

525 to 549

525 Annals of Ulster John, 51st Pope of the Roman Church, lived two years in the see of Peter. He came to Constantinople, and when on his return he had reached Ravenna, Theodoric the Arian king subjected him to imprisonment and put him and his companions to death. His body was removed from Ravenna and interred in the basilica of St Peter, after two years, nine months and seventeen days.

525. Annals of the Four Masters The twenty-second year of Muirheartach. Saint Brigit, virgin, Abbess of Cill Dara, died. It was to her Cill Dara was first granted, and by her it was founded. Brigit was she who never turned her mind or attention from the Lord for the space of one hour, but was constantly meditating and thinking of him in her heart and mind, as is evident in her own Life, and in the Life of St. Brenainn, Bishop of Cluain Feartha. She spent her time diligently serving the Lord, performing wonders and miracles, healing every disease and every malady, as her Life relates, until she resigned her spirit to heaven, the first day of the month of February; and her body was interred at Dun, in the same tomb with Patrick, with honour and veneration. Ailill, Bishop of Armagh, who was of the Ui Breasail, died.

SBG St David. S. David, (born .495-500)

David was sent at a suitable age to be instructed at Yr Henllwyn or Vetus Rubus, " the Old Bush," the same place as TvLwyn, over which now Paulinus was abbot. The place is known by a variety of names, and is confounded with Glyn Rhosyn, the Alun Vale where is now the Cathedral, and to which David subsequently moved the college and abandoned the old monastic site, when its ruins acquired the name of " the Old Church." 4 It is frequently mentioned in the Lives of the Irish Saints as the monastery of Rosnat, with, sometimes the alias Alba. Rosnat stands for Rhosnant, a name convertible with Vallis Rosina or Glyn Rhosyn ; and Rhosan or Rhoson is still the name of a farm in the district.

On the slope of Cam Llidi, above Forth Mawr and the chapel of -S. Patrick, stood " the Old Bush," probably of thorns, where the stone monastery was erected, as tradition said, by Patrick, and then it was whitewashed and acquired the name of Alba Domus, or Ty Gwyn. Patrick had placed over it his fellow-worker Mancen or Maucan, and purposed, we may well suppose, that it should become A nursery of missionaries for Ireland. 1 No doubt

this Ultima Thule of South Wales was chosen on account of its accessibility from Ireland.

But Mancen had passed away, and the White House was ruled by Paulinus, " a disciple of Germanus, a bishop, who in a certain island Jed a life agreeable to God."

" And David grew up full of grace and lovely to Be looked at. And he learned there the rudiments, the psalms, the lessons of the whole year, and the Mass and Communion (sinaxiri) ; and there his fellow disciples saw a dove with a golden beak playing about his lips, teaching him, and singing the hymns of God."

Educated as a child by Paulinus at Ty Gwyn.

After the period spent in his training David started as a founder himself. " He founded twelve monasteries to the praise of God. First going to Glastonbury, he erected a church there, and then he went to Bath (in the Welsh Life Yr Enaint Twymyn, ' the Hot Bath '), and there by blessing a deadly water he rendered it salutary for the washing of bodies, and communicated to it perpetual heat." Bath hot springs, it need hardly be said, had existed in Roman times, and were in resort long before David was born.

" And he went to Croulan and Repetun, and afterwards to Colguan (Colvan, Collan), and to Glascum, and he had with him a double-headed altar (altare anceps). Then he founded the monastery of Leominster, and built a church at Raglan in Gwent, and founded a monastery in Gower, at a place called Llangyfelach, in which he afterwards placed the altar sent by Pepiau . . . also Boducat and Maitiun (Maitrun, Nailtrum), two Saints in Kidwelly, gave him their hands. These places having been founded according to custom, and vessels of canonical order placed in them, and a rule of cenobial use (habitus), he went to the place whence he had formerly departed, and returned to the Old Bush." Obtains the abbacy of the Old Bush and Henllan c. 526

526 CRONICUM SCOTORUM Birth of Caeman Brec.

Felix IV (III) Pope 526-530

526 Annals of Ulster The falling asleep of St Brigit in the 70th year of her age. Ailill of the Uí Bresail, bishop of Ard Macha, rested.

526. Annals of the Four Masters The twenty third year of Muircheartach. It was to predict the death of Muircheartach that Cairneach said:

I am fearful of the woman around whom many storms shall move, For the man who shall be burned in fire, on the side of Cleiteach wine shall drown.

That is, by Sin, daughter of Sighe, Muirheartach was killed, in revenge of her father, whom he had slain.

The battle of Eibhlinne by Muirheartach mac Earca; the battle of Magh Ailbhe; the battle of Almhain; the battle of Ceann Eich; the plundering of the Cliachs; and the battle of Aidhne against the Connaughtmen; of which battles Ceannfaeladh said:

The battle of Ceann Eich, the battle of Almhain,—It was an illustrious famous period, The devastation of the Cliachs, the battle of Aidhne, And the battle of Magh Ailbhe. Cairell, son of Muireadhach Muindearg, King of Ulidia, died. Oilill, son of Dunlaing, King of Leinster, died.

527 ANGLO-SAXON CHRONICLE. . This year Cerdic and Cynric fought with the Britons in the place that is called Cerdic's-ley.

Ethelwerd's Chronicle. . Eight years after, they (Cerdic and Cynric) renew the war against the Britons.

SBG St Finnian At this time probably he revisited Wales, and arrived to settle a controversy between S. David and Gildas, as to which should be master in Menevia. The headstrong Gildas desired to turn David out of his patrimony. By the judgment of Finnian David remained, and Gildas had to quit.

SBG St David

Gildas attempts to wrest the abbacy from him c. 527 What probably took place was that Paulinus retired, and Dewi, as of the founder's kin, succeeded him. Then Gildas appeared on the scene, about the year 527. He was in quest of recruits for his monastery at Ruys, and finding the Old Bush monastery without a head other than Dewi, who claimed it by virtue of his being of the seed of the founder, but who was still young he cannot have been much over twenty-seven Gildas, with characteristic overbearing sought to turn him out and to seize on the government of the Domus- Alba for himself, and either make it his head establishment, or, more probably, a feeder and daughter-house to his great settlement in Armorica. Finnian of Clonard was called in to interfere, when Cadoc declined to be mixed up in the matter, and Finnian pronounced in favour of David. 1 He could hardly do other. Cynyr, if we may trust the Iolo MSS., had given all his possessions to the Church, and it would be against all Celtic ideas of justice to dispossess the grandson for the sake of a stranger.

But David did leave his monastery for a while, having placed his uncle Guistlianus in charge of it. Menevia is a promontory thrust forth into the sea, and walled off from the rest of the world by the Pressilly Mountains. It was not a place where he could collect about him many disciples. He must needs have feeders elsewhere, in more populous districts. Accordingly he departed. Whether it was now or at a subsequent time that he established some of his many churches in South Wales we do not know. *

Visits Domnonia and makes foundations there.

527 A.D. PROCOPIOUS

Afterwards, although some few of them remained at peace with the Romans, as will be told by me in the following narrative, all the rest revolted for the following reason. The Eruli, displaying their beastly and fanatical character against their own "rex," one Ochus by name, suddenly killed the man for no good reason at all, laying against him no other charge than that they wished to be without a king thereafter. And yet even before this, while their king did have the title, he had practically no advantage over any private citizen whomsoever. But all claimed the right to sit with him and eat with him, and whoever wished insulted him without restraint; for no men in the world are less bound by convention or more unstable than the Eruli. Now when the evil deed had been accomplished, they were immediately repentant. For they said that they were not able to live without a ruler and without a general; so after much deliberation it seemed to them best in every way to summon one of their royal family from the island of Thule. And the reason for this I shall now explain.

When the Eruli, being defeated by the Lombards in the above-mentioned battle, migrated from their ancestral homes, some of them, as has been told by me above, made their home in the country of Illyricum, but the rest were averse to crossing the Ister River, but settled at the very extremity of the world; at any rate, these men, led by many of the royal blood, traversed all the nations of the Sclaveni one after the other, and after next crossing a large tract of barren country, they came to the Varni, as they are called. After these they passed by the nations of the Dani, without suffering violence at the hands of the barbarians there. Coming thence to the ocean, they took to the sea, and putting in at Thule, remained there on the island.

Now Thule is exceedingly large; for it is more than ten times greater than **Britain**. And it lies far distant from it toward the north. On this island the land is for the most part barren, but in the inhabited country thirteen very numerous nations are settled; and there are kings over each nation. In that place a very wonderful thing takes place each year. For the sun

at the time of the summer solstice never sets for forty days, but appears constantly during this whole time above the earth. But not less than six months later, at about the time of the winter solstice, the sun is never seen on this island for forty days, but never-ending night envelops it; and as a result of this dejection holds the people there during this whole time, because they are unable by any means to mingle with one another during this interval. And although I was eager to go to this island and become an eye-witness of the things I have told, no opportunity ever presented itself. However, I made enquiry from those who come to us from the island as to how in the world they are able to reckon the length of the days, since the sun never rises nor sets there at the appointed times. And they gave me an account which is true and trustworthy. For they said that the sun during those forty days does not indeed set just as has been stated, but is visible to the people there at one time toward the east, and again toward the west. Whenever, therefore, on its return, it reaches the same place on the horizon where they had previously been accustomed to see it rise, they reckon in this way that one day and night have passed. When, however, the time of the nights arrives, they always take note of the courses of the moon and stars and thus reckon the measure of the days. And when a time amounting to thirty-five days has passed in this long night, certain men are sent to the summits of the mountains--for this is the custom among them--and when they are able from that point barely to see the sun, they bring back word to the people below that within five days the sun will shine upon them. And the whole population celebrates a festival at the good news, and that too in the darkness. And this is the greatest festival which the natives of Thule have; for, I imagine, these islanders always become terrified, although they see the same thing happen every year, fearing that the sun may at some time fail them entirely.

But among the barbarians who are settled in Thule, one nation only, who are called the Scythiphini, live a kind of life akin to that of the beasts. For they neither wear garments of cloth nor do they walk with shoes on their feet, nor do they drink wine nor derive anything edible from the earth. For they neither till the land themselves, nor do their women work it for them, but the women regularly join the men in hunting, which is their only pursuit. For the forests, which are exceedingly large, produce for them a great abundance of wild beasts and other animals, as do also the mountains which rise there. And they feed exclusively upon the flesh of the wild beasts slain by them, and clothe themselves in their skins, and since they have neither flax nor any implement with which to sew, they fasten these skins together by the sinews of the animals, and in this way manage to cover the whole body. And indeed not even their infants are nursed in the same way as among the rest of mankind. For the children of the Scythiphini do not feed upon the milk of women nor

do they touch their mother's breast, but they are nourished upon the marrow of the animals killed in the hunt, and upon this alone. Now as soon as a woman gives birth to a child, she throws it into a skin and straightway hangs it to a tree, and after putting marrow into its mouth she immediately sets out with her husband for the customary hunt. For they do everything in common and likewise engage in this pursuit together. So much for the daily life of these barbarians.

But all the other inhabitants of Thule, practically speaking, do not differ very much from the rest of men, but they reverence in great numbers gods and demons both of the heavens and of the air, of the earth and of the sea, and sundry other demons which are said to be in the waters of springs and rivers. And they incessantly offer up all kinds of sacrifices, and make oblations to the dead, but the noblest of sacrifices, in their eyes, is the first human being whom they have taken captive in war; for they sacrifice him to Ares, whom they regard as the greatest god. And the manner in which they offer up the captive is not by sacrificing him on an altar only, but also by hanging him to a tree, or throwing him among thorns, or killing him by some of the other most cruel forms of death. Thus, then, do the inhabitants of Thule live. And one of their most numerous nations is the Gauri, and it was next to them that the incoming Eruli settled at the time in question.

On the present occasion, therefore, the Eruli who dwelt among the Romans, after the murder of their king had been perpetrated by them, sent some of their notables to the island of Thule to search out and bring back whomsoever they were able to find there of the royal blood. And when these men reached the island, they found many there of the royal blood, but they selected the one man who pleased them most and set out with him on the return journey. But this man fell sick and died when he had come to the country of the Dani. These men therefore went a second time to the island and secured another man, Darius by name. And he was followed by his brother Aordus and two hundred youths of the Eruli in Thule. But since much time passed while they were absent on this journey, it occurred to the Eruli in the neighbourhood of Singidunum that they were not consulting their own interests in importing a leader from Thule against the wishes of the Emperor Justinian. They therefore sent envoys to Byzantium, begging the emperor to send them a ruler of his own choice. And he straightway sent them one of the Eruli who had long been sojourning in Byzantium, Suartuas by name. At first the Eruli welcomed him and did obeisance to him and rendered the customary obedience to his commands; but not many days later a messenger arrived with the tidings that the men from the island of Thule were near at hand. And Suartuas commanded them to go out to meet those men, his intention being to destroy them, and the Eruli, approving his purpose, immediately went with him.

But when the two forces were one day's journey distant from each other, the king's men all abandoned him at night and went over of their own accord to the newcomers, while he himself took to flight and set out unattended for Byzantium. Thereupon the emperor earnestly undertook with all his power to restore him to his office, and the Eruli, fearing the power of the Romans, decided to submit themselves to the Gepaedes. This, then, was the cause of the revolt of the Eruli

527 Annals of Ulster Birth of Cainnech of Achad Bó. Death of Illann son of Dúnlann son of Énnae Nia son of Bresal Bélach. In the 197th year after the foundation of the regal city i.e. Constantinople, the emperor Justin on the Kalends of April appointed as his successor Justinian, his nephew by his sister, who had been previously designated 'Most Noble' by him. Justin, however, departed this life on the fourth month following, in the ninth year and second month of his reign. Repose of St Ailbe.

527. Annals of the Four Masters After Muircheartach, son of Muireadhach, son of Eoghan, son of Niall of the Nine Hostages, had been twenty four years in the sovereignty of Ireland, he was burned in the house of Cleiteach, over the Boyne, on the night of Samhain the first of November, after being drowned in wine. Sin composed this quatrain:

. I am Taetan, the woman who killed the chief of Niall; Gannadhaigh is my name, in every place and road.

Ceanfaeladh said:

The king Mac Earca returns to the side of the Ui Neill; Blood reached the girdles in each plain; the exterior territories were enriched;

Seven times he brought nine chariots, and long shall it be remembered. He bore away the hostages of the Ui Neill, with the hostages of the plain of Munster.

527. Annals of Inisfallen. Death of Justin, who reigned eight years, and Justinian becomes emperor. (ED of Byzantium)

528.. Repose of Ailbe of Imlech Ibuir.

SBG St Cadoc. A man of the name of Ligessauc (Llyngesog) Lawhir, son of Eliman, had killed three soldiers of Arthur, and then fled for refuge to Cadoc, who kept him in sanctuary for seven years, and Arthur only accidentally found out where the man was, and reclaimed him. It was an unprecedented thing for sanctuary to have been granted for so long ; properly, the saint or chief who gave sanctuary was bound at once to compound

for the crime, and not keep the criminal in concealment.

Arthur was exceedingly angry at what he regarded as a dishonourable act, and he marched to the banks of the Usk and demanded that the case should be gone into formally. Cadoc at once got SS. David, Teilo and Dochu or Oudoceus, to act for him, and to them he joined Cynidr and Maidoc or Aidan, and the discussion was conducted across the muddy river, in shouts. At last it was settled by the judges that Arthur should receive three good oxen for each of his men who had been slain. Arthur consented, with the proviso that they should be cattle partly red and partly white. When the nine cattle had been got together, the next difficulty was, how they were to be delivered over ; this had to be argued, and the judges decided that Cadoc's men should drive them to the middle of the ford over the Usk, when Arthur's men would receive them. Thus peace was made, and Arthur then granted, or the compiler of the Cartulary pretended that he had granted, to Cadoc thenceforth the extraordinary privilege of sanctuary for seven years, seven months, and as many days. 2 The story is probably an invention to establish this claim.

In the quarrel with Maelgwn Cadoc was not to blame. Maelgwn had sent his receivers of tribute into Gwynllywg, and, finding that Cadoc's steward had a pretty daughter, they carried her off. Thereupon the men of the neighbourhood assembled, pursued the ravishers, killed some and wounded others, and recovered the girl. Maelgwn was furious, and marched to the frontiers of Gwynllywg to lay it waste with fire and sword. The inhabitants in alarm sent word to Cadoc, who at once went to Maelgwn and represented to him the matter in its true light, and succeeded in pacifying him.

During the life of Maelgwn, that prince took care not to offend Cadoc, and he laid strict injunctions on his son Rhun, when he was pillaging in South Wales, not to meddle with the possessions of the Abbot of Llancarfan.

However, one day when Rhun was on a plundering foray, and was in his tent playing dice with some eunuchs, some of his men went to a dairy on the possessions of Cadoc, and being thirsty asked for milk. The dairyman refused, and the men, highly incensed, set fire to the barn. The wind carried the smoke to where Rhun was, and he inquired what was burning. When told, he sent for Cadoc and apologized for what had been done, assured him it was against his express orders, and to make compensation gave him his sword, shield and spear.

Rhain, son of Brychan, king of Brycheiniog, " plundered and laid waste " the province of Gwynllywg to the sea. Thereupon the men of Gwynllywg rose in a body, pursued the marauder and defeated him in one battle after another and captured him, but dared not put him to death, because he was of the kin of Cadoc, whose mother was Gwladys, sister of

this ruffian. Cadoc, hearing of the straits Rhain was in, went to him, and obtained his liberation.

SBG St Finan. Finan was son of Cairbre and Lassara. His parents seem to have been Christians, for he was baptised and sent to S. Colman of Dromore for instruction. Dromore is about eighteen miles south of Carrickfergus in the old Dalaradian territory, and was founded as a school and monastery by S. Colman, about the year 514.

One day whilst with him Finan had been naughty, and Colman took a whip to thrash the boy. But as he held the instrument of chastisement aloft his heart failed him, and he laid it aside. "It is of no use," said he ; "I can't thrash you. You must go to another master, who will be stricter and sterner than myself."

So the boy was sent to Ninnio at Candida Casa or Whitern, who at the time had a ship on the coast, about to return to Alba. With him he remained many years.

It was a double monastery, in which not young men only, but girls as well received education, and scandals occurred.

Finan was a handsome young fellow, with long fair hair, on account of which he was called Finnbar, and with so sweet and angelic a countenance, that, as we have seen, Colman was disarmed when he took the whip to his back. And now his good looks won the heart of the daughter of a Scotie king, who had been sent to school at Whitern. 1 There can be little doubt who this was, though not named in the Life. This was Drustic, daughter of Drust, who ruled from 523 to 528. She was an inflammable young lady.

She became so infatuated with Finan that she fell sick, as he would not pay regard to her advances, and fainted away in the presence of her father. Finan was present. He recalled her to her senses by telling her plainly that he had other ambitions than to become son-in-law to King Drust. Drust sent his daughter back to Whitern, where she soon forgot Finan, and fell in love with another Irish pupil, named Rioc ; and she bribed Finan by a promise of a copy of all Mancen's MS. books to act as her go-between. Finan behaved treacherously, for what reason we do not know ; and he contrived a secret meeting in the dark between the damsel and another Irishman, named Talmach, in place of Rioc. The result was a great scandal. Drustic, by Talmach, became the mother of St. Lonan.

Mancen, or Ninnio, got wind of this little affair, and was highly incensed. It brought his establishment into disrepute ; so he told a boy to take a hatchet, hide behind the oratory, and hew at Finan as he came at early dawn to Mattins. The boy agreed, but by some mistake Mancen preceded the pupil, and the lad struck at him and felled him. Happily the blow was not mortal. He was saved by crying out, and the boy recognized his voice and

did not hew again.

After this scandalous affair it was clearly impossible for Finan to remain any longer at Whitern, and he departed on pilgrimage to Rome. John of Tynemouth hushes up the cause of his departure, and attributes it to his thirst for knowledge, which he desired to quaff at the fountain head. He remained seven years in Rome, and was ordained priest there.

528. Annals of the Four Masters The first year of Tuathal Maelgarbh, son of Cormac Caech, son of Cairbre, son of Niall, in the sovereignty of Ireland. The battle of Luachair Mor between the two Invers, which is called the battle of Ailbhe, in Breagh, by Tuathal Maelgarbh, against the Cianachta of Meath.

528 CRONICUM SCOTORUM The battle of Cenn-eich and the battle of Ath-Sighe gained over the Lagenians. Muircertach Mac Earca was the victor.

The Annals of Ulster Felix, bishop of the Roman Church, sat 4 years, 9 months and 14 days. The 17 days and two months of John, and the 13 days of Felix make up the fourth year; and he was interred in the basilica of St Peter the Apostle. The battle of Cenn Eich and the battle of Áth Sige won over the Laigin. Muirchertach Mac Erca was victor. Or here, the falling asleep of Brigit according to the Book of the Monks.

529. Birth of Caemán Brec. Benedict the monk became distinguished.

529. Annals of Inisfallen. The finding of the body of Antony the monk, and its translation to Alexandria.

530. The battle of Áth Sige [gained] by Muirchertach against the Laigin, and the battle of Cenn Eich [gained] by Mac Erce. Birth of Colmán, son of Léníne.

SBG St Cyndeyrn son of Cyngar. To him, rather than to S. Kentigern, is dedicated the church of Llangyndeyrn, Carmarthenshire. A late (faked) document has him to be Cyndeyrn, son of Gwrtheyrn Gwrtheneu, or Vortigern, and adds that he lies buried here. (Ed. I was married here.)

SBG St Iltyd quitted Arthur, and attached himself to Poulentus, of Glamorgan. One day he was out with a party of the retainers of Paul, when they rudely demanded food of S. Cadoc, which, after some demur, he gave them twenty wheaten loaves, a barrel of ale,

and a pig, which they toasted for their dinner. Illtyd had strayed from the party, and was not privy to their violence. Misfortune befell the fowlers, for they were engulfed into a morass.

Illtyd was so thankful for his preservation from being smothered in the festering slime that he went to Cadoc and asked his direction. Cadoc advised him to assume the clerical tonsure and abandon the military profession, and he resolved on following this recommendation.

Illtyd, accordingly, withdrew from the service of Paul of Penychen, and went, " accompanied by his wife and attendants," to the banks of the Nadauan, i.e., the Dawon or Thaw, in South Glamorgan, " and it being summer-time, he constructed a covering of reeds, that it might not rain upon their beds ; and while their horses were depastured in the meadows, they slept the night away, their eyes being heavy."

During the night, Illtyd brooded over what had been advised by Cadoc, and a dream served to confirm his resolution. He had shrunk from speaking to his wife of his change of purpose, but now he determined to speak out. At dawn he roused her from sleep, and told her to leave the hut and look after the horses. " She departed naked, with dishevelled hair, that she might see after them." The wind was high in the raw early morning, and the unhappy woman's hair was blown about. Presently she returned with the information that the horses had not strayed, and, shivering with cold, she attempted to get into bed again. But, to her disgust, Illtyd roughly told her to remain where she was ; he threw her garments to her, and bade her dress and be gone. The poor woman clothed herself and sat down, sobbing, at his side. He announced to her his intention of quitting her for ever ;

He departed for the Hodnant, Having made up his mind to settle there, he went to S. Dubricius, and before him he was shaved and assumed the monastic habit. Then he returned to Hodnant, and erected a church of stone and surrounded the whole with a quadrangular ditch. Here he lived an ascetic life, bathing every morning in cold water, and rising to prayers in the midst of the night.

Illtyd' s congregation grew rapidly, and at one time numbered three thousand " saints " Illtyd was made abbot of Llantwit by S. Dubricius, Meirchion, King of Glamorgan, confirmed Illtyd in his holding of the Hodnant valley as his own, and granted that he should make of it a school.

" He cultivated the land, he sowed and reaped, and lived by his labour. He had labouring men to till the soil in the fields. Seed multiplied, and toil met with abundant reward. He had a hundred in his family, as many workmen and clerics, and poor, a hundred of whom he fed daily at his board.

"He had as scholars Paul (of Leon), Gildas and David. He was the first great Teacher of Saints in Wales.

The property of Illtyd increased largely, and he was ordained priest. The nearby city of Bovium had banked out the Severn tides from the rich alluvial lands along the coast. But the sea-wall had given way : it had been neglected and left unrepaired, so that the high tides overflowed. Illtyd employed his pupils and workmen in restoring the banks with stone and clay.

In the meantime, his poor deserted wife, Trynihid, had been living in involuntary widowhood, in a little retreat, where she spent her time in good works. She prayed constantly, she was found blameless and lived devoutly, comforting innumerable widows and poor nuns in their vocation." At length an irresistible longing came over her to see her husband again ; and, leaving her retreat, she sought him out. On reaching Llantwit, she saw a man working in the fields, lean, and with a dirty face, and, going up to him, recognized Illtyd. In her delight at meeting him once more she spoke and endeavoured to engage him in conversation ; but he turned his back on her, and refused to speak. He denied her the common kindness of a hospitable lodging, and she went away sorrowful, " looking as pale as if she had suffered from a fever." And they never met again.

He learned that a famine was afflicting his native Armorica, as there was abundance of corn in his granaries Illtyd ordered vessels to be laden with as much as could be gathered together, and, sailed for Brittany.

530 ANGLO-SAXON CHRONICLE. . This year Cerdic and Cynric took the isle of Wight, and slew many men in Carisbrook.

Ethelwerd's Chronicle. After three years, they took the Isle of Wight, the situation of which we have mentioned above : but they did not kill many of the Britons.

530 CRONICUM SCOTORUM The battle of Ebhlinn gained by Muircertach Mac Earca, and the battle of Magh Ailbhe, over the Lagenians; and the battle of Aidhne over the men of Connacht; and the battle of Almhain and battle of Cenn-eich over the Lagenians; and the plunder of the Cliachs—all in one year, of which Cendfaeladh sang:—

The battle of Cenn-eich; the battle of Almhain;—

It was an illustrious, famous period;—

The devastation of the Cliachs; the battle of Aidhne;

And the battle of Magh Ailbhe.

Boniface II Pope 530-532 Opposed by Dioscorus Antipope

530 Annals of Ulster The body of Anthony the monk was discovered by divine revelation, and is brought to Alexandria and buried in the church of St John the Baptist.

531. Annals of Inisfallen. The battle of Éblenn.

531 CRONICUM SCOTORUM Muircertach Mac Earca immersed in a vat of wine, and burnt and mortally wounded, on the night of Samhain, on the summit of Cleitech, over the Boyne, as was said by Saint Cairnech:—

1. I am fearful of the woman
Round whom many storms shall move;
For the man who shall be burned
On the side of Cleitech, wine shall drown.
2. Sín is the woman that killed thee,
O, Mac Earca, as I perceive;
Numerous will her names be here—
She will set one astray.
3. Not beloved is the woman
Whose name is Sín;
As for the King, fire shall burn him,
In the house of Cleitech wine shall drown him.
4. The King, Mac Erca, returns
To the side of the Ui Néill;
Blood reaches girdles in the plain;
Territories increase afar.
5. Seven times he fights nine battles,
And long shall it be remembered;
He carried off the hostages of the Ui Neill,
With the hostages of the plain of Mumhan.

Sín said, recounting her names:—

Osnadh, Esnadh, Sín without blemish,
Gaeth garbh, and Gemadhaigh,
Ochsadh, Iachtadh—saying without falsehood—

These are my names in every way.

Ailbhe, of Imlech Ibhair, quievit.

531. Annals of the Four Masters The fourth year of Tuathal. The battle of Claenloch, in Cinel Aedh, by Goibhneann, chief of Ui Fiachrach Aidhne, where Maine, son of Cearbhall, was killed, in defending the hostages of Ui Maine of Connaught.

532 Annals of Ulster In this year Dionysius composed the Paschal Cycles, commencing from the year 520 of the Incarnation of the Lord, which is the 246th of Diocletian.

532 CRONICUM SCOTORUM Tuathal Maelgarbh reigned eleven years. Dormitatio of Saint Mochta, disciple of Patrick, on the 16th of the Kalends of September, as he wrote in his epistle, Mochta, a sinner, Presbyter, disciple of Saint Patrick, sends greeting in the Lord.

John II Pope 533-535

533 CRONICUM SCOTORUM The battle of Luachair-mór edir-da-Inbher gained by Tuathal Maelgarbh over the Ciannachta.

533 Annals of Ulster Three battles(?) fought this year... one at Lecan Lias (?). Felix was buried in the basilica of St Peter the apostle. The battle of Éblenn won by Muirchertach; and the battle of Mag Ailbe won against the Laigin, and the battle of Aidne against the Connachta, and the battle of Almuin, and the battle of Cenn Eich against the Laigin, and the ravaging of Clíu in one year. The battle of Áth Sige. Muirchertach Mac Erca was victor.

534. Annals of the Four Masters The seventh year of Tuathal. Saint Mochta, Bishop of Lughmhagh, disciple of St. Patrick, resigned his spirit to heaven on the nineteenth day of August. It was of him the following testimony was given:

1. The teeth of Mochta of good morals,
for three hundred years, lasting the rigour !
Were without emitting an erring word out from them,
without admitting a morsel of obsonium inside them.

2. Three score psalm-singing seniors,
his household of regal course,
Without tilling, reaping, or threshing,
without any work but reading.
3. A man of three score, a man of three hundred,
blessed be God, how old the teeth!
Not more has the youth under valour!
How lasting the ancient teeth!

534 CRONICUM SCOTORUM Ailill, Abbot of Ardmacha, quievit.

534 ANGLO-SAXON CHRONICLE. This year died Cerdic, the first king of the West-Saxons. Cynric his son succeeded to the government, and reigned afterwards twenty-six winters. And they gave to their two nephews, Stuff and Wihtgar, the whole of the Isle of Wight.

Ethelwerd's Chronicle. Four years after, Cerdic with his son Cenric gives up the Isle of Wight into the hands of tlvair two cousins Stuf and Wihtgar. Jn the course of the same year Cerdic died, and Cenric his son began to reign after him, and he reigned twenty-seven years.

534. Annals of Inisfallen. The battle of Luachair [gained] against Tuathal Mael Garb.

535. The battle of Finnabair [gained] against the Uí Néill, by the corpse of Illann, who lived 120 [years].

St Agapetus 1 Pope 535-636

535 CRONICUM SCOTORUM Birth of Baeithin, foster-son of Colum Cille.

535 Annals of Ulster The drowning of Muirchertach Mac Erca i.e. Muirchertach son of Muiredach son of Eógan son of Niall Naígiallach in a vat full of wine on the hilltop of Cleitech above Bóinn. Repose of Ailbe of Imlech Ibuir. Boniface, bishop of Rome, sat 2 years and 26 days, and was buried in the basilica of St Peter the Apostle.

The falling asleep of Mochta, disciple of Patrick, on the 13th of the Kalends of September. Thus he himself wrote in his epistle: 'Mauchteus, a sinner, priest, disciple of St

Patrick, sends greetings in the Lord'.

The battle of Luachair Mór between the two estuaries, won by Tuathal Maelgarb son of Cormac Caech son of Cairpre son of Niall Naígiallach, over the Ciannacht.

The battle of Éblenn won by Muirchertach Mac Erca over the Laigin, as some say.

535. Annals of the Four Masters The eighth year of Tuathal. The church of Doire Calgaigh was founded by Colum Cille, the place having been granted to him by his own tribe, i.e. the race of Conall Gulban, son of Niall. Cormac, son of Ailill, King of Leinster, died. Oilill, Bishop of Armagh, died. He was also of the Ui Breasail.

SBG St Finnian Finnian next made an incursion into the territory of the Hy Dun-laing, where he was well received by Cairbre Dubh, who was king of Leinster for eleven years, and died in 546.

One day early Finnian went outside the enclosure of his monastery. and found a boy lying asleep under the bank. Some robbers had been making a raid during the night, and had taken the lad with them : but he was too tired to proceed, and they had abandoned him. So after creeping to the bank, he fell asleep. Finnian hastily procured a pair of shears and clipped his hair. The boy started to his feet, and rubbing his eyes asked what he was about.

" I saw that there was the making of a monk in you," replied Finnian" Who knows ? Perhaps you may rise to be abbot after me."

Then Finnian went to Cluain-Eraird, now Clonard, and on seeing the place, exclaimed : " This shall be my rest for ever Here will I dwell, for I have a delight therein ; " and he drove a wild boar away that had its lair there, and sat down.

As he sat a **druid** named Fracan came up, and entered into conversation with him.

Finnian asked the druid whence he derived his wisdom, from above from below.

"Test me, and find out," replied Fracan.

" Then," said Finnian, " tell me, do you see the place of my resurrection ? "

" In heaven, surely," replied the druid.

" Try again," said Finnian, and stood up.

Then the druid, laughing, said : " Now indeed I see the place of your rising. It is where you sat."

" You have hit it," said Finnian. " There shall I be buried and rise again."

On this spot Finnian founded his celebrated school and monastery, and pupils streamed to him from every quarter. It was said to have contained during his life as many as three

thousand scholars. This was the largest and most important college in Ireland at the time.

St Silverious Pope 536-537

536 Annals of Ulster Thus far Marcellinus brought down his chronicle. Mercurius, also called John, a Roman by birth, sat two years, 4 months and 6 days as bishop of the Roman Church, and was buried in the basilica of St Peter the Apostle. Failure of bread. Ailill, bishop of Ard Macha, died. He also was of the Uí Breasail. Or here, the drowning of Muirchertach Mac Erca, according to others.

536 PROCOPIUS the Vandal War.

And in Italy during these same times the following events took place. Belisarius was sent against Theodatus and the Gothic nation by the Emperor Justinian, and sailing to Sicily he secured this island with no trouble. And the manner in which this was done will be told in the following pages, when the history leads me to the narration of the events in Italy. For it has not seemed to me out of order first to record all the events which happened in Libya and after that to turn to the portion of the history touching Italy and the Goths. During this winter Belisarius remained in Syracuse and Solomon in Carthage. And it came about during this year that a most dread portent took place. For the sun gave forth its light without brightness, like the moon, during this whole year, and it seemed exceedingly like the sun in eclipse, for the beams it shed were not clear nor such as it is accustomed to shed. And from the time when this thing happened men were free neither from war nor pestilence nor any other thing leading to death. And it was the time when Justinian was in the tenth year of his reign. [536-537 A.D.]

537 Annals of Ulster The battle of Sliab Éiblinne. (Tuathal Maelgarb reigned eleven years. Or here, the falling asleep of St Mochta, disciple of Patrick.)

537AD PROCOPIUS

The Sibyl does not invariably mention events in their order, much less construct a well-arranged narrative, but after uttering some verse or other concerning the troubles in Libya she leaps straightway to the land of Persia, thence proceeds to mention the Romans, and then transfers the narrative to the Assyrians. And again, while uttering prophecies about the Romans, she foretells the misfortunes of the **Britons**. For this reason it is impossible for any man soever to comprehend the oracles of the Sibyl before the event, and it is only

time itself, after the event has already come to pass and the words can be tested by experience, that can show itself an accurate interpreter of her sayings.

Now the barbarians (Goths besieging Rome) straightway began to despair of winning the war and were considering how they might withdraw from Rome.....They accordingly sent three envoys to Rome.....And the barbarians said: "That everything which we have said is true no one of you can be unaware. But in order that we may not seem to be contentious, we give up to you Sicily, great as it is and of such wealth, seeing that without it you cannot possess Libya in security."

And Belisarius replied: "And we on our side permit the Goths to have the whole of **Britain**, which is much larger than Sicily and was subject to the Romans in early times. For it is only fair to make an equal return to those who first do a good deed or perform a kindness."

The barbarians: "Well, then, if we should make you a proposal concerning Campania also, or about Naples itself, will you listen to it?"

Belisarius: "No, for we are not empowered to administer the emperor's affairs in a way which is not in accord with his wish."

537 Annales Cambriae The battle of Camlann, in which **Arthur** and **Medraut** fell: and there was plague in Britain and Ireland.

Gerald of Wales.

From "Liber de Principis instructione" c.1193

The memory of Arthur, that most renowned King of the Britons, will endure for ever. In his own day he was a munificent patron of the famous Abbey at Glastonbury, giving many donations to the monks and always supporting them strongly, and he is highly praised in their records. More than any other place of worship in his kingdom he loved the Church of the Blessed Mary, Mother of God, in Glastonbury, and he fostered its interests with much greater loving care than that of any of the others. When he went out to fight, he had a full-length portrait of the Blessed Virgin painted on the front of his shield, so that in the heat of battle he could always gaze upon Her; and whenever he was about to make contact with the enemy he would kiss Her feet with great devoutness.

In our own lifetime Arthur's body was discovered at Glastonbury, although the legends had always encouraged us to believe that there was something otherworldly about his ending, that he had resisted death and had been spirited away to some far-distant spot. The body was hidden deep in the earth in a hollowed-out oak bole and between two stone pyramids

which had been set up long ago in the churchyard there. They carried it into the church with every mark of honour and buried it decently there in a marble tomb. It had been provided with most unusual indications which were, indeed, little short of miraculous, for beneath it, and not on top, as would be the custom nowadays, there was a stone slab, with a leaden cross attached to its under side. I have seen this cross myself and I have traced the lettering which was cut into it on the side turned towards the stone, instead of being on the outer side and immediately visible.

The inscription read as follows:

HERE IN THE ISLE OF AVALON LIES BURIED THE RENOWNED KING ARTHUR,
WITH GUINEVERE, HIS SECOND WIFE

There are many remarkable deductions to be made from this discovery. Arthur obviously had two wives, and the second one was buried with him. Her bones were found with those of her husband, but they were separate from his. Two thirds of the coffin, the part towards the top end, held the husband's bones, and the other section, at his feet, contained those of his wife. A tress of woman's hair, blond, and still fresh and bright in colour, was found in the coffin. One of the monks snatched it up and it immediately disintegrated into dust.

There had been some indications in the Abbey records that the body would be discovered on this spot, and another clue was provided by lettering carved on the pyramids, but this had been almost completely erased by the passage of the years. The holy monks and other religious had seen visions and revelations. However, it was Henry II, King of England, who had told the monks that, according to a story which he had heard from some old British soothsayer, they would find Arthur's body buried at least sixteen feet in the ground, not in a stone coffin but in a hollowed-out oak bole. It had been sunk as deep as that, and carefully concealed, so that it could never be discovered by the Saxons, whom Arthur had attacked relentlessly as long as he lived and whom, indeed, he had almost wiped out, but who occupied the island [of Britain] after his death.

That was why the inscription, which was eventually to reveal the truth, had been cut into the inside of the cross and turned inwards towards the stone. For many a long year this inscription was to keep the secret of what the coffin contained, but eventually, when time and circumstance were both opportune the lettering revealed what it had so long concealed.

What is now known as Glastonbury used, in ancient times, to be called the Isle of Avalon. It is virtually an island, for it is completely surrounded by marshlands. In Welsh it is called 'Ynys Avallon', which means the Island of Apples and this fruit used to grow there in great

abundance. After the Battle of Camlann, a noblewoman called Morgan, who was the ruler and patroness of these parts as well as being a close blood-relation of King Arthur, carried him off to the island, now known as Glastonbury, so that his wounds could be cared for. Years ago the district had also been called 'Ynys Gutrin' in Welsh, that is the Island of Glass, and from these words the invading Saxons later coined the place-name 'Glastingebury.' The word 'glass' in their language means 'vitrum' in Latin, and 'bury' means 'castrum' or 'civitas'.

You must know that the bones of Arthur's body which were discovered there were so big that, in them, the poet's words seem to be fulfilled:

All men will exclaim at the size of the bones they've exhumed (Virgil, "Georgics," l.497)

The Abbot showed me one of the shin-bones. He held it upright on the ground against the foot of the tallest man he could find, and it now stretched a good three inches above the man's knee. The skull was so large and capacious that it seemed a veritable prodigy of nature, for the space between the eyebrows and the eye-sockets was as broad as the palm of a man's hand. Ten or more wounds could clearly be seen, but they had all mended except one. This was larger than the others and it had made an immense gash. Apparently it was this wound which had caused Arthur's death.

Gerald of Wales

From "Speculum Ecclesiae," c.1216

In our own lifetime, when Henry II was reigning in England, strenuous efforts were made in Glastonbury Abbey to locate what must have once been the splendid tomb of Arthur. It was the King himself who put them on to this, and Abbot Henry, who was later elected Bishop of Worcester, gave them every encouragement.

With immense difficulty, Arthur's body was eventually dug up in the churchyard dedicated by Saint Dunstan. It lay between two tall pyramids with inscriptions on them, which pyramids had been erected many years before in memory of Arthur. The body was reduced to dust, but it was lifted up into the fresh air from the depths of the grave and carried with the bones to a more seemly place of burial. In the same grave there was found a tress of woman's hair, blond and lovely to look at, plaited and coiled with consummate skill, and belonging, no doubt, to Arthur's wife, who was buried there with her husband.

The moment that [he saw], this lock of hair, [one of the monks], who was standing there in the crowd, jumped down into the deep grave in an attempt to snatch hold of it before any of the others. It was a pretty shameless thing to do and it showed little reverence for

the dead. This monk, then, of whom I have told you, a silly, rash and impudent fellow, who had come to gawp at what was going on, dropped down into the hole, which was a sort of symbol of the Abyss from which none of us can escape. He was determined to seize hold of this tress of woman's hair before anyone else could do so and to touch it with his hand. This was a fair indication of his wanton thoughts, for female hair is a snare for the feeble-minded, although those with any strength of purpose can resist it.

Hair is considered to be imperishable, in that it has no fleshy content and no humidity of its own, but as he held it in his hand after picking it up and stood gazing at it in rapture, it immediately disintegrated into fine powder. All those who were watching were astounded by what had happened. By some sort of miracle, not to say. . ., it just disappeared, as if suddenly changed back into atoms, for it could never have been uncoiled and examined closely. . .this showed that it was even more perishable than most things, proving that all physical beauty is a transitory thing for us to stare at with our vacant eyes or to grope for in our lustful moments, empty and availing nothing. As the philosopher says: 'Physical beauty is short-lived, it disappears so soon' it fades more quickly than the flowers in springtime. Many tales are told and many legends have been invented about King Arthur and his mysterious ending. In their stupidity the British people maintain that he is still alive. Now that the truth is known, I have taken the trouble to add a few more details in this present chapter. The fairy-tales have been snuffed out, and the true and indubitable facts are made known, so that what really happened must be made crystal clear to all and separated from the myths which have accumulated on the subject.

After the Battle of Camlann. . .killed his uncle. . .Arthur: the sequel was that the body of Arthur, who had been mortally wounded, was carried off by a certain noble matron, called Morgan, who was his cousin, to the Isle of Avalon, which is now known as Glastonbury. Under Morgan's supervision the corpse was buried in the churchyard there. As a result, the credulous Britons and their bards invented the legend that a fantastic sorceress called Morgan had removed Arthur's body to the Isle of Avalon, so that she might cure his wounds there. According to them, once he has recovered from his wounds this strong and all-powerful King will return to rule over the Britons in the normal way. The result of all this is that they really expect him to come back, just as the Jews, led astray by even greater stupidity, misfortune and misplaced faith, really expect their Messiah to return.

It is worth noting. . .just as, indeed. . .placed by all, as. . .are called islands and are known to be situated in salt water, that is to say in the sea. It is called Avalon, either from the Welsh word 'aval', which means apple, because appletrees and apples are very common there, or from the name of a certain Vallo who used to rule over the area long ago. In

remote times, the place used to be called 'Ynys Gutrin' in the Welsh language, that is the Island of Glass, no doubt from the glassy colour of the river which flows round it in the marshland. As a result, the Saxons who occupied the area later on called it 'Glastonia' in their language, for in Saxon or English 'glass' corresponds to the Latin word 'vitrum'. From what I have said, you can see why it was called first 'the Isle of Avalon' and then 'Glastonia'. It is also clear how this fantastic sorceress came to be adopted by the storytellers.

It is worthy of note that the Abbot called. . . also from the letters inscribed on it, although they had been almost obliterated long ago by the passing of the years, and he had the aforesaid King Henry to provide the main evidence.

The King had told the Abbot on a number of occasions that he had learnt from the historical accounts of the Britons and from their bards that Arthur had been buried in the churchyard there between two pyramids which had been erected subsequently, very deep in the ground for fear lest the Saxons, who had striven to occupy the whole island after his death, might ravage the dead body in their evil lust for vengeance. Arthur had attacked them on a great number of occasions and had expelled them from the Island of Britain, but his dastardly nephew Mordred had called them back again to fight against him. To avoid such a frightful contingency, to a large stone slab, found in the tomb by those who were digging it up, some seven feet. . . a leaden cross had been fixed, not on top of the stone, but underneath it, bearing this inscription:

HERE IN THE ISLE OF AVALON LIES BURIED THE RENOWNED KING ARTHUR,
WITH GUINEVERE, HIS SECOND WIFE

They prised this cross away from the stone, and Abbot Henry, about whom I have told you, showed it to me. I examined it closely and I read the inscription. The cross had been attached to the under side of the stone and, to make it even less easy to find, the surface with the lettering had been turned towards the stone. One can only wonder at the industry and the extraordinary prudence of the men of that period, who were determined to protect at all costs and for all time the body of this great man, their leader and the ruler of this area, from the possibility of sudden desecration. At the same time they ensured that at some moment in the future, when the troubles were over, the evidence of the lettering cut into the cross might be discovered as an indication of what they had done.

. . . it had indicated, so Arthur's body was discovered, not in a stone sarcophagus, carved out of rock or of Parian marble, as would have been seemly for so famous a King, but in wood, in an oak bole hollowed out for this purpose and buried deep in the earth, sixteen feet or more down, for the burial of so great a Prince, hurried, no doubt, rather than

performed with due pomp and ceremony, as this period of pressing disturbance made only too necessary.

When the body was discovered from the indications provided by King Henry, the Abbot whom I have named had a splendid marble tomb built for it, as was only proper, for so distinguished a ruler of the area, who, moreover, had shown more favour to this church than to any other in his kingdom, and had endowed it with wide and extensive lands. By the judgement of God, which is always just and which in this case was certainly not unjustified, who rewards all good deeds not only in Heaven above but on this earth and in our terrestrial life. . . , church. . . others of his kingdom. . . the genuine [remains] and the body. . . of Arthur to be buried in a seemly fashion. . . and gloriously. . . and. . . inhumed.

Margam Abbey Chronicle

At Glastonbury the bones of the most famous Arthur, once King of Greater Britain, were found, hidden in a certain very ancient coffin. Two pyramids had been erected about them, in which certain letters were carved, but they could not be read because they were cut in a barbarous style and worn away. The bones were found on this occasion.

While they were digging a certain plot between the pyramids, in order to bury a certain monk who had begged and prayed the convent to be buried here, they found a certain coffin in which they saw a woman's bones with the hair still intact. When this was removed, they found another coffin below the first, containing a man's bones. This also being removed, they found a third below the first two, on which a lead cross was placed, on which was inscribed, "Here lies the famous king Arthur, buried in the isle of Avalon." For that place was once surrounded by marshes, and is called the isle of Avalon, that is "the isle of apples." For aval means, in British, an apple.

On opening the aforesaid coffin, they found the bones of the said prince, sturdy enough and large, which the monks transferred with suitable honour and much pomp into a marble tomb in their church. The first tomb was said to be that of Guinevere, wife of the same Arthur; the second, that of Mordred, his nephew; the third, that of the aforesaid prince.

Ralph of Coggeshall Chronicon Anglicanum,

Anno 1191: This year were found at Glastonbury the bones of the most renowned Arthur, formerly King of Britain, buried in a very ancient coffin, about which two ancient pyramids had been built: on the sides of these was in inscription, illegible on account of the rudeness of the script and its worn condition. The bones were discovered as follows: as

they were digging up this ground to bury a monk who had urgently desired in his lifetime to be interred there, they discovered a certain coffin, on which a leaden cross had been placed, bearing the inscription,

Here lies the famous King Arturius, buried in the Isle of Avalon.

For this place, which is surrounded by marshes, was formerly called the Isle of Avalon, that is, the isle of apples.

SBG St Cwylllog. She was the wife of Medrod, the traitorous nephew of King Arthur, she embraced a religious life after her husband's death.

SBG St Cynwyl. Cynwyl Sant is mentioned in the Arthurian romance of Culhwch and Olwen 6 as " the third man that escaped from the Battle of Camlan, and he was the last who parted from Arthur, on Hengroen his horse," the other two being Morfran ab Tegid and Sandde Bryd Angel.

William of Malmesbury, Chronicle of the Kings of England,

At that time [ca. 1087 A.D.], in the province of Wales, called Ros, was found the sepulcher of Walwin, the noble nephew of Arthur; he reigned, a most renowned knight, in that part of Britain which is still named Walwerth; but was driven from his kingdom by the brother and nephew of Hengist (of whome I have spoken in my first book,) though not without first making them pay dearly for his expulsion. He deservedly shared, with his uncle, the praise of retarding for many years the calamity of his falling country. The sepulcher of Arthur is no where to be seen, whence ancient ballads fable that he is still to come. But the tomb of the other, as I have suggested, was found in the time of king William, on the seacoast, fourteen feet long; there, as some relate, he was wounded by his enemies, and suffered shipwreck; others say he was killed by his subjects at a public entertainment. The truth consequently is doubtful; though neither of these men was inferior to the reputation they have acquired.

Vigilius Pope 537-555

537. Annals of the Four Masters The tenth year of Tuathal. St. Lughaidh, Bishop of Connor, died. The battle of Sligeach by Fearghus and Domhnall, the two sons of Muircheartach mac Earca; by Ainmire, son of Sedna; and Ainnidh, son of Duach, against Eoghan Bel, King of Connaught. They routed the forces before them, and Eoghan Bel was

slain, of which was said:

1. The battle of the Ui Fiachrach
was fought with fury of edged weapons against Bel,
The kine of the enemy roared with the javelins,
the battle was spread out at Crinder.
2. The Sligeach bore to the great sea
the blood of men with their flesh,
They carried many trophies across Eabha,
together with the head of Eoghan Bel.

537. Annals of Inisfallen. Failure of bread ...

538.. Birth of Gregory.

538. Annals of the Four Masters After Tuathal Maelgarbh, son of Cormac Caech, son of Cairbre, son of Niall, had been eleven years in the sovereignty of Ireland, he was slain, at Greallach Eillte, by Maelmor, son of Airgeadan, who was the tutor of Diarmaid mac Cearbhaill; and Maelmor fell in revenge of it thereof immediately, of which was said:

1. The fate of Maelmor was not slow;
it was not a just deed he accomplished,
The killing of the mighty Tuathal;
he himself fell for it.

538 ANGLO-SAXON CHRONICLE. . This year the sun was eclipsed, fourteen days before the calends of March, from before morning until nine.

Ethelwerd's Chronicle. When he (Cenric) had reigned four years, the sun was eclipsed from the first hour of the day to the third.

538 Annals of Ulster Agapitus, a Roman by birth, sat 11 months and 8 days as bishop of the Roman Church, and was buried in the basilica of St Peter the Apostle. The 26 days of Boniface, and the 4 months and 6 days of Mercurius, and the 11 months and 8 days of Agapitus, make up a year, 4 months and 10 days. The battle of Claenloch, in which Maine son of Cerball fell. Death of Comgall son of Domangart in the 35th year of his reign.

538 CRONICUM SCOTORUM from <ftp://ftp.ucc.ie/pub/celt/texts>

The battle of Claenloch, in which Maine, son of Cerbhall, was slain, defending the hostages of the Ui Maine of Connacht. Goibhnenn son of Conall, King of Ui Fiacrach Aidhne, was the victor.

SBG St Dredenau BESIDE the Blavet, in the parish of S. Geran (Geraint) in Morbihan (Brittany) is a flamboyant chapel, erected in honour of two princes, brothers who, according to tradition, were slain by an ambitious uncle, who flung their bodies into a marsh, where they were guarded by a white sow, till devout people came and buried them. Locally they are called Les Saints Dredenau. It is possible, that these princes were the sons of **Modred**, who were murdered in or about 538, by Constantine of Cornwall, and that Gildas may have set up this chapel as a martyrion in their honour, as Gildas extended his influence up the Blavet, from Castennec, and indeed has a chapel in a neighbouring parish.

SBG St Finan. He remained seven years in Rome, and was ordained priest there.

A curious incident happened whilst there. He was preaching in one of the Roman churches, when, probably his strong Irish accent and his bad Latin, so offended the audience that the orchestra was set to bray him down with trumpets. But Finan would not be silenced; he raised his voice and roared out his homily, drowning all the instruments that were sounded to silence him.

Two years after his ordination as priest he returned to Ireland, carrying with him relics, a marble altar stone, and three round jewels, such as had not been seen in Ireland before. But above all he brought back with him S. Jerome's version of the Gospels and of the Pentateuch. This is the probable explanation of the words in the Felire of Ongus, by the scholiast, to the effect that he was the first who brought the Gospel to Ireland, as well as the Law of Moses. He now founded the monastery of Maghbile, or Merville, in County Down, about the year 540.

539. Annals of the Four Masters The first year of Diarmaid, son of Fearghus Ceirrbheoil, in the sovereignty of Ireland. The decapitation of Abacuc at the fair of Tailtin, through the miracles of God and Ciaran; that is, a false oath he took upon the hand of Ciaran, so that a gangrene took him in his neck (i.e. St. Ciaran put his hand upon his neck), so that it cut off his head.

539 Annals of Ulster Failure of bread. The battle of Luachair. Tuathal Maelgarb son

of Cormac Caech son of Cairpre son of Niall Naígiallach was victor as some state.
Silverius, a Roman by birth, sat 1 year, 2 months and 11 days; he died a confessor.

539. Annals of Inisfallen. The battle of Clochar.

540. The battle of Claenloch, wherein Maine, son of Cerball, fell.

540 Annals of Ulster Birth of Gregory. At Rome Vigilius, a Roman by birth, sat 17 years, 6 months and 22 days as bishop of the Roman Church. He died at Syracuse and was buried on the Via Salaria.

540 ANGLO-SAXON CHRONICLE.. This year the sun was eclipsed on the twelfth day before the calends of July; and the stars showed themselves full night half an hour over nine.

Ethelwerd's Chronicle Again, two years after, the sun was eclipsed for half-an-hour after the third hour, so that the stars were everywhere visible in the sky.

540 CRONICUM SCOTORUM Birth of Pope Gregory.

SBG St Kyndeyrn. At Glasgow Saint Kentigern remained for some time. The king of that region, Strathclyde, together with the other Christians there, requested Kentigern to become their bishop, although at the time he was aged only five and twenty. He consented, and a bishop was summoned from Ireland to consecrate him.

Or perhaps he went to Rome?

Kentigern now made a visitation of his diocese, and found that, although the country had been nominally Christianized, the bulk of the population was pagan. Moreover, Morken, the king, was not cordial, when he saw with what energy the new bishop prosecuted his work, and he sneered at his vehemence, and came to an open rupture when, a flood occurring, a rick of corn was carried down the Clyde from the royal estate, and having stranded by Kentigern's monastic settlement, the Saint made no scruple in appropriating it.

SBG St Meurig King of Morganwg, repeatedly grants land to S. Teilo and the church of Llandaff. and retired to lead a hermit's life at Tintern, where he fell fighting against the Saxons. He founded Llandaff not, as is pretended, as a monastery for S. Dubricius, but for

Teilo. And the manner in which he dedicated it is described. He carried the Gospels on his back, and, with the clerks going before carrying crosses, he paced round the territory thus made over to the Church. He was not what can be considered a saintly character, for after having solemnly sworn with one Cynvetu over the relics of the saints to keep peace together, Meurig treacherously slew Cynvetu. There- upon Oudoceus summoned the great abbots of Llancarfan, Llantwit, and Llandough, and excommunicated the king, and at the same time placed an interdict on the land. This last statement is certainly false. They also solemnly cursed the king. " May his days be few, and let his children be orphans, and his wife a widow."

The king remained excommunicate for two years and more, and then bought his absolution by making over to Llandaff four vills. At this time he was an old man, for among the witnesses is his grandson Morgan.

St Chad Gospel Fragments It is shown here that Gelhi, the son of Arihtiud, bought this Gospel from Cingal, and gave him for it his best horse; and that for the benefit of his soul he offered this Gospel to God, and on the altar of St. Teilo. Gelli son of Arihtiud Cincenn son of Griffith.

Tudwylch, the son of Liwid and son-in-law of Tudri, arose to claim the land of Telich, which was in the possession of Elcu, the son of Gelhi, and the tribe of Judgored : he complained long about it : at last they dispossess the son-in-law of Tudri of his right : the nobles said to one another 'let us make peace' : Elcu gave afterwards a horse, three cows, three newly calved cows, provided only there be no hostility between them from this reconciliation thenceforth till the day of doom : Tudwylch and his people will require afterwards no title for ever and ever. Witness Teilo, etc. Whoever observes it will be blessed, whoever breaks it will be cursed.

541 CRONICUM SCOTORUM A great mortality which is called Belefeth, in which Mobhi Clairinech, whose name is Bercan, 'prorectano poetae', perished.

541. Annals of the Four Masters The third year of Diarmaid. St. Ailbhe, Arch Bishop of Imleach Iubhair, died on the twelfth day of September.

541. Annals of Inisfallen. Death of king Comgall, son of Domangart.

542.. The battle of Tortu [gained] by the Laigin, in which Mac Erce fell.

542 CRONICUM SCOTORUM Ailbhe, of Senchua Ua nAililla, quievit.

542 Annals of Ulster Death of Comgall son of Domangart. Ailbe rests.

SBG St David. Returns to Menevia and removes his monastery from the Old Bush to Dumnonia seems pretty certain, and it is possible that it was at this time. His aunt, S. Gwen, was married to Selyf the king, who resided where is now Callington between the Lynher and Tamar. He may have visited them to extract some donations from them. A series of churches dedicated to him possibly marks his course through Devon, Thelbridge, Exeter, and Ashprington. In Cornwall he is patron of Davidstow or Dewstowe.

On his return to the Old Bush he found Guistlianus - still there. David had come to the conclusion that the site was undesirable. He said to him : " From this place scarce one in a hundred will go to the Kingdom of God. I know another spot whence few will go to hell ; for every one who shall be buried in that cemetery in sound faith will obtain mercy."

Whether Guistlianus were convinced and persuaded to abandon the Old Bush, we are not told. The old site was now given up, and David and his disciples Aidan, Teilo and Ismael, with other unnamed disciples migrated to the new locality. This was Glyn Rhosyn, in the valley of the Hodnant)

They settled there in the evening, and lighted a fire. Some way off a prong of igneous rock stands up, commanding the Alun valley. This prong had its summit walled about and formed into a strong- hold. It goes by the name of Clegyr Fwya (the Rock of Boia), and it takes its name from an Irish freebooter who had settled there, and who terrorized the neighbourhood.

In the morning he saw the smoke of David's fire rising from the meadow by the river in the ravine. His wife, a veritable shrew, ascended the rock on which Boia was standing, and as he seemed to be indifferent, she goaded him to interference, bade him go to the spot, and expel those who had thus taken possession. Boia went, but David easily pacified him, and the Irish freebooter consented that he should have and hold the patch of sheltered ground in the valley bottom. Boia's wife was highly incensed when she found how complaisant her husband had been, and when she further learned that the settlers were monks, who had migrated from ' r the Old Bush," she was the more resolved to rid the neighbourhood of them.

Accordingly she sent her maids to bathe in the stream close to where the saints were. Some of the monks complained to David that this was an intolerable nuisance, and was likely to continue, and, if repeated every day, would render the place unendurable. But

David bade them disregard the immodest girls, who would soon tire of their bathing if no notice were taken of them.

As Boia refused to be egged on to molest the monks, and as if we may credit the account of the incident in the Life of S. Teilo he was even so won over .as to consent to be baptized, the wife resolved on having recourse to her gods, the Siddi, or underground divinities, and to propitiate them with a sacrifice.

She invited her step-daughter, named Dunawd, one warm day, to descend into the hazel-brake in Glyn Alun to pick nuts, and where, she intimated, she could examine her head. When the girl laid her head in the step-mother's lap, the wretched woman shore off her hair. This was tantamount to adoption ; and then, with a knife, she cut the girl's throat, and poured out her innocent blood to the gods.

This did not avail, and the woman, frightened lest Boia should punish her for the murder of his daughter, ran away, and what became her is not recorded. She probably purposed absenting herself till her husband's resentment had abated ; but circumstances occurred that made a return impossible. During the ensuing night Lisci (Leschi), son of Paucairt, another Irish pirate, entered the little port that now bears his name, stole in the dark up the crag, and finding the entrance to the fort unguarded, burst in with his men, and slew Boia in his bed.

The Life of S. David says that fire fell from heaven and consumed the castle. This is a figurative way of saying that Lisci, after having pillaged the stronghold, set fire to the wattled huts within the walls. Dunawd, daughter of Boia, would seem to have been regarded as a martyr, although unbaptized. Rhygyfarch says : "A clear fountain arose in the place where her blood flowed to the ground, which abundantly cured many diseases of mankind, which place David was now able to proceed with the construction of his monastery. It was probably of stone, as no timber of any size grows in the neighbourhood. Gwestlan seems now to have joined his kinsman, for he is credited with having called forth a miraculous spring,, as did also Teilo. " And cripples, and blind, and diseased persons have obtained cures from these two fountains."

At what time David was summoned to undertake the organization of the Church in the southern portion of Demetia, we do not know. Urien Rheged had expelled the Goidels from Gower, and the district between the Tawe and the Towy, and it was when they were cleared out that David went there and founded churches. His presence in these parts we know of through the Life of S. Aidan or Maidoc, and from the fact of there being churches there bearing his name.

543 Annals of Ulster The battle of Tortu i.e. won by the Laigin, in which Mac Erca son of Ailill Molt fell. The battle of Slicech, in which Eógan Bél, king of Connacht, fell. Forgas and Domnall, two sons of Mac Erca, were victors, and Ainmire son of Sétna and Ninnid son of Sétna.

543 CRONICUM SCOTORUM The battle of Tortan gained by the Lagenians, in which fell Mac Erca (from whom are the Fir Cera), son of Ailill Molt, son of Dathi.

The battle of Sligech, in which Eoghan Bel, King of Connacht, was slain.

Fergus and Domhnall, two sons of Mac Erca; and Ainmire, son of Senna; and Nindigh, son of Duach, were the victors:—

1. The battle of Ui Fiachrach is fought,
With the fury of edged weapons, against Bel;
The enemy's kine roar at lances;
The battle is spread out at Crinder.
2. The Sligech bears to the great sea
The blood of men, with their flesh;
Trophies are carried across Ebha,
With the head of Eoghan Bel.

Lughaidh, Bishop of Condere, quievit.

543. Annals of the Four Masters The fifth year of Diarmaid.

There was an extraordinary universal plague through the world, which swept away the noblest third part of the human race.

543. Annals of Inisfallen. The battle of Sliab Éiblinne.

544. The first mortality, which is called bléfed, in which Mo-Bí Chlárainech fell asleep.

544. Annals of the Four Masters The sixth year of Diarmaid. St. Mobhi Claraineach, i.e. Berchan of Glais Naidhen, on the brink of the Liffey, on the north side, died on the second day of the month of October. The battle of Cuil Conaire, in Ceara, was fought by Fearghus and Domhnall, two sons of Muircheartach mac Earca, against Ailill Inbanda, King of Connaught, and Aedh Fortamhail; and Ailill and Aedh were slain.

544 ANGLO-SAXON CHRONICLE.. This year died Wihthgar; and men buried him at Carisbrook.

544 Annales Cambriae The sleep of Ciaran.

544 CRONICUM SCOTORUM Tuathal Maelgarbh, son of Cormac Caech, son of Coirpre, son of Niall, King of Temhair, died from a wound inflicted by Maelmor Ua Machí, who also was forthwith slain himself. Hence is said "the feat of Maelmor".

Quies of Mac Cuilind, and of Odhran from Letracha.

The decapitation of Ambacuc at the Fair of Tailtén, through the power of Saint Ciaran, viz.:— a false oath he swore by the Saint's hand, so that a gangrene settled on his neck. Seven years he remained alive with the Monks.

Ciaran the Great, son of the Carpenter, quievit in the 33rd year of his age; in the seventh month, also, after he began to build Cluain-muc-Nois.

Beoid was the name of Ciaran's father, and Darerca the name of his mother, as he himself said: —

1. Darerca was my mother;
She was not an evil woman;
Beoid, the carpenter, was my father;
He was of the Latharna Molt.

Diarmaid Mac Cerbhaill begins to reign. Maelmor was a son of Diarmaid's mother.

545 CRONICUM SCOTORUM Tigernach, Bishop of Cluain-eois, quievit.

SBG St David Attends the Council of Llanddewi Brefi c. 545

David devoted himself wholly to prayer, study, and to the training of his disciples. Of these he had some who became distinguished, He also received visits from many Irish Saints as they passed through on their way to the Continent, or on their return from it. Such were S. Scuthin of Sliab Mairge, S. Barri or Finbar of Cork, and S. Senan of Iniscathy, with whom he made a contract of brotherhood. Cybi also visited him on his way to Ireland, and Constantine, the Cornish king, is said to have gone for a while to the Menevian monastery after his conversion. That David's visitors were not always agreeable may well be suspected. An Irish Saint came there. He was of good birth, and of saintly attainments, and David offered him a cordial welcome, and detailed a boy to wait upon him during his stay. The holy man was exacting and peppery, and tried the lad's patience, so that one day, under provocation, the lad muttered some impertinent remark behind his back. The fiery Irishman turned and knocked him down ; and his fist was so heavy that the

boy died of concussion of the brain two days after. David was highly and justly incensed. The Irish Saint endeavoured to exculpate himself by alleging the provocation offered. Finally a compromise was patched up. He undertook thenceforth to assume the dead lad's name, so that some of his merits might reflect on the murdered youth. Thenceforth he was known as Laicinn, or, with the affectionate prefix given to the boy, Mo-lacca. By this he is known, what his baptismal appellation was is not recorded.

Domnoc, or Modomnoc, another Irishman, was for a long time with David. He cultivated flowers in the monastic garden, and attended to the bees. When about to return to his native land, as , he mounted the boat at Forth Mawr, the bees swarmed and settled on the boat. So Modomnoc took the swarm with him to the Emerald Isle, and it is said that these were the first bees introduced into Ireland. Later on, Molacca, by fair means or foul, got hold of this hive and carried it off to his own monastery, which thenceforth received the name of Lann Beachaire, or " The Church of the Bees." This Modomnoc was brother of S. Domangart, and son of Saran, fourth in descent from Niall of the Nine Hostages. He died at the close of the sixth century. That all in David's monastery was not " sweetness and light " may be inferred from the fact of his steward attempting to murder David's favourite disciple Aidan, and from the cellarer trying to poison David himself. The Penitential Code of David shows that much wild blood was to be found in his and other monastic settlements of the period. Severe penalties had to be adjudged in cases of drunkenness, murder, and attempted murder, and other gross crimes. Kissing a girl had to be expiated by three days' penance. But we shall have more to say on the Penitential Code later.

Except when compelled by unavoidable necessity, David kept aloof from all temporal concerns. He did not attend the Synod of Llanddewi Brefi when convened by Dyfrig. As no agreement could be arrived at relative to matters in dispute, Paulinus, with whom David had studied, advised that he should be sent for, and Dyfrig .and Deiniol went in quest of him, and insisted on his attending the Council. On his arrival, David found the Synod gathered in a very incommodious place, the old Roman station of Loventium, and by his advice it was removed a little distance to Llanddewi Brefi, where was a mound, upon which the speakers could stand and be heard by those whom they desired to address. Such, we may take it, is the meaning of the legend which represents David having mounted a heap of clothes, whereupon the earth swelled under it into a mound.

Rhygyfarch and Giraldus both misrepresent the Council as one convened for the suppression of the Pelagian heresy. But it was really called together to enact canons of discipline for the clergy and laity. The canons have been preserved in a MS. in the Bibliotheque Nationale at Paris.

A second Council was held later, the Synod of Victory, in 569,. according to the Annales Cambrice, but, as we have shown in dealing with S. Cadoc, the date of the Council of Brefi must be put before the outbreak of the Yellow Plague, probably in 544 or 545.

Outbreak of the Yellow Plague. Goes to Brittany with JTeilo, and settles

SBG St Dubricius. Dubricius was present at the Synod of Llanddewi Brefi ; and it was he and Deiniol who induced David to attend it.

SBG St Melor. According to the pedigree of the princes of Cornouaille, in Armorica, Ian-Reith, a noble Briton, migrated to that peninsula, and established himself in Cornu-Gallia. He was succeeded by his son Daniel, and Daniel by his son Budoc I. Budoc died, according to De la Borderie's reckoning, about 530. According to the Life of S. Melor he left two sons, Meliau and Rivold. But it seems that there must have been three, of whom one was named Budoc, who, however, did not immediately succeed his father, but had to fly for his life to South Wales, as there was a struggle between contending factions, and the Cartularies of Quimper and Landevenec give Grallo Plain and Concar Choevoc as princes between Budoc I and Budoc II. Meliau, perhaps, had his residence at Plounevez-Porzay, near Quimper, during his father's life, as tradition asserts, and as the church there claims him Meliau took to himself a wife from Domnonia, named Aurilia, daughter of Judoc, whom the biographer apparently confounds with the Count of Domnonia who lived in 640, but who was a petty chief of the same name. Rivold, Meliau's brother, did not get a share of the father's principality, or if he did, desired more, and, in a colloquy with Meliau, treacherously stabbed him, and seized on his domain and rule. Meliau is accounted a martyr, and receives a cult on October . Meliau fell about 537, leaving an only son Melor (Melior). Rivold seized on the lad, and would have put him to death but for the intervention of some of the chiefs. He therefore contented himself with cutting off his right hand and left foot, so as to incapacitate him from becoming a pretender to the throne, as, according to Celtic usage, no one with a bodily defect was eligible.

The affection of the attendants for the young prince led them to a silver hand and brazen foot fitted to the stumps, and, so says the legend, Divine power was manifested, in that the boy was able to employ these metal members as though they were flesh and bone. For precaution, the boy was sent to Quimper, and placed in the monastery founded by S. Corentine.

One day, Melor and other boys were nutting and his comrades made their little piles of hazel nuts, and Melor, received them into his silver hand. Moreover, when he returned

home, to the amazement of the good folk in the street, they saw his silver hand passed through the grating of the door, as he cast away the nut-shells he had broken to get at the kernels.

One day he was playing with a toy catapult, and shot his bolt, which came down on a stone and penetrated it. When he withdrew the bolt a spring gushed forth, and the spring is shown to this day at Meilars, near Pont-Croix, in Finistere, west of Quimper. The tidings of these wonders having reached Rivold, he sent for Cerialtan, the foster-father of Melor, and promised him that if he would make away with the lad, he would give him as much land as he could see from the top of Mount Coc.

Cerialtan 's greed was excited, and he confided the proposal to his wife. She was horror-struck, and resolved on saving the boy. Whilst her husband was absent, she fled with Melor to Domnonia, and took refuge with the regent Conmore, whose wife was a daughter of Budoc , and therefore aunt to Melor. They found shelter in the Castellum Bocciduum, which De la Borderie conjectures to have been Beuzit,. west of Lanmeur, where considerable remains of a caer may still be seen. Rivold was incensed, but he did not dare to complain to the powerful and masterful regent. He therefore urged Cerialtan to use guile, entice the boy away, and cut off his head.

Cerialtan, accordingly, went to Beuzit, and took with him his son Justan, who had been a play-fellow of Melor, and to whom he was attached. The treacherous foster-father persuaded the prince of his good intentions. Melor and Justan were placed to sleep in one bed.

During the night Cerialtan stole into the room, and murdered the prince as he slept. Then, rousing Justan, he fled with him ; but as they were leaving the castle, by climbing over the wall, Justan's foot caught, and he fell and was killed. Cerialtan, however, pushed on till he reached a place called Kerlean, near Carhaix, when exhausted and parched with thirst, he halted, and putting down the head of Melor, which he carried off with him, he exclaimed, " Confounded be I ! I have lost my son, and now am myself perishing for water." Thereupon the dead head spoke ; " Cerialtan, drive thy staff into the soil, and water will spring up." Much astonished, the murderer complied ; whereupon a spring boiled up ; more than that, the staff took root, threw out branches, and in time became a great tree. On reaching the residence of Rivold, Cerialtan delivered up the head, and demanded the price of his crime. The prince thereupon put out the eyes of the murderer, led him to the top of Mount Coc, and bade him take as much land as he could see. Such is the legend in its complete form. The date of his death was about 544, when he was aged fourteen.

The document known as the *Tramlatio S. Maglorii* informs us that, on account of the

ravages of the Northmen, the body of S. Melor ,was translated from Lanmeur, between 875 and 878, to Lehon ; but between 910 and 913 the relics were carried thence, probably when Mathuedoi and a large number of Bretons fled to the protection of Edward the Elder and Athelstan, and the body of S. Melor was taken to **Amesbury**, in Wiltshire. The abbey church of Amesbury is dedicated to SS. Mary and Melor.

SBG St Oudoceus The Life of S. Oudoceus informs us that Budic was the son of a certain Cybrdan, who had been expelled from his principality of Cornugallia, and he " came with his fleet to the region of Demetia (Dyfed) in the time of Aircol Lawhir, who was King thereof." Budic, who must have been young when he fled to Dyfed, married there Anauved, daughter of Ensic, and sister of S. Teilo, and by her had two sons, Ismael and Tyfai, who both entered religion. Ismael became a disciple of S. David, and Tyfai, having been accidentally killed, is esteemed a martyr. Whilst Budic resided in Dyfed, deputies from Cornubia arrived to announce to him that the usurping king was dead and that the people were ready to welcome him. Budic collected vessels and embarked, with his family of retainers and doubtless a number of Welsh adventurers who hoped to get something in the new. land. Where Budic landed we do not know. The date of his arrival was about the year 545. Soon after Anauved became a mother again, of a son who was named Oudoceus.

SBG St Samson. There was a Samson, son of Caw, who is stated to have had a church dedicated to him at York. That this Samson, if he ever lived, was at York is doubtful in the extreme. He was probably not Archbishop of York at this time.

More certain dates are-

Samson born. .. circa 485 put as pupil to Illtyd c. 490 ordained priest c. 515 converts his father and becomes Abbot of Ynys Pyr . c. 516 goes to Ireland c. 518 returns and retreats into a desert .c. 520, is consecrated Bishop and made Abbot of Llantwit c. 522, quits Llantwit and crosses into Cornwall c. 525 , receives news of the death of S. Illtyd c. 537 meets S. Petroo at Padstow .c. 543 quits Cornwall and settles at Dol c. 544 S. Teilo flying from the Yellow Plague visits him 547 Samson goes to Paris for the first time c. 553 Defeat and death of Conmoe .555

545. Annals of the Four Masters The seventh year of Diarmaid. St. Ailbhe, of Seanchu Ua nOiliolla, died.

545 Annals of Ulster Tuathal Maelgarb was killed, i.e. in Grellach Allta by Mael Mórda, and Diarmait son of Cerball succeeded him. Kalends of January first feria, second of the moon. The first mortality called bléfed, in which Mo-Bí Cláirainech died. Death of Comgall son of Domangart, as some say. Diarmait son of Fergus Cerrbél son of Conall of Cremthann son of Niall Naígiallach began to reign, according to the book of Cuanu. Or here, the birth of Gregory according to others.

545. Annals of Inisfallen. The battle of Clochar Aithinne.

546.. The battle of Sligeach and the battle of Tortu.

SBG St Cynydd (Keneth) One day, nine robbers who infested the district, said to one another, " There is a holy man here who instructs all, and is very good-natured ; let us see what can be got from him."

So they visited Keneth, and he hospitably entertained them. Now the men had left their spears outside, and Keneth's servant, coveting one, stole it, and when the robber asked for his lance, swore that he had not seen it. " Bring out the bosom-shaped bell, and I will take oath on that." When the man had so forsworn himself he went mad, and ran away to Menevia, " where, at the time, David had his seat," and there inhabited remote localities, living like a wild beast, till the hair of his body completely clothed him. At the end of seven years, Keneth prayed for his restoration, and the man returned to his service a sincere penitent.

Now it fell out that Morgan, prince of Glamorgan, came on a raid and swept together much plunder in the region where was Keneth. The hermit thereupon sent his servant with the woman-breasted bell to demand a share of the spoil. He met with a refusal and abuse. Then the plunderers began to quarrel among themselves over the division of the spoil, came to blows, and many were killed. Morgan, attributing this disaster to the offence given to Keneth and disregard of the sanctity of his bell, went to him and offered compensation. He took him up a height and bade him accept as much ground as he desired. Keneth selected a certain amount up It fell out that David, Teilo and Padarn were on their way, summoning the abbots and bishops of Wales to the Council of Llanddewi Brefi, and were hospitably received by Keneth. David requested him to attend the synod.

" Observe my leg, I am a cripple, how can I go ? " answered Keneth. Then David prayed, and Keneth's contracted leg was relaxed, so that he could walk as any other man. This did not please Keneth, and he prayed, and at once up went his limb as before and the calf once again adhered to his thigh. Consequently he did not attend the Council of Brefi.

SBG St Cadoc. On the return of Cadoc to Britain, he learned that during his absence the Synod of Llanddewi Brefi had been held. This had assembled, not as Rhygyfarch pretends to condemn the last remains of the Pelagian heresy, but to pass penitential canons. The date of the synod cannot be fixed with any certainty. The Synod of Victory met, according to the *Annales Cambriae* in 569, and it has been supposed that the Council of Llanddewi Brefi took place shortly before. But the words of Rhygyfarch are : " Deinde succedente temporum serie alia colligitur synodus, cui nomen Victoriae." This implies a lapse of some time between the two gatherings. We are disposed to hold that the Council of Llanddewi was held before the outbreak of the Yellow Plague, perhaps in 545 or 546.

When Cadoc arrived at Llancarfan, the monks were afraid to tell him of the assembly, and deputed Finnian to do so. Cadoc was furious at such a meeting having been held without his being consulted and invited to be present. And his resentment was specially directed against David, for the leading part he had taken in it. In his wrath he proceeded to " fast against " David ; he was only induced to desist when it was shown him, probably by Finnian, though the legend says it was by an angel, that his conduct was contrary to the principles of Christian charity. In 547 broke out the Yellow Plague, and a panic fell on clerics and laity alike in Demetia. All who could fled across the sea to Armorica.

SBG St Cadrod. Carrawd or Cadrod, of Calchfynydd, was a son of Cynwyd Cynwydion, of the line of Coel Godebog, and the brother of Clydno Eiddyn, Cynan Genhir, and Cynfelyn Drwsgl. They were all disciples of S. Cadoc at Llancarfan. Cadrod was the husband of Gwrygon Goddheu, daughter of Brychan, or Gwrgon. He was lord of Calchfynydd, which is identified with Dunstable. He is designated " Earl of Dunstable and Lord of Hampshire " Or Kelso in Roxburghshire.

546. Annals of the Four Masters The eighth year of Diarmaid. The battle of Cuilne, in which many of the Corcoiche were slain through the prayers of St. Ida, of Cluain Creadhail. Fothadh, son of Conall, died. Cairbre, son of Cormac, King of Leinster, died.

546 Annals of Ulster Daire Coluim Cille was founded.

SBG St Dirinig or Dirynig. He is said to be the patron of a church in Caer Efrog, or York, where he was slain by the pagan Saxons. Among the " Sayings of the Wise " occurs the following: Hast thou heard the saying of Dirynig, The wise, distinguished warrior ? "

God will provide good for the lonely." (Digawn Duw da i unig.)

547. Annals of the Four Masters The ninth year of Diarmaid. The King of Ulidia, Eochaidh, son of Connla, son of Caelbhadh, son of Crunn Badhraí, died. The chief of Teathbha, Crimhthann, son of Brian, died. St. Dubhthach, Abbot of Ard Macha Armagh, died. He was of the race of Colla Uais.

547 Annals of Ulster The battle of Slicech in which fell Eógan Béal, i.e. king of Connacht; and Domnall and Forgus, two sons of Muirchertach Mac Erca, and Ainmire son of Sétna son of Fergus son of Conall of Gulbu son of Niall Naígiallach, were victors.

547 ANGLO-SAXON CHRONICLE. This year Ida began his reign; from whom first arose the royal kindred of the Northumbrians. Ida was the son of Eoppa, Eoppa of Esa, Esa of Ingwy, Ingwy of Angenwit, Angenwit of Alloc, Alloc of Bennoc, Bennoc of Brand, Brand of Balday, Balday of Woden. Woden of Fritholaf, Fritholaf of Frithowulf, Frithowulf of Finn, Finn of Godolph, Godolph of Geata. Ida reigned twelve years. He built Bamburgh-Castle, which was first surrounded with a hedge, and afterwards with a wall.

Ethelwerd's Chronicle In the seventh year after this, Ida began to reign over the province of Northumberland, whose family derive their kingly title and nobility from Woden.

547 Annales Cambriae The great death [ie plague] in which Maelgwn, king of Gwynedd died. Thus they say 'The long sleep of Maelgwn in the court of Rhos'. Then was the yellow plague.

Liber Hymnorum.

Colman mac Ui Cluasaig, a scholar from Cork, made this hymn to save himself from the Yellow Plague that occurred in the time of the sons of Aed Slane. For there were many people in Ireland at that time, and their multitude was such that they got only thrice nine ridges for each man in Ireland, viz, nine of bog, and nine of grass-land and nine of forest, so that the nobles of Ireland's men fasted along with the sons of Aed Slane, and with Fechin of Fore, and with Aileran, and with Manchan of Liath and many others, to get the population reduced, for there had come a scarcity of food owing to their numbers; and therefore the Yellow Plague was inflicted on them, so that there died of it in that year the sons of Aed Slane and the elders we have

mentioned.

It was Colman who composed it all, but others say that he composed only two quatrains of it, and the school the rest of it, viz, each man of them a half-quatrain. It was composed in Cork, in the time of the two sons of Aed Slane, viz. Blaithmac and Diarmait. Now the cause of its composition was this. A great pestilence was sent upon Ireland's men, viz, the Buide Connail; it ransacked all Ireland, and left alive only every third man in Ireland; and so it was to protect them and also his school that Colman composed this hymn against that pestilence. And it befel him to be composing it just at the time when he began a journey to a certain island of Ireland's sea outside.

547 The Death of Maelgwn Gwynedd

Maelgwn betook himself to Ros church seated near his court, in a nook of ground, on all sides saving one environed with the sea, and therefore easy of all roads to be guarded and kept from the company of people: therefore he shut himself so that he could not see or be seen of anybody (save those which did attend upon him), causing a diligent watch should be kept, lest any should come near the place, and when he had remained there a good while, he one day looked through a chink in the church door, and was presently infected with the air, so that he soon afterwards died, and when his men thought it time to serve him with necessaries, he lay silent, that they thought he was fast asleep, but when they had staid very long, in expectation of his awaking, one of them said that his silence was too long to be one of sleep, and they went to his bed and found him dead thereon, whereupon grew the proverb which with us is yet in use, when one sleepeth beyond measure or is dead we say 'Hir hun Faelgwn yn eglwys Ros', that is to say, the long sleep of Maelgwn in the Church of Rhos, being so long that he never awakened... Maelgwn's body is said to be interred in Ynys Seiriol.

546 The Annals of Clonmacnoise. There was a great mortality which was called Irish Blefeth, 1 of which Disease **Clarineagh ats Berchann**, who is supposed to be called in English **Merlyn** (Merlin) dyed. Ailve Seanchwa o'Naillealla dyed.

547. Annals of Inisfallen. In this year Cluain Moccu Nóis was founded: that is, Nóis, swineherd of the king of Connachta, from whom Cluain Moccu Nóis is named.

548. Annals of Inisfallen Death of Mael at the hands of another person named Mael. Repose of Ciaran, son of the wright. Mael Odur [died] the same day.

548 Annals of Ulster Dubthach or Duach, of the seed of Colla Uais, abbot of Ard Macha, rested. Cluain Moccu Nóis was founded. (The battle of Tortu won by the Laigin in which Mac Erca son of Ailill Molt fell. Or here, the battle of Slicech).

548. Annals of the Four Masters

The tenth year of Diarmaid. St. Ciaran, son of the artificer, Abbot of Cluain Mic Nois, died on the ninth day of September. Thirty three years was the length of his life. St. Tighearnach, Bishop of Cluain Eois, died on the 4th of April.

St. Mac Tail of Cill Cuilinn (i.e. Eoghan, son of Corcran), died on the eleventh day of the month of June. St. Colum, son of Crimthann, died. St. Sincheall the elder, son of Ceanannan, Abbot of Cill Achaidh Dromafoda, died on the twenty sixth day of March. Thirty and three hundred years was the length of his life. St. Odhran, of Leitrioch Odhrain, died on the second day of the month of October. St. Finnen, Abbot of Cluain Eraird, tutor of the saints of Ireland, died. St. Colam, of Inis Cealtra, died. Of the mortality which was called the Cron Chonaill,— and that was the first Buidhe Chonaill,—these saints died, except Ciaran and Tighearnach. The death of Eochaidh, son of Connlo, King of Ulidia, from whom are the Ui Eathach Uladh.—Tighernach.

SBG St Finnian In 547 the terrible Yellow Plague broke out in Wales and was carried to Ireland, where it caused many deaths, Finnian, notwithstanding his age, was attacked by it, and was carried off in 548, according to the Four Masters ;

His disciple, Columba of Tir-da-Glas, ministered to Finnian in his last hours, and then himself succumbed to the disorder. Finnian died on December 12, and Columba on December 13. The Irish Life says : "As Paul died in Rome for the sake of the Christian people, lest they should all perish in the pains and punishments of hell, evenso Finnian died at Clonard for the sake of the people of the Gael, that they might not all perish of the Yellow Plague."

The passage is somewhat obscure, but it seems to imply that the death of Finnian was accepted as an atonement for the people, and the plague was stayed.

549 Annals of Ulster The falling asleep of the son of the wright, i.e. Ciarán, in the 33rd year of his age or in the 7th after he had begun to build Cluain Moccu Nóis. Tigernach of Cluain Eóis rested. A great mortality in which these rested: Finnia moccu Telduib, Colam, descendant of Crimthann, Mac Táil of Cell Cuilinn, Sinchell son of

Cenannán, abbot of Cell Achaid Druimfhata, and Colum of Inis Celtra. Or, in this year Tuathal Maelgarb, king of Temair, perished in Grellach Eilte, being killed by Mael Mór, descendant of Mac Í. The latter was killed immediately after, hence the saying, 'the murderous feat of Máel Mórda'.

549. Annals of Inisfallen. The [beginning of the] reign of Diarmait, son of Cerball, in the 31st year of his age.