

500 to 524

SBG St David. Non retired from the monastery of Maucan to a cottage on the cliffs beyond Bryn y Garn, above a bay that bears her name, here she brought forth her child. Rhygyfarch says that there was a "certain man in the district, a tyrant," who sought the life of the young child, and Non had to fly from him. The tyrannus in the district was her own father Cynyr, who may not have relished the scandal. The child was born in a violent storm. " The mother, when bringing forth, had a certain stone near her, against which, when in pain, she pressed her hands ; whereby the mark was left on it as an impression upon wax." Moreover, the stone against which she leaned was split by lightning, and one portion leaped over her and planted itself at her feet. " In that place a church is built, in the foundation of whose altar the stone lies covered."

SBG St Cain. Abandoned her home in Brecknockshire, and directing her voyage across the Severn, settled at Keynsham in Somersetshire, where she turned the reptiles into stone. This is how the natives explained the existence of ammonites found in the lias rocks. The like account is given of their origin in the cliffs of Whitby, where the miracle is attributed to S. Hilda.

After some years spent at Keynsham she retired to a certain " Monticulus " near her home, where she caused a spring to break forth that was of great virtue. According to the legend, when her death approached angels visited her. One divested her of her coarse shift, and another invested her in a fine linen garment, over which he threw a scarlet tunic woven with gold thread in stripes. S. Cadoc ministered to her when she died, and buried her in her oratory.

SBG St Columba. There was a Columba at Sens, slain about 273 with the sword, according to the Roman Martyrology, in the reign of the Emperor Aurelian,.

The Columba of Cornwall. legend has happily been recovered from an olde Cornish Rythme containing her legend.

Columba was daughter of King Lodan and Queen Manigild, both pagans. The Holy Ghost appeared to her in the likeness of a dove, assuring her of His blessing and love,

whereupon she vowed virginity, and forbearing to go with her parents to the idolatrous temple, she withdrew into a solitary place to pray, and there was granted a vision of the Blessed Trinity. Her parents urged her to quit her solitude and return to them, but this she refused to do, and confessed herself to be a Christian. This "grieved her parents so greatly, as they pursued all means, first by kinde usage to remove her; and they sawe that would not serve, fell to great anger and caused her to be whipped and tormented. All which she indured with great patience, still prayeing Christ to give her grace to persevere, whose prayers prevailed so farre, as shee was much encouraged. And as her Father committed her to prison into a dark Dungeon, it pleased God there to comfort her with an Angell, whoe delivered her out of that prison and guided her into a Desert farre distant from that place; where she came, being destitute of all reliefe and bodelie food, she fell to prayer, and having help from God, whoe provided in such sort for her as she founde convenient sustaynance. At last, a great enemy of Christian religion dwelling hard by and hearing of her, sent certaine to apprehend her, whoe seeing her beautie and mode of behaviour, was sodainly surprised with it, and offered to marrye her to his sonne and make her the mistress of all that he had, so as she would first forsake her faith. For which, rendering great thanks signified she could not accept of them, having vowed Chastitie. Wherewith the Tyrant caused her to be tyed to a wheele to be tormented; at which time the Angell of God did protect her and she received no harme." She was recommitted to prison and two ruffians sent in to insult her; but Divine power was manifested for her protection, "the Angell of God interfering and conducting her out of the prison, and directed her to goe towards the sea-coaste and take the first shipp that she did meet withall, and soe she did, having come to the coaste, the Holy

Ghoste appeared again unto her in the form of a Dove on the topp of the shipp, with which being comforted she at last arrived at a place ly in Cornwall called Trevelgy, where the Tyrant, having intelligence of it, pursued her, and at a place called Ruthwas overtoke her, and refusing to renounce Christian religion, chopt off her head. At which place is a Well at this daie which beareth her name."

SBG St Dubricius. When Germanus and Lupus came to Britain to oppose the Pelagian heresy they raised Aurelius Ambrosius to be king of all Britain in the place of Vortigern, and they consecrated Samson to the See of York and Dubricius to that of Caerleon, each with the title of Archbishop. Aurelius having been poisoned, his brother Uthyr succeeded for a few years, and on his death his son Arthur was chosen king - at the instigation of Dubricius.

SBG St Edern. He is sometimes said to have been a bard, In romance, as Edern ab Nudd, he assumes a wholly military garb, and is represented as a knight of King Arthur's court, and is one of Arthur's counsellors. In Geraint ab Erbin we have the story of an encounter between Geraint and him.

There was set up yearly in a meadow, near the town which is now called Cardiff, a silver rod between two forked sticks, and on this a sparrow-hawk, and for it knights jousted. Edern won it two years in succession. Had he won it the third year, it would have been his for ever, and he would have been styled the " Knight of the Sparrow-hawk," but Geraint contested the prize with him, and won it, wounding him severely. The attendant on Edern was a dwarf, who had struck one of Queen Gwenhwyfar's soldiers across the face with a whip. When Geraint had defeated Edern he sent him to Arthur's court to apologize for the insult offered.

SBG Saints Gwyn, Gwyno, Gwynoro, Celynin and Ceitho. These five were brothers, who were born the same time, at one birth, of one woman. Their father was named Cynyr Farf- wyn, of the parish of Cynwyl Gaio, in Carmarthenshire ; and their names were Gwyn, Gwyno, Gwynoro, Celynin, and Ceitho. A curious legend connects the Five Saints with a large block of sandstone at Cynwyl Gaio called Carreg Pumpsaint. It stands upright at the foot of the hill below the Ogofau, the old Roman gold mines, and is shaped like a basalt column, with large artificial oval basin- shaped hollows on its sides. It is three and a half feet high and a little over two feet in width. The legend says that, time out of mind, there lived in the neighbourhood five saints who had a wide reputation for sanctity, and were objects of ill-will to a wicked magician who dwelt in caverns near. He had in vain tried to bring them into his power, until one day they happened to be crossing the Ogofau, and he, by his wicked enchantments, raised a terrific storm of thunder, lightning and hail, which beat upon and bruised the saints, and they laid their heads against a large boulder standing near for shelter. So great was the force of the hail that the impression of their heads can be seen to this day upon the four sides of the stone. The enchanter transported the saints into his caverns (the Ogofau) where they sleep. Tradition says they will awake, and come back to the light of day, when King Arthur returns, or when the Diocese is blessed with a truly pious and apostolic prelate !

According to another version they were five young pilgrims on their way to the shrine of S. David, who, exhausted with fatigue, reposed on this pillow their weary heads which a violent storm of rain and lailstones affixed to the stone. A malignant sorcerer appeared and

carried them off to his cavern, where they are destined to remain leep until the happy day mentioned.

The block, supposed to have on it the impression of the five heads on each of its four sides, has been extracted from the mine, and was originally horizontal. The hollows are actually mortars in which the quartz was crushed for gold.

Another legend relates that once upon a time a certain woman named Gweno was induced to explore the recesses of the cavern beyond frowning rock which had always been the prescribed limit to the of the inquisitive. She passed beyond it, and was no more. She had been seized by some superhuman power, as a warning others not to invade those mysterious penetralia; and still on stormy nights, when the moon is full, the spirit of Gweno is seen to pass over the crag like a wreath of mist.

SBG St Gwladys was one of the many daughters of Brychan, Gwynllyw is said to have carried her off by force. She was of " very high reputation, elegant in appearance, beautiful in form, and adorned with silk vestments." He sent messengers to Brychan " earnestly requesting that she should be given to him in marriage ; but Brychan was angry, and, full of rage, refused to betroth his daughter, and slighted the messengers." Gwynllyw thereupon " armed as many as three hundred slaves, who should take the young lady away by force." They came to Brychan's court at Talgarth, " and found the young lady before the door of her residence, sitting with her sisters, and passing the time in modest conversation ; whom they immediately took by force, and returned with speed." Brychan followed in hot pursuit, " whom when Gwynllyw saw, he frequently ordered the said young lady to be brought forward, and he made her ride with him ; and not flying, but taking her slowly on horseback, he preceded his army, waited for his soldiers, and manfully exhorted them to battle." He arrived safely with her at the hill Boch riu earn (now Vochriw) , which formed the boundary between Brycheiniog and Gwynllywg. Sitting on top of the hill happened to be King Arthur with his two knights, Cai and Bedwyr, playing dice, and they observed what was taking place. " Arthur was immediately seized with love towards the lady," but his companions dissuaded him from taking her away from her captor, and, on learning that Gwynllyw was within his own territory, they " rushed upon his enemies, who, turning their backs, fled with great confusion to their own country." Thus, with the assistance of Arthur, Gwynllyw brought his prize triumphantly " to his palace that was on that hill," which was afterwards called Allt Wynllyw.

" King Gwynllyw united himself in lawful wedlock " to Gwladys, and " four lamps were seen shining every night, with great brightness, in the four corners of the house where she

remained, until she brought forth her first-born son," Cadoc. Gwynllyw, now advancing in years, still clung to his free-booting habits, and otherwise "disgraced his life with crimes." Cadoc was grieved at hearing this, and sent three of his faithful disciples to try to prevail upon him to mend his ways. Gwladys reasoned with her husband, " Let us trust to our son, and he will be a father to us in heaven." He gave way, and they both " confessed their crimes with the satisfaction of penance." They now devoted themselves to religion, and in expiation of their sins,

SBG St Maelog. was one of the sons of Caw, mentioned in the tale of Culhwch and Olwen as Meilig, but not Maelog. The two names are the same, In the Mabinogion he is introduced in the story of Culhwch and Olwen. The young Culhwch arrives at King Arthur's Court to demand of the king permission to woo and wed Olwen, a damsel so fair and good that wherever she stepped four white trefoils sprang up in her steps. The request having been granted, Culhwch claimed the assistance on his quest of Arthur's knights present, and among those mentioned is " Meilic, son of Caw."

But no prospect was open to Maelog in any other direction except that of Religion, and he became an ecclesiastic, under S. Cadoc at Llancarfan; but he left it and joined himself to S. Cybi, and is numbered among those who were with him in Cornwall, and who had to leave Cornwall with him, after the failure of the insurrection which had as its object the placing of Cybi on the throne, in the room, probably, of Constantine.

Gwynedd gave him lands in Anglesey, and there Maelog founded the Church of Llanfaelog. Then he went to Llowes, in Elfael, or Elwel, in Radnorshire, near the Wye , possibly it was one of the grants made to the family of Caw by Arthur as blood-fine for the slaying of Huail.

There was a Mailoc, bishop of Bretona, in Galicia, in Spain, whose signature occurs among those present at the Second Council of Braga, in 572.

SBG St Meugan Meugant, Meugan, or Meigan, was the son of Gwyndaf Hen ab Emyr Llydaw, by Gwenonwy, daughter of Meurig ab Tewdrig, king of Morganwg. He was brother to S. Henwyn, or Hywyn. He does not appear to be included in any pedigrees but those in the Iolo MSS. These state that he was a Saint or monk of Cor Illtyd, at Llantwit, and afterwards of Cor Dyirig, at Caerleon-on-Usk. In his old age. Geoffrey of Monmouth says that a certain Meugant (Mauganius) was made bishop of Caer Fuddai, or Silchester, in Hampshire, by King Arthur, but assuming that he is not apocryphal, it is very improbable that he is the same person as Meugant ab Gwyndaf . Geoffrey also introduces a Meugant

Ddewin, " the Magician " (Maugantius), into the legendary history of Vortigern as having been consulted by the king respecting the birth of Myrddin.

Meugan may have been the holy man Moucan, or Maucan, mentioned in the Life of S. Cadoc 3 as intervening to obtain a reconciliation between that Saint and Maelgwn.

SBG St Meurig. One other document in the Iolo MSS. gives another Meurig as a Welsh Saint in the following two passages : " Meurig, King of Dyfed, the son of Gwrthelin ab Eudaf ab Flaws Hen, King of Dyfed, the son of Gwrtherin, a prince of Rome, who expelled the Goidels from Dyfed and Gower." " Meurig, King of Dyfed, was one of the four Kings who bore the Golden Sword before the Emperor Arthur, on the Three Principal Festivals, and on every festival and feast of rejoicing and dignity." "He is apocryphal as a Saint, but Cynyr of Caer Gawch, S. David's grandfather, is also traced up to the same " prince of Rome."

SBG St Finnian Finnian was born about 472-5 ; he was a native of Leinster, and is variously stated to have been son or grandson of Fintan of the race of Lochain. His mother's name was Talech. When he was born his parents, who must have been Christians, sent him to be baptised by Bishop Fortchern at Roscor, but on the way met Bishop Ailbe (Abban), who proceeded to baptise him. When sufficiently old, Finnian was committed to Fortchern to be educated- Fortchern held Trim for three days only after his master's death, and then migrated probably to Cill Fortchern of the Hy Drona in the land of the Hy Cinniselach, between the Barrow and the Blackstairs and Mount Leinster.

At the age of thirty Finnian departed for South Wales, paying a visit to S. Caeman of Dayr-Innis on his way. He had with him his nephew Gabhran, and a friend Buit, and they accompanied S. Cadoc, who had just then visited Ireland.

In Wales the friends together founded Melboc (Meibod) and Nant- Carvan. During his stay in Wales an inroad of Saxons took place, and as they were in a valley, Finnian with his staff upset a mountain upon them, and buried them under the stones. This incursion is also, mentioned in the Life of S. Aidan.

That Finnian was for a while with Cadoc at Llancarfan. He was wont to go to the island called Echni, i.e. the Flat Holmes, in the Channel, for privacy, staying with saints Cadoc and Gildas ; the former was wont to retreat to it for Lent.

St Symmachus Pope 498-514 Opposed by Laurentius

500 CRONICUM SCOTORUM The battle of Inde Mór, in Crich Ui Gabhla, gained over the Lagenians, and over Illann, son of Dunlaing, in which Muircertach Mac Erca was victorious. Death of Bishop Ibar on the 9th of the Kalends of May, whose age was 303 years.

500 Annals of Ulster Repose of bishop Ibar on the 9th of the Kalends of May. A battle. Muirchertach was victor; and the death of bishop Ibar on the 9th of the Kalends of May.

500. Annals of Inisfallen. The battle of Inne Mór. Mac Erce victor ...

500. Annals of the Four Masters The twenty second year of Lughaidh. Saint Ibar, the bishop, died on the twenty third day of the month of April. Three hundred and four years was the length of his life. The battle of Lochmagh by the Leinstermen, against the Ui Neill.

Ethelwerd's Chronicle. Six years after their arrival, they (Cerdic and his son Cynric) sailed round the western part of Britain, which is now called Wessex.

501. Annals of the Four Masters The twenty third year of Lughaidh. The battle of Freamhain, in Meath, against Fiacha, son of Niall, by Failge Berraidhe, concerning which this quatrain was composed:

The other king whom I shall mention was Fiacha, son of Niall, I shall not conceal him; It was against him, contrary to a false prophecy, the battle of Freamhain in Meath, was gained.

501 Annales Cambriae Bishop Ebur rests in Christ, he was 350 years old.

501 Annals of Ulster (The Gospel which Matthew the Evangelist wrote with his own hands, and the relics of Barnabas, were discovered in this year. The battle of Cenn Ailbe won over the Laigin by Cairpre son of Niall.)

Ethelwerd's Chronicle Also after a year Port landed in Britain with his son Bieda.

501 ANGLO-SAXON CHRONICLE. . This year Porta and his two sons, Beda and

Mela, came into Britain, with two ships, at a place called Portsmouth. They soon landed, and slew on the spot a young Briton of very high rank.

Llywarch Hen. The Battle of Llongborth, (The Elegy for Geraint.)

BEFORE Geraint, the enemy of oppression, I saw white horses jaded and gory, And after the shout, a terrible resistance.

Before Geraint, the unflinching foe, I saw horses jaded and gory from the battle, And after the shout, a terrible impulsion.

Before Geraint, the enemy of tyranny, I saw horses white with foam, And after the shout, a terrible torrent.

In Llongborth I saw the rage of slaughter, And biers beyond all number, And red-stained men from the assault of Geraint.

In Llongborth I saw the edges of blades in contact, Men in terror, and blood on the pate, Before Geraint, the great son of his father.

In Llongborth I saw the spurs Of men who would not flinch from the dread of the spears, And the drinking of wine out of the bright glass.

In Llongborth I saw the weapons Of men, and blood fast dropping, And after the shout, a fearful return.

In Llongborth I saw Arthur, And brave men who hewed down with steel, Emperor, and conductor of the toll.

In Llongborth Geraint was slain, A brave man from the region of Dyvnaint, And before they were overpowered, they committed slaughter.

Under the thigh of Geraint were swift racers, Long-legged, with wheat for their corn, Ruddy ones, with the assault of spotted eagles.

Under the thigh of Geraint were swift racers, Long their legs, grain was given them, Ruddy ones, with the assault of black eagles.

Under the thigh of Geraint were swift racers, Long-legged, restless over their grain, Ruddy ones, with the assault of red eagles.

Under the thigh of Geraint were swift racers, Long-legged, grain-scattering, Ruddy ones, with the assault of white eagles.

Under the thigh of Geraint were swift racers, Long-legged, with the pace of the stag, With a nose like that of the consuming fire on a wild mountain.

Under the thigh of Geraint were swift racers, Long-legged, satiated with grain, Grey ones, with their manes tipped with silver.

Under the thigh of Geraint were swift racers, Long-legged, well deserving of grain,
Ruddy ones, with the assault of grey eagles.

Under the thigh of Geraint were swift racers, Long-legged, having corn for food, Ruddy
ones, with the assault of brown eagles.

When Geraint was born, open were the gates of heaven, Christ granted what was
asked, Beautiful the appearance of glorious Prydain.

SBG St Geraint. This Geraint ab Erbin is, in the Third or latest series of the Triads, said
to have been one of the three Llyngesog, or fleet-owners, of the Isle of Britain, each of
whom formed a fleet of six score ships with six score men in each, to patrol the coast
against Saxon pirates, who in conjunction with the Irish, infested the coast of the Severn
Sea.

The piratical vessels reached Llongborth, and were there met by King Arthur and
Geraint ; a battle ensued, in which Geraint was slain. His death is thus described in a
poem to his memory, attributed to Llywarch Hen, who writes as an eye-witness.

Welsh Triad

Three fleet owners of the Island of Prydain. Gereint son of Erbin; and Gwenwynwyn
son of Naf; and March son of Meirchiaun.

501 or 502 The Annals of Ulster . The battle of Segais in which fell Daue or Duach
Tenga Umae i.e. king of Connacht. Muirchertach Mac Erca was victor.

502. Annals of Inisfallen. The battle of Segais, in which Tenga Uma fell. Mac Erce was
victor.

503. Repose of Domangart of Cenn Tíre.

503 The Annals of Ulster The battle of Druim Lochmaige won by the Laigin over the
Úí Néill.

503. Annals of the Four Masters After Lughaidh, son of Laeghaire, had been twenty
five years in the sovereignty of Ireland, he was killed at Achadh Farcha, being struck by a
flash of lightning, by the miracles of God, on account of the insult which he had offered to
Patrick, as this quatrain states:

At Achadh Farcha warlike, the death of Laeghaire's son, Lughaidh occurred,

Without praise in heaven or here, a heavy flash of lightning smote him.

Eochaidh, son of Muireadhach Muindearg, King of Uladh, died.

504. Annals of the Four Masters The first year of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall, as king over Ireland.

504 Annals of Ulster . Cerpan died—a bishop from Ferta Cerpáin at Temair. The battle of Manu won by Aedán. Or here, the death of bishop Ibar. Death of Bruide son of Máelchú. Death of Bruide son of Máelchú.

505. Repose of bishop Mac Cairthinn of Clochar.

505. Annals of Inisfallen. Repose of bishop Cerpán in Ferta Cerpáin.

505 CRONICUM SCOTORUM The battle of Fremhain, in Midhe, gained over Fiachaidh, son of Niall, by Foilge Berraidhe; of which was said:—

The other king they mention, Fiachaidh, son of Niall, they deny not; Over him, against a false prophecy, The battle of Slemhain of Midhe, was won.

506. Annals of the Four Masters The third year of Muircheartach. Illann, son of Dunlaing, King of Leinster, died. The battle of Luachair was fought by Cucorb against the Ui Neill, of which was said:

The fierce battle of Luachair, over head, Brigit saw, no vain vision;

The bloody battle of Fionnabhair was noble, about the body of Illann after his death.

506. Annals of Inisfallen. The battle of Ard Corainn.

507. Annals of the Four Masters

The fourth year of Muircheartach. The battle of Druim Deargaighe was gained against Foilghe Berraidhe, by Fiacha, son of Niall. From that time forward the land extending from Cluain In Dibhair to Uisneach belongs to the Cinel Fiachach, as Ceanntaeladh said:

The vengeance of God lasted for seven years; But the joy of his heart was

The battle of Druim Deargaighe, By which the plain of Meath was detached.

507 CRONICUM SCOTORUM Death of Lughaidh, son of Laeghaire, King of Temhair, in Achadh Farcha. He was struck on the head with lightning from heaven, for denying

Patrick.

507 The Annals of Ulster _The battle of Ard Corann, and the death of Lugaid son of Laegaire; and as some state, Domangart Mac Nissi of Réte retired into religion? in his 35th year. Repose of Mac Nissi, bishop of Condaire.

508. And the death of Lugaid son of Laegaire, and the battle of Ard Corran.

508 CRONICUM SCOTORUM Muircertach Mac Earca begins to reign. Mac Cnissi, i.e. Aengus, Bishop of Condere, quievit; whose father was called Fobraech; and whose mother was Cnes, daughter of Comaide, of the Dál Ceithire, from whom he was named Mac Cnisi.

508 ANGLO-SAXON CHRONICLE. This year Cerdic and Cynric slew a British king, whose name was Natanleod, and five thousand men with him. After this was the land named Netley, from him, as far as Charford.

Ethelwerd's Chronicle. Seven years after his arrival, Cerdic with his son Cynric slay Natan-Leod, king of the Britons, and five thousand men with him.

508. Annals of Inisfallen. The battle of Frémann of Mide. Rus Failge was victor.

509. Repose of Mac Nise of Connere.

509 ANGLO-SAXON CHRONICLE. This year St. Benedict, the abbot, father of all the monks, ascended to heaven.

510 CRONICUM SCOTORUM Quies of Bron, Bishop of Caisel Irre.

An eclipse of the sun occurred.

510 Annals of Ulster _The battle of Fréamu won against Fiacha son of Niall. Failge Berraide was victor. The second battle of Ard Corann, as some state.

511. Annals of the Four Masters The eighth year of Muircheartach. Saint Bron, Bishop of Cuil Irra, in Connaught, died on the eighth day of the month of June.

511 CRONICUM SCOTORUM Quies of Erc, Bishop of Slane, in the 90th year of his

age, of whom Patrick said:—

Bishop Erc— Everything which he adjudged was right;
Everyone that passes a just judgment Shall receive the blessing of Bishop Erc.

511. Annals of Inisfallen. Birth of Ciaran, son of the wright.

512.. Repose of Dubthach, bishop of Ard Macha. Repose of Erc of Sláine.

512 Annals of Ulster Repose of bishop Bron. There was an eclipse of the sun. Birth of St Ciarán, son of the wright. Or here, the death of Lugaid son of Laegaire, according to the Book of the Monks.

512. Annals of the Four Masters The ninth year of Muircheartach, Saint Erc, Bishop of Lileach and of Feartha Fear Feig, by the side of Sidhe Truim, to the west, died on the second day of the month of November. His age was four score and ten years when he departed. This Bishop Erc was judge to Patrick. It was for him Patrick composed this quatrain:

Bishop Erc,— Every thing he adjudged was just; Every one that passes a just judgment Shall receive the blessing of Bishop Erc. Dubthach, i.e. of Druim Dearbh, Bishop of Ard Macha Armagh, resigned his spirit.

512 CRONICUM SCOTORUM Birth of Saint Ciaran, son of the artificer.

Battle of Druim Dergaighe gained over Foilge Berraidhe by Fiachaidh, son of Niall, on account of which the plain of Midhe was taken from the Lagenians, as Cendfaeladh sang:
The seven years' vengeance of God It was that tamed his heart;
The battle in the Droma Dergaighe— By it the plain of Midhe was lost.

513 CRONICUM SCOTORUM Dubtach, Abbot of Ardmacha, quievit.

513. Annals of Inisfallen. The battle of Druim Derga [gained] against Failge. Fiacha, son of Niall, was victor. Thereupon the plain of Mide was taken from the Laigin.

513. Annals of the Four Masters The tenth year of Muircheartach. Saint Macnisi, i.e. Aenghus, Bishop of Coinnere Connor, died on the third day of November. The battle of Dedna, in Droma Breagh, by Muircheartach mac Earca, and by Colga, son of Loite, son of Crunn, son of Feidhlimidh, son of Colla Dachrich, chief of Airghialla, where Ardghal, son of

Conall Creamhthainne, son of Niall, was slain.

513 Annals of Ulster Repose of Erc, bishop of Sláne. Dubthach from Druim Derb, bishop of Ard Macha, died. Muirchertach Mac Erca begins to reign.

514 Annals of Ulster Cairpre Daim Airgit son of Eochu son of Crimthann son of Fiach son of Daig Duirn son of Reochad son of Colla Dá Crích, king of Airgialla, died. Mac Nise i.e. Aengus bishop of Condaire, rested.

514 CRONICUM SCOTORUM Quies of Darerca, of Cill-Slebhe-Cuilinn, who was afterwards called Moninne, Aninne sanathó.

St Hormisdas Pope 514-523

514 ANGLO-SAXON CHRONICLE. This year came the West-Saxons into Britain, with three ships, at the place that is called Cerdic's-ore. And Stuf and Wihtgar fought with the Britons, and put them to flight.

Ethelwerd's Chronicle Six years after, Stuf and Whitgar landed in Britain at Cerdic's-ore, and suddenly make war on the Britons, whom they put to flight, and themselves remain masters of the field. Thus was completed the fifty-sixth year since Hengist and Horsa first landed in Britain.

Ethelwerd's Chronicle Five years after, Cerdic and Cynric fought a battle against the Britons at Cerdic's-ford on the river Avon, and that same year nominally began to reign.

515 CRONICUM SCOTORUM Comgall, of Bennchair, born.

515 Annals of Ulster Hormistas was ordained fortieth bishop of the Roman Church, and lived nine years.

Caradoc of Llancarfan. The Life of St Gildas

Nau, the king of Scotia, was the noblest of the kings of the north. He had twenty-four sons, victorious warriors. One of these was named Gildas, whom his parents engaged in the study of literature. He was a boy of good natural disposition, devoted to study, and

distinguished for his talents. Whatever he heard from his master he would repeat most diligently, and forgetfulness did not harm him. He eagerly and diligently studied among his own people in the seven arts until he reached the age of youth; when, on becoming a young man, he speedily left the country.

515. Annals of Inisfallen. Birth of Comgall of Bennchor.

516. Repose of bishop Conlaed, and repose of Dar Erca.

516 CRONICUM SCOTORUM Cainnech, of Achadh Bó, born.

516 Annales Cambriae The Battle of Badon, in which Arthur carried the Cross of our Lord Jesus Christ for three days and three nights on his shoulders (ie shield) and the Britons were the victors.

SBG St Dubricius. The battle of Mount Badon, during which Dubricius was engaged in prayer and exhortation to the Britons, as a second Moses on a mountain-top above the contending hosts.

GILDAS

After this, sometimes our countrymen, sometimes the enemy, won the field, to the end that our Lord might in this land try after his accustomed manner these his Israelites, whether they loved him or not, until the year of the siege of Badon-hill, when took place also the last almost, though not the least slaughter of our cruel foes, which was (as I am sure) forty-four years and one month after the landing of the Saxons, and also the time of my own nativity. And yet neither to this day are the cities of our country inhabited as before, but being forsaken and overthrown, still lie desolate; our foreign wars having ceased, but our civil troubles still remaining. For as well the remembrance of such terrible desolation of the island, as also of the unexpected recovery of the same, remained in the minds of those who were eyewitnesses of the wonderful events of both, and in regard thereof, kings, public magistrates, and private persons, with priests and clergymen, did all and every one of them live orderly according to their several vocations. But when these had departed out of this world, and a new race succeeded, who were ignorant of this troublesome time, and had only experience of the present prosperity, all the laws of truth and justice were so shaken and subverted, that not so much as a vestige or remembrance of these virtues remained among the above-named orders of men, except among a very

few who, compared with the great multitude which were daily rushing headlong down to hell, are accounted so small a number, that our reverend mother, the church, scarcely beholds them, her only true children, reposing in her bosom; whose worthy lives, being a pattern to all men, and beloved of God, inasmuch as by their holy prayers, as by certain pillars and most profitable supporters, our infirmity is sustained up, that it may not utterly be broken down, I would have no one suppose I intended to reprove, if forced by the increasing multitude of offences, I have freely, aye, with anguish, not so much declared as bewailed the wickedness of those who are become servants, not only to their bellies, but also to the devil rather than to Christ, who is our blessed God, world without end.

William of Malmesbury, Chronicle of the Kings of England,

When he (Vortigern) died, the British strength decayed, and all hope fled from them; and they would soon have perished altogether, had not Ambrosius, the sole survivor of the Romans, who became monarch after Vortigern, quelled the presumptuous barbarians by the powerful aid of warlike Arthur. It is of this Arthur that the Britons fondly tell so many fables, even to the present day; a man worthy to be celebrated, not by idle fictions, but by authentic history. He long upheld the sinking state, and roused the broken spirit of his countrymen to war. Finally, at the siege of Mount Badon, relying on an image of the Virgin, which he had affixed to his armor, he engaged nine hundred of the enemy, single-handed, and dispersed them with incredible slaughter. On the other side, the Angles, after various revolutions of fortune, filled up their thinned battalions with fresh supplies of their countrymen; rushed with greater courage to the conflict, and extended themselves by degrees, as the natives retreated, over the whole island: for the counsels of God, in whose hand is every change of empire, did not oppose their career. But this was effected in process of time; for while Vortigern lived, no new attempt was made against them.

LIBER BRITANNICUS. THE FORTRESS OF AMBROSE, AND OF HIS CONTEST WITH THE DRUIDS.

And afterwards Gortigern invited to him twelve Druids, that he might know from them what was proper to be done. The Druids said to him, 'Seek the borders of the island of Britain, and thou shalt find a strong fortress to defend thyself against the foreigners to whom thou hast given up thy country and thy kingdom, for thine enemies will slay thee, and will seize upon thy country and lands after thee.' Gortigern, with his hosts and with his Druids, traversed all the south of the island of Britain, until they arrived at Guined, and they searched all the mountain of Herer, and there found a Dinn over the sea, and a very strong

locality fit to build on; and his Druids said to him, 'Build here thy fortress,' said they, 'for nothing shall ever prevail against it.' Builders were then brought thither, and they collected materials for the fortress, both stone and wood, but all these materials were carried away in one night; and materials were *thus* gathered thrice, and were thrice carried away. And he asked of his Druids, 'Whence is this evil?' said he. And the Druids said, 'Seek a son whose father is unknown, kill him, and let his blood be sprinkled upon the Dun, for by this means only it can be built.'

Messengers were sent by him throughout the island of Britain to seek for a son without a father; and they searched as far as Magh Eillite, in the territory of Glevisic, where they found boys *a-hurling*; and there happened a dispute between two of the boys, so that one said to the other, 'O man without a father, thou hast no good at all.' The messengers asked, 'Whose son is the lad to whom this is said?' Those on the *hurling* green said, 'We know not,' said they, 'his mother is here,' said they. They asked of his mother whose son the lad was. The mother answered, 'I know not,' said she, 'that he hath a father, and I know not how he happened *to be conceived* in my womb at all.' So the messengers took the boy with them to Gortigern, and told him how they had found him.

On the next day the army was assembled, that the boy might be killed. And the boy was brought before the king, and he said to the king, 'Wherefore have they brought me to thee?' said he. And the king said, 'To slay thee,' said he, 'and to butcher thee, and to consecrate this fortress with thy blood.' The boy said, 'Who instructed thee in this?' 'My Druids,' said the king. 'Let them be called hither,' said the boy. And the Druids came. The boy said to them, 'Who told you that this fortress could not be built until it were first consecrated with my blood?' And they answered not. 'I know,' said he; 'the person who sent me to you to accuse you, is he who induced you to tell this lie; howbeit, O king,' said he, 'I will reveal the truth to thee; and I ask of thy Druids, first, what is concealed beneath this floor before us?' The Druids said, 'We know not,' said they. 'I know,' said he; 'there is a lake of water there; let it *the floor* be examined and dug.' It was dug, and the lake was found there. 'Ye prophets of the king,' said the boy, 'tell what is in the middle of the lake?' 'We know not,' said they. 'I know,' said he, 'there are two large chests of wood face to face, and let them be brought out of it.' It was examined, and they were brought forth. 'And O Druids,' said the boy, 'tell what is between those two wooden chests?' 'We know not,' said they. 'I know,' said he; 'there is a sail-cloth there.' And it was brought forth, and the sail was found rolled up between the two wooden chests. 'Tell, O ye learned,' said the boy, 'what is in the middle of that cloth?' And they answered not, for they understood not. 'There are two maggots there,' said he, 'namely, a red maggot and a white maggot. Let the

cloth be unfolded.' The sail-cloth was unfolded, and there were two maggots asleep in it. And the boy said, 'See now what the maggots will do.' They advanced towards each other, and commenced to rout, cut, and bite each other, and each maggot drove the other alternately to the middle of the sail and again to its verge. They did this three times. The red maggot was at first the feeble one, and was driven to the brink of the cloth; but the beautiful maggot was finally the feeble one, and fled into the lake, and the sail immediately vanished. The boy asked the Druids: 'Tell ye,' said he, 'what doth this wonder reveal?' 'We know not,' said they. 'I will reveal it to the king,' said the boy. 'The lake is the kingdom of the whole world, and the sail is thy kingdom, O king. And the two maggots are the two powers, namely, thy power in conjunction with the Britons, and the power of the Saxons. The red maggot, which was first expelled the kingdom, represents thy power; and the white maggot, which occupied the whole sail except a little, represents the power of the Saxons, who have taken the island of Britain, except a small part, until ultimately driven out by the power of the Britons. But do thou, O king of Britain, go away from this fortress, for thou hast not power to erect it, and search the island of Britain and thou shalt find thine own fortress.' The king said, 'What is thy name, O boy,' said he. The youth replied, 'Ambrose,' said he, 'is my name.' (He was Embros Gleutic, king of Britain.) 'Tell thy race,' said the king. 'My father, said he, was a Roman consul, and this shall be my fortress.' Then Gortigern left the fortress to Ambrose, and also the government of all the west of Britain, and went with his Druids to the north of the island of Britain, that is, to the land which is called Gunnis, and built a fortress there, which city is named Caer Gortigern.

LIBER BRITANNICUS. OF THE WARFARE OF GORTIMER.

After this, Gortimer the victorious, son of Gortigern, with his brother Catigern, rose up against Hengist and Orsa, and the Britons fought fiercely along with them, so that they drove the Saxons to the island of Teineth, and the Britons took this island thrice from them; so that forces arrived to their assistance out of Germany, and they fought against the Britons, and were one time victorious and another time defeated.

And Gortimer gave them four battles, viz., a battle on the bank of the Deirgbeint; a battle on the bank of Rethenergabail, in which Orsa and Catigern, son of Gortigern, were slain; and a battle on the shore of the Iccian sea, where they drove the Saxons to their ships, muliebriter; and a battle on the banks of Episfort. Gortimer died soon after, and he said to the Britons shortly before his death, to bury him on the brink of the sea, and that the strangers would never afterwards come into the island. The Britons did not do this. After this the power of the Saxons increased, for Gortigern was their friend on account of his

wife.

Now it came to pass after the death of Gortimer, and after the peace between Hengist and Gortigern, that the Saxons committed an act of treachery upon the Britons; that is, the Britons and Saxons were assembled together in equal numbers in one place, as if in peace, viz., Hengist and Gortigern, neither party having arms; but the Saxons carried knives concealed between them and their sandals, and they killed all the Britons who were there except Gortigern alone, and they fettered Gortigern, and he gave the one-third of his land for the sparing of his life viz., All-Saxan, and Sut-Saxan, and Mital-Saxan.

Now German had admonished Gortigern to put away his wife, that is, his own daughter; but he fled away from German, and concealed himself in the land which is named Gortigernmain; and German, with the clergy of Britain, went *after him*, and remained there for forty days and nights; and Gortigern fled again from the clergy to his fortress, and they followed him and tarried there three days and three nights fasting. And the fire of God from heaven burned Gortigern there, with all his people. Others assert that he died of grief and tears, wandering from place to place. Another *authority* asserts that the earth swallowed him up the night on which his fortress was burnt.

He had three sons, viz., Gortimper, who fought against the Saxons; Catigern; Pascant, to whom Ambrose the king of Britain gave Bocuelt and Gortigernmain, after the death of his father; Saint Faustus, his son by his own daughter, and whom Germain baptized, fostered, and instructed, and for whom he built a city on the brink of the River Raen. Nennius said this. Fearmael, who is now *chief* over the lands of Gortigern, is the son of Tedubre, son of Paistcenn, son of Guodicann, son of Morut, son of Alltad, son of Eldoc, son of Paul, son of Mepric, son of Briacat, son of Pascent, son of Gortigern, son of Guatal, son of Guatulin, son of Glou. Bonus, Paul, and Muron were three other sons of Glou, who built the city of Caer Gloud, i. e. Gloucester, on the banks of the Severn. German returned *home, /SUP> to his own country.*

After the death of Gortigern, the power of the Saxons prevailed over the Britons. Ohta, the son of Hengist, assumed government over them. Arthur, however, and the Britons fought bravely against them, and gave them twelve battles, viz., the first battle at the mouth of the *river* Glein; the second, the third, the fourth, and the fifth battle, on the brink of the *river* Dubhglas; the sixth battle on the brink of the Bassa; the seventh battle in the wood of Callidon, that is, Cait Coit Cleiduman; the eighth battle at Lesc Guinidon; it was here Arthur carried the image of Mary on his shoulder, and drove out the Pagans; the ninth battle at the city of Legion; the tenth battle at Robruid; in the twelfth battle there were slain, by the hand of Arthur, eight hundred and forty men in one day, and he was victorious in all

these battles. And the Saxons sought assistance from Germany, and it was from thence *they brought* their kings until *the time of* Ida, who was the first king that ruled over them at this side of Inbher Onic, that is, to the north of Umbria *Humber*. Ida was the son of Ebba. Enflod, the daughter of Edwin, was the first of the Saxons that was baptized in the island of Britain.

SBG St Ambrosius. The Church of Amesbury claimed to have been founded by one Ambrosius, but whether this were an abbot, or whether he were Aurelius Ambrosius who headed the revolt against Gwrtheym ; whether this latter, after having led the Britons to battle against the Saxons, in his old age became a monk and founded a religious house over which he ruled as abbot at Amesbury, is all uncertain, and never will be cleared up ; but the latter supposition is not improbable.

The monastery, according to Camden, contained three hundred monks, and was destroyed by Gormundus. This Gormund was Gorman, son of Cormac Mac Diarmid, king of the Hy Bairche, who in the middle of the sixth century destroyed Llanbadam Fawr and other churches, and did much havoc in Britain.

Aurelius Ambrosius. or Ambrosius Aurelianus, is the only one of his countrymen against whom the venomous Gildas does not inveigh. In the Welsh Pedigrees, Ambrosius is Emrys Wledig, or as Nennius calls him, Embreis Guletic. The Welsh accounts make Ambrosius son of Cystennin, whom they derive from Cynan Meiriadog, brother of Elen, wife of Maximus; and they make Cystennin Gomeu the brother of Aldor, or Audroen, father of Emyr Llydaw, the ancestor of a noble army of Saints who drifted about between Armorica and South Wales. They make, moreover, Emrys, or Ambrosius, brother of Uthur Pendragon, the father of Arthur.

SBG St Henwg. Taliessin, Chief of the Bards, founded the church of Llanhenwg at Caerleon on Usk in memory of his father, named St. Henwg, who went to Rome to Cystennin Fendigaid to bring SS. Garmon and Bleiddan to Britain to ameliorate the Faith and renew Baptism."

Taliesin The Death Song of Uther Pendragon

Am I not with hosts making a din?

I would not cease, between two hosts, without gore.

Am I not he that is called Gorlassar?

My belt was a rainbow to my foe.

Am I not a prince, in darkness,
(To him) that takes my appearance with my two chief baskets?
Am I not, like Cawyl, ploughing?
I would not cease without gore between two hosts.
Is it not I that will defend my sanctuary?
In separating with the friends of wrath.
Have I not been accustomed to blood about the wrathful,
A sword-stroke daring against the sons of Cawrnur?
I shared my shelter,
a ninth share in Arthur's valour.
I broke a hundred forts.
I slew a hundred stewards.
I bestowed a hundred mantles.
I cut off a hundred heads.
I gave to an old chief
very great swords of protection.
Is it not I that performed the rights of purification,
When Hayarndor went to the top of the mountain?
To my deprivation, to my sorrow, sinew was brave.
The world would not be if not for my offspring.
I am a bard to be praised. The unskilful
May he be possessed by the ravens and eagle and bird of wrath.
Avagddu came to him with his equal,
When the bands of four men feed between two plains.
Abiding in heaven was he, my desire,
Against the eagle, against the fear of the unskilful.
I am a bard, and I am a harper,
I am a piper, and I am a crowder.
Of seven score musicians the very great enchanter.
There was of the enamelled honour the privilege.
Hu of the expanded wings.
Thy son, thy barded proclamation,
Thy steward, of a gifted father.
My tongue to recite my death-song.
If of stone-work the opposing wall of the world.

May the countenance of Prydain be bright for my guidance.
Sovereign of heaven, let my messages not be rejected

Taliesin. The Death-Song of Madawg

MADAWG, the joy of the wall,
Madawg, before he was in the grave,
Was a fortress of abundance
Of games, and society.
The son of **Uthyr** before he was slain,
From his hand he pledged thee.
Erof the cruel came,
Of impotent joy;
Of impotent sorrow.
Erof the cruel caused
Treacheries to Jesus.
Though he believed.
The earth quaking,
And the elements darkening,
And a shadow on the world,
And baptism trembling.
An impotent step
Was taken by fierce Erof,
Going in the course of things
Among the hideous fiends
Even to the bottom of Uffern.

516 Annals of Ulster . The birth of Comgall of Bennchor. The battle of Druim Derg against Failge. Fiacha was victor. Thereafter the plain of Mide was taken away from the Laigin.

1. The other king that you mention (?),— You do not hide Fiachu son of Niall— It was he who, despite a false prophecy, (?)— Was defeated in the battle of Fremain of Mide.

2. Vengeance in seven years' time was his heart's desire: The battle at Druim Dergaide, It was thereby that Mag Mide was forfeited.

517 CRONICUM SCOTORUM Conlaedh, Bishop of Cill Dara, quievit.

517. Annals of the Four Masters The fourteenth year of Muircheartach. Saint Darerca, of Cill Sleibhe Cuilinn, whose first name was Moninne, died on the 6th of July. Nine score years was the length of her life; of whom was said:

Nine score years together, according to rule without error,
Without folly, without evil, without danger, was the age of Moninne.

517 Annals of Ulster The repose of Dar Ercae of Cill Sléibe Cuilinn on the third of the nones 5th of July. Or according to another book, the birth of Ciarán in this year. (The battle of Druim Dergaide won by Fiacha son of Niall against Failge Berraide. Thence the plain of Mide was taken away from the Laigin, as Cend Faelad sang:

. Vengeance in seven years' time Was his heart's desire:
The battle at Druim Dergaide, It was thereby that Mag Mide was forfeited.)

518 CRONICUM SCOTORUM Battle of Detna, in Droma-Bregh, in which fell Ardgall, son of Conall Crimhthann, son of Niall. Muircertach Mac Earca, and Colga, son of Cloith, son of Crunn, son of Fedhlimidh, King of Airghiall, were the victors.

Buti, son of Bronach, died, and Colum Cille was born, of whom was said:—

The gentle birth of Colum, our cleric, To-day over noble Erinn;

On the same day occurred — no arrogant saying—The bright, victorious death of the son of Bronach.

Ailill, Abbot of Ardmacha, slept. Beoid, Bishop of Ardcarna, rested.

518. Annals of Inisfallen. Death of Anastasius, who reigned twenty-five years. Iustinus becomes emperor. (Ed Of the Byzantine Empire)

518 Annals of Ulster The emperor Anastasius was overtaken by sudden death and died aged over eighty. He reigned 27 years, two months, 29 days.

SBG St Lleuddun. of Ynys Eiddin, in the North, Lleuddun Luyddog (" of the Hosts "), of Dinas Eiddyn, in the North, that is, Edinburgh. He is the Leudonus of the old fragmentary Life of S. Kentigern, and the eponymus of Lleudduniawn, or Leudonia, the Lothians of to-day. He appears as Llew in Geoffrey's Brut, where it is stated that King Arthur gave the districts in the North that he had wrested from the Saxons to three brothers, Urien (of

Rheged), Llew and Arawn. Llew had Lodoneis, that is, the Lothians. In the earlier Life of S. Kentigern he is also called Lothus, and is said to have been a "vir semipaganus," and King of the Picts.

SBG St Kyndeyrn.

Saint Kentigern was born, like Christ, of a pure virgin. Or alternatively, Cyndeyrn was the son of Owain ab Urien, of the race of Coel Godebog. His grandfather Urien Rheged is distinguished in history and romance.

His mother Denw. was daughter of Lleuddun Luyddog, of Dinas Eiddyn (Edinburgh), the Lothian of to-day. He is the Llew or Lot of Geoffrey's Brut. Denw was the sister of Beren, S. Beuno's mother.

Or alternatively, lleudonus was king of the province in North Britain called Leudonia ; and he had a step-daughter named Thaneu. This damsel was sought in marriage by Owein but refused his addresses. The king sent her to live with a swine-herd ; and whilst she was in this menial capacity Owain disguised himself as a girl, and seduced her.

When Theneu gave signs of becoming a mother, the king was furious, and ordered her to be stoned to death. But the executioners instead placed her in a cart, pulled this to the top of the mountain Kepdud, and toppled it over the brink. But by a miracle she was not hurt, the mark of the wheels was left in the stone, and a miraculous spring bubbled up on the spot.

Then' she was taken about three thousand paces off to Aberlessic, so called because the fishermen covered the strand with the offal of the fish they netted there, and the place stank. Here she was committed to the sea in a coracle and was carried by the current to Culros.

The king then went after the swine-herd, supposing that he had seduced Theneu, and he fled to some marshes, where being still pursued, he flung his spear at the king and transfixed him. " And the friends of the king erected as a royal token, a great stone in the place where he fell, which still remains, distant from Dunpleder, on the south side, about a mile."

She was washed ashore, and had just time to crawl to the remains of a fire still smouldering, which some shepherds had left, before the pangs of maternity were on her.

Next morning, the shepherds, returning to the spot, saw Theneu and her new-born son. They at once announced the fact to S. Serf or Servan, who lived near.

. When S. Serf came to the spot and saw the pretty babe, his dry heart melted, and he exclaimed " Mochohe ! Mochohe ! " (i.e., My darling, my darling !) He at once adopted both

mother and child, and baptized them, calling the latter Centiern or King's Head. The child grew up in the old man's cell, and was instructed by him in all sacred knowledge ; and he was such a ready pupil and so amiable that Serf was wont to call him Munghu (Dear Pet), and this is the name by which in Scotland Kentigern is generally known.

Serf had other pupils, and they became jealous of the predilection shown to Munghu, and vented their spite upon him by wringing the neck of a tame robin, of which he was fond, and by extinguishing the fire on the night when it was his turn to sit up and watch it. On the latter occasion he rekindled the fire by rubbing together dry hazel sticks. At length, the animosity of his fellow pupils made it intolerable for him to remain longer with S. Serf, but his dissatisfaction was brought to a head when the cook died, and the duties this man had discharged were imposed on Kentigern. This was so distasteful to him that, in spite of the urgency of his master, he resolved to leave.

The young saint now went to Carnock, where lived a certain Fergus, who was dying, and with his last breath made over to him his cell.

519 Annals of Ulster The birth of Colum Cille on the same day as Buite son of Bronach fell asleep. The repose of Dar Ercae who was called Moninne.

519 ANGLO-SAXON CHRONICLE. This year Cerdic and Cynric undertook the government of the West-Saxons; the same year they fought with the Britons at a place now called Charford. From that day have reigned the children of the West-Saxon kings.

519. Annals of the Four Masters The sixteenth year of Muircheartach. Saint Connlaedh, Bishop of Kildare, Bridget's brazier, died on the 3rd of May.

520 CRONICUM SCOTORUM Pope Hormisdas quievit, to whom succeeded Pope John, who ruled three years.

520. Annals of Ulster Conlaedh, bishop of Cell Dara, died. The battle of Detnae in Dromma Breg in which fell Ardgall son of Conall son of Niall. Colgu Moo Cluethi, king of Airthir, and Muirchertach Mac Erca were the victors. Comgall of Bennchor was born according to some.

SBG St Aidan Maidoc

This Aidan, with his name taking the form of Maidoc, may have been associated with

Catwg in the quarrel and reconciliation with King Arthur recorded in the Vita S. Cadoci. Catwg had given refuge to a certain Ligessauc, son of Eliman, suniamed Lauhir, who had killed three of Arthur's men. Catwg retained him in Gwynllywg for seven years before Arthur discovered where he was concealed. Then Arthur was highly incensed, as this was exceeding the time limit allowed for sanctuary, and Catwg had to send a deputation to Arthur to settle terms for the man. The deputation was composed of S. David, S. Teilo, S. Dochu, Cynidr and Maidoc. It proceeded to the banks of the Usk, and Arthur held communications with the commissioners by shouting across the river. At last it was promised that Catwg should pay to the king a blood fine of three of the best quality of ox for each man slain, but this was rejected, and it was decided that Catwg should pay one hundred cows.

When this number had been collected and driven to the bank, Arthur refused to receive them, unless they were all of one quality of colour, the fore part red, and white behind. Catwg found it impossible to comply. The story goes on to say that Arthur despatched Cai and Bedwyr into the mud of the Usk to meet the men of Catwg in the middle of the stream, as he sulkily consented finally to receive the cattle. According to the legend, when the cows were passed over into the possession of Arthur, they were transformed into bundles of fern. This probably means no more than that he accepted fern-coloured cattle.

Then Arthur granted to Catwg the right of sanctuary for seven years, seven months and seven days.

SBG St Cadoc. Cathmail, having resolved on embracing the ecclesiastical profession, deserted his home and the lands of his father, and went into Morganwg, to the territory of his uncle, Paul or Pol, of Penychen, who ruled over that district in Morganwg. Here he wandered about alone in a marshy district, and coming suddenly on a herd of swine belonging to Paul, scared and scattered them. The swineherd incensed at this, raised his lance, and would have transfixed him, had not Cathmail told him his name and relationship to his master.

When Paul learned that his nephew was wandering homeless in his territory, he sent for him and offered him some land on which to settle. Cathmail gladly accepted the marshy valley where he had met the swineherd, and his uncle made it over to him.

In one part of the marsh, where was higher ground, a wild swan had nested, and there also an old grey boar had its lair. As Cathmail was looking about for a suitable spot on which to erect his wattle cell, he disturbed the swan and the boar. The former flew away,

but the boar retired reluctantly, and turned thrice to observe the man who had invaded its retreat. Cathmail put sticks into the ground to mark the spots where the boar had halted, and resolved to plant his monastery there, and build his church, refectory and dormitory, at the points where the beast had turned to watch him. He was soon joined by other young men, probably those who had been his fellow students, and had no liking for the rowdy career of a man of war, and this was the beginning of the famous monastery of Llancarfan.

" Then the holy man undertook to throw up a large mound of earth, and to make therein a very beautiful cemetery, to be dedicated to the honour of God ; in which the bodies of the faithful might be buried around the temple. The mound being completed, and the cemetery finished in it, he made four large paths over rising grounds about his cell."After that his buildings of wood were completed, he looked out for another site that would serve as a place of refuge in the event of political incursions or civil war, and chose a hill-top, now Llanfeithin, and there also he threw up a mound that was circular, and on it erected a castle, called Castell Cadog

SBG ST Cado . CADO, CADOR, or CADWY,

THIS saint was a son of Geraint, prince of Devon and Cornwall. He has been laid hold of by Geoffrey of Monmouth, and brought into his fictitious history. He makes Cador, Duke of Cornwall, come to the assistance of Arthur when besieging the Saxon Colgrin in York. Colgrin appeals for help to Germany, and Baldulf, brother of Colgrin, goes to his aid at the head of a body of six thousand men, but is waylaid by Cador and defeated. A little later, when Arthur hastens to Alclud, where Howel lies sick, and is besieged by the Picts and Scots, Cador is placed in command of the army opposed to the Saxons. " The Duke of Cornwall, who had the command of ten thousand men, would not as yet pursue the Saxons in their flight, but speedily made himself master of their ships. . . . After this he hastily pursued the enemy and allowed no quarter." Then we have Lucius Tiberius, procurator of the Roman Commonwealth, making war on Arthur, and in a great battle that ensues Cador distinguishes himself.

All this rubbish may be cast aside. The sole element of truth in it, is the naming of Cado as Duke of Cornwall, and father of Constantine, probably " the tyrannical whelp of the unclean lioness of Domnonia," whom Gildas assailed with such rancour. Cato or Cado is mentioned in the Life of S. Carannog where we are told, in an episode relating to the foundation of Carantock Church in Cornwall, that " in those times, Cato and Arthur ruled in that country, living at Dindraithov," that is, in Welsh, Dindraethwy, a place known to be in Cornwall " the Dun Tredui, the three-fossed fort of Crimthan Mor (366-378) in Britain, when

the Gadhels held sway there down to the Ictian Sea." 5 He is mentioned, as " Cathov films Gerentonis," in the Genealogy of S. Winnoc. Cado, son of Geraint, occurs in the early fifteenth century pedigrees in the Jesus College (Oxon) MS. 20, and he is there given a son, Pedur or Peredur, who is probably to be identified with the Berth, son of Cado, in the Tale of Culhwch and Olwen. 6 His name assumes also the form Cadwy ; and he is mentioned in the Triads 7 as one of the three men (all the three in Arthur's court) who were " best towards guests and strangers."

No churches bear the name of Cado in Wales or in Cornwall. It is possible that Portscatho may be named after him ; it is in a portion of Cornwall redolent with reminiscences of Geraint and the royal Domnonian family. But probably any church he may have founded, if he did found any, has been attributed to the better known and more popular Cadoc.

SBG St Cenydd (Keneth). In the days of King Arthur, the prince of Letavia (Llydaw) or Britannia Minor, was Dihoc, and he became the father of Keneth, who was born of incest.

Summoned by King Arthur, as a tributary, to come to his court to celebrate the Feast of Christmas in Gower, he took with him the woman, and she gave birth to a child, who was born a cripple, with the calf of one leg attached to the thigh.

Dihoc ordered the infant to be thrown into the river, but before this was done, a priest baptised it and gave it the name of Keneth. The child was placed in an osierwoven cradle and launched on the stream. This stream speedily carried it down to the river Lothur, and that swept it out to sea.

(Ed Kenneth was brought up by seagulls, a stag and an angel of the Lord. He became a hermit, with a servant.)

SBG St Hoernbiu or Huerve. His father was Hoarvian was a Briton and a bard, who crossed the seas and visited the Court of Childebert at Paris, where he delighted the courtiers by singing his own ballads, to melodies of his own composition.

At length the desire came on him to revisit Britain, but he desired first of all to see his countrymen settled in Armorica. Childebert loaded Hoarvian with presents, gave him a letter to Conmore, who was his viceroy in Armorica, ordering him to prepare for the bard a boat to carry him over to his native isle. " Short is the passage between our Domnonia and further Britain," The King further gave instructions that Hoarvian should be lodged on his journey in the Royal villes on the way. He arrived at the castle of Conmore, who was then in Leon, and rode about with him, and doubtless amused him with his harp and songs at

night.

One day as they were out together, they lighted on a spring and saw there a singing girl, whose good looks, and possibly her voice, charmed Hoarvian ; he asked her name, and learned that it was Rivanon, that she lived with her brother Rigur, and that her parents were dead. The chief of their plou was Maltot.

Hoarvian urged Conmore to obtain the girl for him to be his wife; the brother and the chief gave their consent, the girl herself does not seem to have been consulted, and the same night they were married. There was no losing time between love-making and wedlock in those days, apparently. Next morning Rivanon cursed the child that would be conceived in her womb, that it should never see the light. Hoarvian was greatly shocked at this outburst ; but the curse had been uttered and could not be recalled.

When the child was born, he was named Hoernbiu or Hoarve, and he was born blind. Rivanon hated her child; however, she reared it to the age of seven.

We hear no more of the boys father Hoarvian. His relations with Rivanon were strained, and he probably abandoned her, and returned to Britain.

From a very early age Huerve" wandered about as a beggar, with another boy as his guide, whose name is variously given as Guurihuran Wiuharan, and in late times Guiharan.

As they passed through a village, the peasants who were at their dinner, charitably gave the blind boy some cakes, and Huerv, seated on a stone, sent his guide to collect alms. Whilst thus seated, a fit of sneezing came on, and one of his milk teeth fell out, and he put it on the stone. The inhabitants of the village saw it blaze like a lamp and increase in splendour till it became a globe of fire radiating light in all directions. So as not to frighten the people, Guiharan picked up the tooth and carried it off.

Another day the two boys were traversing a village, when a group of little shepherd children yelled after Huerve, " Where are you off to, little blind boy ? " No gross insult, but enough to enrage Huerve, who turned and cursed them that they should ever be stunted in their growth, in fact be dwarfs. Some little time after, passing by the same spot, Huerve" struck his foot against a stone and hurt it, whereupon he cursed all the stones of the place that neither iron nor steel should be able to cut them.

At the age of seven, Huerve went to a saintly monk named Harthian or Arthian, whom Albert le Grand calls Martianus, and remained with him till he was fourteen, learning grammar and the ecclesiastical chant. Then he departed to a kinsman (consobrinus) S. Urphoed, in the land of Ach.

He asked Urphoed where his mother was, she having retired from the world to lead an

eremitical life. Urphoed replied that he did not know, but if Huerve would occupy his cell, and the guide, Guiharan, would attend to his farm and harrow the ground with the ass, he would depart in quest of her. The MS. of S. Vincent du Mans adds, that Urphoed told him she had taken with her a little maid, named Christina.

After some search, Urphoed found Rivanon, and she consented to see her son. Meanwhile, a wolf had carried off the ass and eaten it. Huerve prayed, and the beast came to him and submitted to the yoke and did all the farm work hitherto performed by the ass. Urphoed now returned and informed Huerve of where his mother was to be found, and added that she was in failing health. The youth then departed and saw her, and she begged him to revisit her when she was at the point of death, and that he might be within reach, she bade him request Urphoed to abandon his cell to him. Huerve did so, and Urphoed obligingly departed into the forest of Duna, that once covered Bourgblanc, near Plabennec, and much country round. Huerve now occupied the old cell so that he seems already to have been gathering a party about him.

When Rivanon was dying, Huerve was with her, and administered to her the last Communion. He was only a layman at the time, and it must have been entrusted to him by a priest to convey to her.

After having buried his mother, he remained for three years in the cell Urphoed had surrendered to him, and he had many scholars who came to him. Then he considered it his duty to inquire after Urphoed, and he went in quest of him, but found him dead, buried in his cell, which had fallen into ruins. He next visited S. Hoardun, Bishop of Lon, who ordained him exorcist, and wandered about taking with him Christina, his mother's niece and companion. His scholars accompanied him wherever he went, so, did the wolf.

At last he resolved on making a permanent settlement, and decided on planting himself by the stream Lyssem, the present La Heche, that separates the parishes of Lanhouarneau and Ploune venter. He arrived here when the crops were green, and demanded of the owner of a field, named Innoc, to surrender part of it to him. The man demurred ; however he consented at last, and Huerve cut down the green corn where he purposed constructing his monastery. At harvest the remainder of the crop yielded a double quantity. The place has since been called Lanhouarneau.

Four Ancient Books of Wales. The Battle of Godeu. Book of Taliessin VIII

I HAVE been in a multitude of shapes,
Before I assumed a consistent form.
I have been a sword, narrow, variegated,

I will believe when it is apparent.
I have been a tear in the air,
I have been the dullest of stars.
I have been a word among letters,
I have been a book in the origin.
I have been the light of lanterns
A year and a half.
I have been a continuing bridge,
Over three score Abers.
I have been a course, I have been an eagle.
I have been a coracle in the seas:
I have been compliant in the banquet.
I have been a drop in a shower;
I have been a sword in the grasp of the hand:
I have been a shield in battle.
I have been a string in a harp,
Disguised for nine years.
In water, in foam.
I have been sponge in the fire,
I have been wood in the covert.
I am not he who will not sing of
A combat though small,
The conflict in the battle of Godeu of sprigs.
Against the Guledig of Prydain,
There passed central horses,
Fleets full of riches.
There passed an animal with wide jaws,
On it there were a hundred heads.
And a battle was contested
Under the root of his tongue;
And another battle there is
In his *occiput*.
A black sprawling toad,
With a hundred claws on it.
A snake speckled, crested.

A hundred souls through sin
Shall be tormented in its flesh.
I have been in Caer Vevenir,
Thither hastened grass and trees,
Minstrels were singing,
Warrior-bands were wondering,
At the exaltation of the Brython,
That Gwydyon effected.
There was a calling on the Creator,
Upon Christ for causes,
Until when the Eternal
Should deliver those whom he had made.
The Lord answered them,
Through language and elements:
Take the forms of the principal trees,
Arranging yourselves in battle array,
And restraining the public.
Inexperienced in battle hand to band.
When the trees were enchanted,
In the expectation of not being trees,
The trees uttered their voices
From strings of harmony,
The disputes ceased.
Let us cut short heavy days,
A female restrained the din.
She came forth altogether lovely.
The head of the line, the head was a female.
The advantage of a sleepless cow
Would not make us give way.
The blood of men up to our thighs,
The greatest of importunate mental exertions
Sported in the world.
And one has ended
From considering the deluge,
And Christ crucified,

And the day of judgment near at hand.
The alder-trees, the head of the line,
Formed the van.
The willows and quicken-trees
Came late to the army.
Plum-trees, that are scarce,
Unlonged for of men.
The elaborate medlar-trees,
The objects of contention.
The prickly rose-bushes,
Against a host of giants,
The raspberry brake did
What is better failed
For the security of life.
Privet and woodbine
And ivy on its front,
Like furze to the combat
The cherry-tree was provoked.
The birch, notwithstanding his high mind,
Was late before he was arrayed.
Not because of his cowardice,
But on account of his greatness.
The laburnum held in mind,
That your wild nature was foreign.
Pine-trees in the porch,
The chair of disputation,
By me greatly exalted,
In the presence of kings.
The elm with his retinue,
Did not go aside a foot;
He would fight with the centre,
And the flanks, and the rear.
Hazel-trees, it was judged
That ample was thy mental exertion.
The privet, happy his lot,

The bull of battle, the lord of the world.
Morawg and Morydd
Were made prosperous in pines.
Holly, it was tinted with green,
He was the hero.
The hawthorn, surrounded by prickles,
With pain at his hand.
The aspen-wood has been topped,
It was topped in battle.
The fern that was plundered.
The broom, in the van of the army,
In the trenches he was hurt.
The gorse did not do well,
Notwithstanding let it overspread.
The heath was victorious, keeping off on all sides.
The common people were charmed,
During the proceeding of the men.
The oak, quickly moving,
Before him, tremble heaven and earth.
A valiant door-keeper against an enemy,
His name is considered.
The blue-bells combined,
And caused a consternation.
In rejecting, were rejected,
Others, that were perforated.
Pear-trees, the best intruders
In the conflict of the plain.
A very wrathful wood,
The chestnut is bashful,
The opponent of happiness,
The jet has become black,
The mountain has become crooked,
The woods have become a kiln,
Existing formerly in the great seas,
Since was heard the shout:--

The tops of the birch covered us with leaves,
And transformed us, and changed our faded state.
The branches of the oak have ensnared us
From the Gwarchan of Maelderw.
Laughing on the side of the rock,
The lord is not of an ardent nature.
Not of mother and father,
When I was made,
Did my Creator create me.
Of nine-formed faculties,
Of the fruit of fruits,
Of the fruit of the primordial God,
Of primroses and blossoms of the hill,
Of the flowers of trees and shrubs.
Of earth, of an earthly course,
When I was formed.
Of the flower of nettles,
Of the water of the ninth wave.
I was enchanted by Math,
Before I became immortal,
I was enchanted by Gwydyon
The great purifier of the Brython,
Of Eurwys, of Euron,
Of Euron, of Modron.
Of five battalions of scientific ones,
Teachers, children of Math.
When the removal occurred,
I was enchanted by the Guledig.
When he was half-burnt,
I was enchanted by the sage
Of sages, in the primitive world.
When I had a being;
When the host of the world was in dignity,
The bard was accustomed to benefits.
To the song of praise I am inclined, which the tongue recites.

I played in the twilight,
I slept in purple;
I was truly in the enchantment
With Dylan, the son of the wave.
In the circumference, in the middle,
Between the knees of kings,
Scattering spears not keen,
From heaven when came,
To the great deep, floods,
In the battle there will be
Four score hundreds,
That will divide according to their will.
They are neither older nor younger,
Than myself in their divisions.
A wonder, Canhwr arc born, every one of nine hundred.
He was with me also,
With my sword spotted with blood.
Honour was allotted to me
By the Lord, and protection (was) where he was.
If I come to where the boar was killed,
He will compose, he will decompose,
He will form languages.
The strong-handed gleamer, his name,
With a gleam he rules his numbers.
They would spread out in a flame,
When I shall go on high.
I have been a speckled snake on the hill,
I have been a viper in the Llyn.
I have been a bill-hook crooked that cuts,
I have been a ferocious spear
With my chasuble and bowl
I will prophesy not badly,
Four score smokes
On every one what will bring.
Five battalions of arms

Will be caught by my knife.
Six steeds of yellow hue
A hundred times better is
My cream-coloured steed,
Swift as the sea-mew
Which will not pass
Between the sea and the shore.
Am I not pre-eminent in the field of blood?
Over it are a hundred chieftains.
Crimson (is) the gem of my belt,
Gold my shield border.
There has not been born, in the gap,
That has been visiting me,
Except Goronwy,
From the dales of Edrywy.
Long white my fingers,
It is long since I have been a herdsman.
I travelled in the earth,
Before I was a proficient in learning.
I travelled, I made a circuit,
I slept in a hundred islands.
A hundred Caers I have dwelt in.
Ye intelligent Druids,
Declare to **Arthur**,
What is there more early
Than I that they sing of.
And one is come
From considering the deluge,
And Christ crucified,
And the day of future doom.
A golden gem in a golden jewel.
I am splendid
And shall be wanton
From the oppression of the metal-workers.

521. Annals of Inisfallen. Birth of Colum Cille and the falling asleep of Buite, son of Brónach.

521 Annals of Ulster Cainnech of Achad Bó was born this year according to some.

521 Annales Cambriae St. Columba is born. The death of St. Brigid.

521. Annals of the Four Masters The eighteenth year of Muircheartach. Saint Buite mac Bronaigh, bishop of Mainister, died on the 7th of December.

Let Buite, the virtuous judge of fame, come each day to my aid,

The fair hand with the glories of clean deeds, the good son of Bronach, son of Bolar.

523. The twentieth year of Muircheartach. Beoidh, Bishop of Ard Carna, died the eighth day of March. Eochaidh, son of Aenghus, King of Munster, died.

523 The Annals of Ulster (The battle of Dethna in Droma Breg, in which Ardgall, son of Conall of Cremthann son of Niall, fell, according to others. Buite son of Brónach died. Colum Cille was born.)

St John 1 Pope 523-526

523 CRONICUM SCOTORUM Dormitatio of Saint Brigid, in the 87th year of her age, or 77th, as some assert. Pope John quievit.

524. Annals of Inisfallen. Repose of Saint Brigit

524 CRONICUM SCOTORUM Death of Illann, son of Dunlaing, King of Laighen. The battle of Luachair gained by Coirpre over the Uibh Neill, of which was said:—

The fierce battle of Luachair, over head, downwards,

Brigid saw; no fruitless miracle;

The bloody battle of Finnabhair was noble, About the body of Illann after death.

524. Annals of the Four Masters The twenty first year of Muircheartach. The battle of Ath Sighe was gained by Muircheartach against the Leinstermen. where Sighe, the son of Dian, was slain, from who Ath Sighe is called.

524 The Annals of Ulster ₂ The battle of Cainri son of Niall; and Beo-aed, bishop of Ard Carna, rested. Repose of St Brigit in the 70th year of her age.