin, or to deliver him up to the envoys. A faithful friend of his, hearing of this, went into his chamber, where he was going to bed, for it was the first hour of the night; and calling him out, told him what the king had promised to do with him, adding, "If, therefore, you are willing, I will this very hour conduct you out of this province, and lead you to a place where neither Redwald nor Ethelfrid shall ever find you." He answered, "I thank you for your good will, yet I cannot do what you propose, and be guilty of being the first to break the compact I have made with so great a king, when he has done me no harm, nor shown any enmity to me; but, on the contrary, if I must die, let it rather be by his hand than by that of any meaner man. For whither shall I now fly, when I have for so many long years been a vagabond through all the provinces of Britain, to escape the snares of my enemies?" His friend went away; Edwin remained alone without, and sitting with a heavy heart before the palace, began to be overwhelmed with many thoughts, not knowing what to do, or which way to turn.

When he had remained a long time in silent anguish of mind, consumed with inward fire, on a sudden in the stillness of the dead of night he saw approaching a person, whose face and habit were strange to him, at sight of whom, seeing that he was unknown and unlooked for, he was not a little startled. The stranger coming close up, saluted him, and asked why he sat there in solitude on a stone troubled and wakeful at that time, when all others were taking their rest, and were fast asleep. Edwin, in his turn, asked, what it was to him, whether he spent the night within doors or abroad. The stranger, in reply, said, "Do not think that I am ignorant of the cause of your grief, your watching, and sitting alone without. For I know of a surety who you are, and why you grieve, and the evils which you fear will soon fall upon you. But tell me, what reward you would give the man who should deliver you out of these troubles, and persuade Redwald neither to do you any harm himself, nor to deliver you up to be murdered by your enemies." Edwin replied, that he would give such an one all that he could in return for so great a benefit. The other further added, "What if he should also assure you, that your enemies should be destroyed, and you should be a king surpassing in power, not only all your own ancestors, but even all that have reigned before you in the English nation?" Edwin, encouraged by these questions, did not hesitate to promise that he would make a fitting return to him who should confer

such benefits upon him. Then the other spoke a third time and said, "But if he who should truly foretell that all these great blessings are about to befall you, could also give you better and more profitable counsel for your life and salvation than any of your fathers or kindred ever heard, do you consent to submit to him, and to follow his wholesome guidance?" Edwin at once promised that he would in all things follow the teaching of that man who should deliver him from so many great calamities, and raise him to a throne.

Having received this answer, the man who talked to him laid his right hand on his head saying, "When this sign shall be given you, remember this present discourse that has passed between us, and do not delay the performance of what you now promise." Having uttered these words, he is said to have immediately vanished. So the king perceived that it was not a man, but a spirit, that had appeared to him.

Whilst the royal youth still sat there alone, glad of the comfort he had received, but still troubled and earnestly pondering who he was, and whence he came, that had so talked to him, his aforesaid friend came to him, and greeting him with a glad countenance, "Rise," said he, "go in; calm and put away your anxious cares, and compose yourself in body and mind to sleep; for the king's resolution is altered, and he designs to do you no harm, but rather to keep his pledged faith; for when he had privately made known to the queen his intention of doing what I told you before, she dissuaded him from it, reminding him that it was altogether unworthy of so great a king to sell his good friend in such distress for gold, and to sacrifice his honour, which is more valuable than all other adornments, for the love of money." In short, the king did as has been said, and not only refused to deliver up the banished man to his enemy's messengers, but helped him to recover his kingdom. For as soon as the messengers had returned home, he raised a mighty army to subdue Ethelfrid; who, meeting him with much inferior forces, (for Redwald had not given him time to gather and unite all his power,) was slain on the borders of the kingdom of Mercia, on the east side of the river that is called Idle. In this battle, Redwald's son, called Raegenheri, was killed. Thus Edwin, in accordance with the prophecy he had received, not only escaped the danger from his enemy, but, by his death, succeeded the king on the throne.

King Edwin, therefore, delaying to receive the Word of God at the preaching of Paulinus, and being wont for some time, as has been said, to sit many hours alone, and seriously to ponder with himself what he was to do, and what religion he was to follow, the man of God came to him one day, laid his right hand on his head, and asked, whether he knew that sign? The king, trembling, was ready to fall down at his feet, but he raised him up, and speaking to him with the voice of a friend, said, "Behold, by the gift of God you have escaped the hands of the enemies whom you feared. Behold, you have obtained of His bounty the kingdom which you desired. Take heed not to delay to perform your third promise; accept the faith, and keep the precepts of Him Who, delivering you from temporal adversity, has raised you to the honour of a temporal kingdom; and if, from this time forward, you shall be obedient to His will, which through me He signifies to you, He will also deliver you from the everlasting torments of the wicked, and make you partaker with Him of His eternal kingdom in heaven."

CHAP. XIII.

THE king, hearing these words, answered, that he was both willing and bound to receive the faith which Paulinus taught; but that he would confer about it with his chief friends and counsellors, to the end that if they also were of his opinion, they might all together be consecrated to Christ in the font of life. Paulinus consenting, the king did as he said; for, holding a council with the wise men, he asked of every one in particular what he thought of this doctrine hitherto unknown to them, and the new

worship of God that was preached? The chief of his own priests, Coifi, immediately answered him, "O king, consider what this is which is now preached to us; for I verily declare to you what I have learnt beyond doubt, that the religion which we have hitherto professed has no virtue in it and no profit. For none of your people has applied himself more diligently to the worship of our gods than I; and yet there are many who receive greater favours from you, and are more preferred than I, and are more prosperous in all that they undertake to do or to get. Now if the gods were good for any thing, they would rather forward me, who have been careful to serve them with greater zeal. It remains, therefore, that if upon examination you find those new doctrines, which are now preached to us, better and more efficacious, we hasten to receive them without any delay."

Another of the king's chief men, approving of his wise words and exhortations, added thereafter: "The present life of man upon earth, O king, seems to me, in comparison with that time which is unknown to us, like to the swift flight of a sparrow through the house wherein you sit at supper in winter, with your ealdormen and thegns, while the fire blazes in the midst, and the hall is warmed, but the wintry storms of rain or snow are raging abroad. The sparrow, flying in at one door and immediately out at another, whilst he is within, is safe from the wintry tempest; but after a short space of fair weather, he immediately vanishes out of your sight, passing from winter into winter again. So this life of man appears for a little while, but of what is to follow or what went before we know nothing at all. If, therefore, this new doctrine tells us something more certain, it seems justly to deserve to be followed." The other elders and king's counsellors, by Divine prompting, spoke to the same effect.

But Coifi added, that he wished more attentively to hear Paulinus discourse concerning the God Whom he preached. When he did so, at the king's command, Coifi, hearing his words, cried out, "This long time I have perceived that what we worshipped was naught; because the more diligently I sought after truth in that worship, the less I found it. But now I freely confess, that such truth evidently appears in this preaching as can confer on us the gifts of life, of salvation, and of eternal happiness. For which reason my counsel is, O king, that we instantly give up to ban and fire those temples and altars which we have consecrated without reaping any benefit from them." In brief, the king openly assented to the preaching of the Gospel by Paulinus, and renouncing idolatry, declared that he received the faith of Christ: and when he inquired of the aforesaid high priest of his religion, who should first desecrate the altars and temples of their idols, with the precincts that were about them, he answered, "I; for who can more fittingly than myself destroy those things which I worshipped in my folly, for an example to all others, through the wisdom which has been given me by the true God?" Then immediately, in contempt of his vain superstitions, he desired the king to furnish him with arms and a stallion, that he might mount and go forth to destroy the idols; for it was not lawful before for the high priest either to carry arms, or to ride on anything but a mare. Having, therefore, girt a sword about him, with a spear in his hand, he mounted the king's stallion, and went his way to the idols. The multitude, beholding it, thought that he was mad; but as soon as he drew near the temple he did not delay to desecrate it by casting into it the spear which he held; and rejoicing in the knowledge of the worship of the true God, he commanded his companions to tear down and set on fire the temple, with all its precincts. This place where the idols once stood is still shown, not far from York, to the eastward, beyond the river Derwent, and is now called Godmundingaham, where the high priest, by the inspiration of the true God, profaned and destroyed the altars which he had himself consecrated.

624. Annals of Inisfallen. Repose of Mac Laisre, bishop of Ard Macha. Repose of Fergna, abbot of Í. The destruction of Ráith Guala by Fiachna, son of Baetán.

625. Annals of Inisfallen. Repose of Colmán Stélláin, abbot of Tír dá Glas. Birth of Adamnán.

625 Annals of Ulster A dark year. Áedán son of Cumuscach and Colmán son of Comgallán migrate to the Lord; and Rónán son of Tuathal, king of Ind Airthir, and Mongán, son of Fiachna of Lurga, die.

1. 1] Remarkable are the four over whom it has closed without recall,
2] The earth of Cluain Airthir churchyard today:
3] Cormac the Handsome,
4] And Illann son of Fiachu.
2. 1] The other two—
2] Many territories do service to them—
3] Are Mongán son of Fiachna of Lurga,
4] And Rónán son of Tuathal

Maedóc of Ferna rested.

625 ANGLO-SAXON CHRONICLE. . This year Paulinus was invested bishop of the Northumbrians, by Archbishop Justus, on the twelfth day before the calends of August.

This year Archbishop Justus consecrated Paulinus bishop of the North-humbrians.

Honorius I Pope 625-38

625. CRONICUM SCOTORUM Maedóc of Ferna rested. The son of Fiachna i.e. Mongán was struck by Arthur son of Bicuiri the Briton with a stone and died, of which Bécc of Bairche said:

1. Cold is the wind across Ile
Which blows against the youth of Cenn-tire;
They will commit a cruel deed in consequence;
They will kill Mongan, son of Fiachna.

Cormac caem and Illann son of Fiachu die. Ronan, son of Tuathal died:—

1. The church of Cluain-Airthir to-day—
Illustrious the four on whom it closed:
Cormac the mild, who submitted to tribulations,
And Illann, son of Fiacha.
2. And the other pair,
To whom many territories were obedient—
Mongan, son of Fiachna Lurgan,
And Ronan, son of Tuathal.

Óengus son of Colmán Mór, king of Mide, was killed. Cathal son of Aed, king of Mumu, died.