

560 – 579

560. The Festival of Temuir [celebrated] by Diarmait, son of Cerball.

560 Annals of Ulster The Feast of Temair held by Diarmait son of Cerball; and the death of Gabrán son of Domangart. The migration before Máelchú's son i.e. king Bruide. The battle of Cúil Dreimne.

560. Annals of the Four Masters The second year of Domhnall and Fearghus. Daimhin Damhairgitr, i.e. Cairbre, died. From him are the Airghialla.

560.CRONICUM SCOTORUM

The last feast i.e. of Temair held by Diarmait son of Cerball.

The death of Gabrán son of Domangart, king of Alba.

The flight of the Scots before Bruide son of Máelchú, king of the Cruithin.

The killing of Curnán, son of Aed son of Eochu, king of Connacht, by Diarmait son of Cerball when under the protection of Colum Cille, and this is why the battle of Cúil Dremne was fought.

560 ANGLO-SAXON CHRONICLE. This year Ceawlin undertook the government of the West-Saxons; and Ella, on the death of Ida, that of the Northumbrians; each of whom reigned thirty winters. Ella was the son of Iff, Iff of Usfrey, Usfrey of Wilgis, Wilgis of Westerfalcon, Westerfalcon of Seafowl, Seafowl of Sebbald, Sebbald of Sigeat, Sigeat of Swaddy, Swaddy of Seagirt, Seagar of Waddy, Waddy of Woden, Woden of Frithowulf. This year Ethelbert came to the kingdom of the Cantuarrians, and held it fifty-three winters. In his days the holy Pope Gregory sent us baptism. That was in the two and thirtieth year of his reign. And Columba, the mass-priest, came to the Picts, and converted them to the belief of Christ. They are the dwellers by the northern moors. And their king gave him the island of Hii, consisting of five hides, as they say, where Columba built a monastery. There he was abbot two and thirty winters; and there he died, when he was seventy-seven years

old. The place his successors yet have. The Southern Picts were long before baptized by Bishop Ninnia, who was taught at Rome. His church or monastery is at Hwiterne, hallowed in the name of St. Martin, where he resteth with many holy men. Now, therefore, shall there be ever in Hii an abbot, and no bishop; and to him shall be subject all the bishops of the Scots; because Columba was an abbot -- no bishop.

Ethelwerd's Chronicle At the end of about four years, Ceawlin began to reign over the western part of Britain, which is now commonly called Wessex. Moreover, Ella the Iffing is sent to the race of Northumbria, whose ancestry extends up to the highest, namely to Woden.

XXXVIII. BOOK OF TALIESSIN XXXI.

THE men of Catraeth arose with the dawn,
About the Guledig, of work a profitable merchant.
This Urien, without mockery is his regret.
He sustains the sovereignty and its demands.
Warlike, the grandeur of a perfect prince of baptism.
The men of Prydain hurtful in battle array,
At Gwenystrad, continuously offerers of battle.
Protected neither the field nor woods
The people with shelter, when tribulation comes.
10 Like the wave loud roaring over the beach,
I saw valiant men in battle array,
And after the morning, battle-mangled flesh.
I saw a tumult of three limits slain,
A shout active in front was heard.
In defending Gwenystrad was seen
A mound and slanting ground obstructing.
In the pass of the ford I saw men gory-tinted,
Dropping their arms before the pallid miserable ones.
They join in peace as they were losers.
20 Hand on the cross they wail on the gravel bank of Garanwynyon.
The tribes revel over the rising wave.
The billows protect the hair of their captures.
I saw men of splendid progress

With blood that clotted on the garments,
Toiling energetically and incessantly in battle.
The covering battle, where there was no flight, when contrived.
The ruler of Reged, I am astonished at what was dared.
I saw a brow covered with rage on Urien,
When he furiously attacked his foes at the white stone
30 Of Galystem. His rage was a blade;
The bucklered men were sustained in need.
May a desire of battle come on Euirwyn.
And until I fail in old age,

560. Annals of Inisfallen. Death of Garbán, son of Domongart. Death of Cairlán, son of Aed son of Echaid.

561. Annals of Inisfallen. In which the battle of Cúl Dreimne is what is to be recorded, and in which Ainmire, son of Sétna, and Ainnedid son of Fergus, and Domnall were victors. Diarmait, however, was put to flight; and on this day Cluain Ferta Brénainn was founded at the order of an angel.

561. CRONICUM SCOTORUM The battle of Cúil Dreimne i.e. in vengeance won over Diarmait son of Cerball. Forcus and Domnall two sons of Mac Erca and Ainmire son of Setna and Nainnid son of Dauí, and Aed son of Eochu Tirmcharna, king of Connacht, were victors through the prayers of Colum Cille, saying:

1. O God!

Why dost thou not ward off the mist,
That we might reckon the number
Of the host which has taken judgment from us.

2. A host that marches around a Cairn,

And a son of storm that betray us;
My druid—he will not refuse me—is
The Son of God; with us He will act.

3. How grandly he bears his course—

Baedan's steed—before the host;
Good for Baedan of the yellow hair
He will win his renown on him.

Fraechán son of Tenusan made the druidic 'fence' for Diarmait son of Cerball, Tuatán son of Dimán son of Sarán son of Cormac son of Eógan cast the druidic 'fence' over them. Maglaine leaped over it and he alone was killed.

561. Annals of the Four Masters After Domhnall and Fearghus, the two sons of Muircheartach, son of Muireadhach, son of Eoghan, son of Niall, had been three years in the sovereignty of Ireland, they both died.

561 Annals of Ulster The battle of Cúil Dreimne, in which 3000 fell, won over Diarmait son of Cerball. Forghus and Domnall, two sons of Mac Erca, i. e. two sons of Muirchertach son of Muiredach son of Eógan son of Niall, and Ainmire son of Sétna, and Nainnid son of Dauí, were victors, with Aed son of Eochu Tirmcharna, king of Connacht. They prevailed through the prayers of Colum Cille. The battle of Cúil Dreimne. It was Fraechán, son of Teimnén, who made the druidic 'fence' for Diarmait. Tuatán son of Dimán son of Sarán son of Cormac son of Eógan cast the druidic 'fence' over them. Maglaine leaped over it and he alone was killed. The battle of Cúil Uinsen.

562. Annals of the Four Masters The first year of Eochaidh, son of Domhnall, son of Muircheartach, and of Baedan, son of Muircheartach, son of Muireadhach, in the sovereignty of Ireland.

562. Annals of Inisfallen. The end of the cycle of Victorious. The battle of Cúil Uinsenn in Tethba [gained] by Aed, son of Brénainn, against Diarmait, son of Cerball. Justin, who reigned eleven years, dies. Tiberius becomes emperor.

562 Annals of Ulster The battle of Cúil Uinsen in Tethba won over Diarmait son of Cerball by Aed son of Brénainn. Diarmait took flight. The battle of Móin Daire Lothair.

562. CRONICUM SCOTORUM The battle of Cúil Uinsen in Tethba won over Diarmait son of Cerball by Aed son of Brénainn, king of Tethba, in which Diarmait took flight.

John III Pope 561-574

562 Annales Cambriae Columba went to Britain.

563.CRONICUM SCOTORUM The voyage of Colum Cille to the Island of Í in the 42nd year of his age. The battle of Móin Daire Lothair won over the Cruithin by the Uí Néill of the North, in which fell seven kings of the Cruithin including Aed Brec. Baetán son of Cenn with two branches of the Cruithin fight it against the Cruithin, and Cenél nEógain and Cenél Conaill fought it for hire, for the Lee and Ard Eolarg. Of this Cennfaelad sang:

1. Weapons press forward, men press forward

In the great bog of Daire Lothair,
A cause of strife discomfited,
Around the king of Cruithin, Aed Brecc.

2. The battle of all the Cruithin is fought,

They burn Eilne;
The battle of Gabar Liphi is fought,
And the battle of Cúil Dreimne.

3. Hostages are taken way after conflict,

Away west, with a (human harvest),

4. The two sons of Mac Erca return

To join in the same battle;
And the King, Ainmire,
Returns into the possessions of Senna.

Aedán grandson of Fiachra dies. Molaisi of Daiminis rested.

563 Annals of Ulster The battle of Móin Daire Lothair won over the Cruithin by the Uí Néill of the North. Baetán son of Cenn with two branches of the Cruithin(?) fight it against the Cruithin. Cenél nEógain and Cenél Conaill were hired, being given the Lee and Ard Eolarg as recompense.

1. 1] Weapons press forward, men press forward

2] In the great bog of Daire Lothair,

3] A cause of strife discomfited

4] Around the king of the Cruithin, Aed Brecc.

2. 1] The battle of all the Cruithin is fought,

2] They burn Eilne;

3] The battle of Gabar Liphi is fought,

4] And the battle of Cúil Dreimne.

3. 1] Hostages are taken away after conflict,

2] Away west, with a human harvest(?)

- 3] By Forghus, Domnall. Ainmire,
- 4] And Nainnid son of Dauí.
- 4. 1] Mac Erca's two sons returned
 - 2] In the same manner;
 - 3] The king Ainmire came back
 - 4] With the possessions of Sétna.
- 5. 1] Splendidly moves
 - 2] Baetán's steed upon the host;
 - 3] Well satisfied is Baetán of the yellow hair,
 - 4] It will carry its little load(?) upon it.

Aedán son of Fiachra dies. The killing of Colmán Mór son of Diarmait. The voyage of Colum Cille to the island of Í in the 42nd year of his age.

563. Annals of the Four Masters St. Molaisi, Abbot of Daimhinis, died on the twelfth of September. After Eochaidh and Baedan had been two years in the sovereignty of Ireland, they were slain by Cronan, chief of Cianachta Glinne Gemhin.

563. Annals of Inisfallen. Colum Cille in exile. His first night in Alba was during Pentecost.

564. Death of Diarmait, son of Cerball, whom Aed Dub slew in Ráith Bec. Death of Daimín, son of ...

564. Annals of the Four Masters The first year of Ainmire, son of Sedna, son of Fearghus Ceannfhoda, in the sovereignty of Ireland.

564 Annals of Ulster A great wind-storm occurred. Death of Laisre from Daiminis. Or, in this year Brénainn founded the church of Cluain Ferta.

565. Annals of Ulster The slaying of Diarmait son of Cerball i.e. by Aed Dub son of Suibne; and the two sons of Mac Erca, Forghus and Domnall, succeeded him. Repose of Brénainn of Biror, as some say. The battle of Gabair Lphi, and the death of Daimíne Daim Airgit. Kalends of January sixth feria, twenty-fourth of the moon.

565 Annales Cambriae The voyage of Gildas to Ireland.

SBG St David Invited by Ainmire to Ireland. Sends a form of Mass and pupils to Ireland, perhaps founded there the church of Naas 565

In 565 Ainmire mounted the throne as High King of Ireland. He was desirous of restoring religion in the island, as paganism was again raising its head, and there was a slackening of the Faith. He invited Gildas, David, and Cadoc to come to him and revive the flagging Christianity of the people. Gildas certainly went in response, but whether David did more than send a form of the Mass and some of his best pupils to engage in the work, we are unable to say. The Church of Naas, in Kildare, however, regards him as its patron, and presumably its founder. Near it are the remains of an ancient structure called by the people the Castle of S. David. It is now converted into a rectory.

Caradoc of Llancarfan. The Life of St Gildas

Meanwhile Saint Gildas the venerable historian came to Britain bring with him a very sweet and lovely bell, which he had vowed to offer as a present to the Bishop of the Church of Rome. He stayed one night honourably received by the venerable Abbot Cadocus in Carbarna Valley (Llancarfan). The Abbot pointed out the bell to him, and was allowed to handle it. Once he had handled it, he offered to buy it at a high price. the owner refused to sell.

The arrival of Gildas the Wise came to the ears of **King Arthur** and the leaders of all Britain, bishops and abbots. Countless of the clergy and people came together to reconcile Arthur after the aforementioned murder. Gildas, who had heard the report of his brother's murder, did as he had done when he first heard, and when his enemy asked pardon showed friendship to him, kissed him, and, as they kissed, gave him his blessing in the kindest spirit. This done, King Arthur with grief and tears accepted the penance laid down by the bishops who stood by, and to the best of his ability amended his ways to the end of his life.

Then the peaceloving catholic Gildas, that exceptional man, travelled to Rome and offered the aforesaid bell to the Bishop of the Roman Church. But when the Bishop took and shook it, it gave out no sound. On seeing this, he said: "O man beloved by God and men, reveal to me what happened about this gift on your journey here." So Gildas revealed that the most holy Cadoc, Abbot of the church at Nancarba, had wanted to buy the bell, but that he had refused to sell what he had vowed to give to St Peter the Apostle. The Pope hearing this said: "I know the venerable Abbot Cadoc. He has visited Rome seven times, and Jerusalem three times, after great dangers and constant labour. I grant you permission to give him what he wants, if he comes again. The miracle we have just

witnessed destined him to have the bell." The Pope blessed the bell, and Gildas took it and returned home with it. He gave it to Saint Cadoc freely. Once it was in the Abbot's hands, it immediately rang when it was struck, to the wonder of all. From that time it remained as a refuge for all who carried it, throughout Gwalia, and whoever swore a false oath upon it was either deprived of the use of his tongue, or, if he was a criminal, immediately confessed his crime.

Cadoc, Abbot of the church of Carbarana, asked the learned Gildas to take charge of the students' studies for one year. He did as he was asked, and was a very useful director. He took no pay from the scholars except the prayers of scholars and clergy. He himself wrote out the work of the four Evangelists, and the book, bound in gold and silver, still remains in the church of St Cadoc to the glory of God, of its most holy scribe, and of the Gospels. The people of Wales hold that book most valuable in swearing their oaths, and they do not dare open it to look at, nor do they make treaties of peace and friendship among enemies unless that book is specially set there among them.

When the scholars went for their holidays at the end of the year, Abbot Cadoc and the excellent teacher Gildas by mutual agreement went to two islands, Ronech and Echin. Cadoc took the island nearer Wales, and Gildas that adjacent to England. They didn't want to be hindered from their church duties by the comings and goings of people, and so could find no better plan than to leave the Valley of Carbarana and move to a secret island. Gildas established an oratory in honour of the Holy and Undivided Trinity, and near it his bedroom. He did not, however, have his bed in this room, but placed under a high rock, where he used to lie awake until midnight praying upon the rock to Almighty God. Then he used to go to the church. He was terribly cold, but the cold was sweet and bearable to him because of God. He caught little fishes in a net, and took eggs from birds' nests; that was food enough for him to live on. The two men used to visit each other. Their stay in this manner lasted seven years.

The supreme Creator, seeing that his dear servant lacked a reliable water supply, besides raindrops that fell on the rocks and were caught in rock pools, caused a stream to flow from the high rock, which flowed, and flows, and will remain without any interruption. While Gildas continued thus to concentrate on fasting and prayers, there came pirates from the Orcadian Islands. They were a great trial to him. They captured the servants who attended him and carried away all the furniture in his dwelling. This was such a blow that he could no longer remain there, so he left the island, took a small boat and sailed to Glastonia where he arrived in great distress. Malvas was at that time King of Somerset. Such a man was worthy to be received, and the Abbot of Glastonia received him. He

taught his brothers and various lay people, sowing the seed that must be sowed, of heavenly teaching. There he wrote the History of the Kings of Britain. Glastonbury, i.e. City of Glass, which takes its name from the word glass, is a city originally named in the British language.

And so it was besieged by the tyrant Arthur with an immense host on account of his wife **Guinevere**, who had been ravished and carried off by the aforesaid wicked king. She had been taken to Glastonia for safety; the place was impregnable because of the protection given by reeds, river and marsh. The rebellious king had searched for his queen throughout the course of a year. Finally he heard where she was staying. At once he mustered an army of all Cornubia and Dibnenia; war between the enemies was prepared. Seeing this, the Abbot of Glastonia, accompanied by his clergy and Gildas the Wise, walked between the battle lines and peaceably advised King Malvas to restore the queen he had seized. And so, as was right and proper, she was restored in peace and goodwill. After these transactions the two kings bestowed much land on the Abbot. They came to visit the Church of Saint Mary and to pray, and the Abbot confirmed their dear brotherhood for the peace that was made, and the benefits and had been granted and even more for those that would be granted in the future. The kings went away at peace with each other, and promising to obey reverently the venerable Abbot of Glastonia and never to violate that most holy place nor even those places that lie near it.

565 ANGLO-SAXON CHRONICLE. This year Columba the presbyter came from the Scots among the Britons, to instruct the Picts, and he built a monastery in the island of Hii.

Ethelwerd's Chronicle Five years afterwards, Christ's servant Columba came from Scotia [Ireland] to Britain, to preach the word of God to the Picts.

BEDE

CHAP. IV. When the nation of the Picts received the faith of Christ. [565 A.D.]

IN the year of our Lord 565, when Justin, the younger, the successor of Justinian, obtained the government of the Roman empire, there came into Britain from Ireland a famous priest and abbot, marked as a monk by habit and manner of life, whose name was Columba, to preach the word of God to the provinces of the northern Picts, who are separated from the southern parts belonging to that nation by steep and rugged mountains. For the southern Picts, who dwell on this side of those mountains, had, it is said, long before forsaken the errors of idolatry, and received the true faith by the

preaching of Bishop Ninias, a most reverend and holy man of the British nation, who had been regularly instructed at Rome in the faith and mysteries of the truth; whose episcopal see, named after St. Martin the bishop, and famous for a church dedicated to him (wherein Ninias himself and many other saints rest in the body), is now in the possession of the English nation. The place belongs to the province of the Bernicians, and is commonly called the White House, because he there built a church of stone, which was not usual among the Britons.

Columba came into Britain in the ninth year of the reign of Bridius, who was the son of Meilochon, and the powerful king of the Pictish nation, and he converted that nation to the faith of Christ, by his preaching and example. Wherefore he also received of them the gift of the aforesaid island whereon to found a monastery. It is not a large island, but contains about five families, according to the English computation; his successors hold it to this day; he was also buried therein, having died at the age of seventy-seven, about thirty-two years after he came into Britain to preach. Before he crossed over into Britain, he had built a famous monastery in Ireland, which, from the great number of oaks, is in the Scottish tongue called Dearthach—The Field of Oaks. From both these monasteries, many others had their beginning through his disciples, both in Britain and Ireland; but the island monastery where his body lies, has the pre-eminence among them all.

That island has for its ruler an abbot, who is a priest, to whose jurisdiction all the province, and even the bishops, contrary to the usual method, are bound to be subject, according to the example of their first teacher, who was not a bishop, but a priest and monk; of whose life and discourses some records are said to be preserved by his disciples. But whatsoever he was himself, this we know for certain concerning him, that he left successors renowned for their continence, their love of God, and observance of monastic rules. It is true they employed doubtful cycles in fixing the time of the great festival, as having none to bring them the synodal decrees for the observance of Easter, by reason of their being so far away from the rest of the world; but they earnestly practiced such works of piety and chastity as they could learn from the Prophets, the Gospels and the Apostolic writings. This manner of keeping Easter continued among them no little time, to wit, for the space of 150 years, till the year of our Lord 715.

But then the most reverend and holy father and priest, Egbert, of the English nation, who had long lived in banishment in Ireland for the sake of Christ, and was most learned in the Scriptures, and renowned for long perfection of life, came among them, corrected their error, and led them to observe the true and canonical day of Easter; which, nevertheless, they did not always keep on the fourteenth of the moon with the Jews, as some imagined,

but on Sunday, although not in the proper week. For, as Christians, they knew that the Resurrection of our Lord, which happened on the first day of the week, was always to be celebrated on the first day of the week; but being rude and barbarous, they had not learned when that same first day after the Sabbath, which is now called the Lord's day, should come. But because they had not failed in the grace of fervent charity, they were accounted worthy to receive the full knowledge of this matter also, according to the promise of the Apostle, "And if in any thing ye be otherwise minded, God shall reveal even this unto you." Of which we shall speak more fully hereafter in its proper place.

565. CRONICUM SCOTORUM The slaying of Diarmait son of Cerball at Ráith Bec i.e. by Aed Dub son of Suibne Araide, i.e. king of Ulaid, and his head was brought to Cluain moccu Nóis and buried there and his body was buried in Coindire; and the two sons of mac Erca, Forghus and Domnall, succeeded him. In this year the muirgeilt was captured, i.e. Lí Ban daughter of Eochu son of Muiredhach on the strand of Ollobra in the net of Baedán son of Innle, i.e. the fisherman of Comgall of Bennchor. Repose of Brénainn of Biror, as some say.

565. Annals of the Four Masters The second year of Ainmire. Deman, son of Cairell, King of Ulidia, son of Muiredhach Muindearg, was killed by the shepherds of Boirenn. A sea fleet was brought by Colman Beg, son of Diarmaid, son of Fearghus Cerrbheoil, and by Conall, son of Comhgall, chief of Dal Riada, to Sol and Ile, and they carried off many spoils from them.

565. Annals of Inisfallen. Death of Domnall, son of Mac Erce, who reigned one year, and fell at the hand of the Laigin in the battle of Gabair Liphi; but the Laigin fled.

566. Birth of Lugaid, son of Caelub.

566. Annals of the Four Masters After Ainmire, son of Sedna, was three years in the sovereignty of Ireland, he was slain by Fearghus, son of Nellin, of which was said: .
Feimhin, while he was king, was not a place without bravery,

To day dark red its aspect, being set on fire by Ainmire, son of Seadna.

566. CRONICUM SCOTORUM The battle of Gabair Liphi against the Laigin. Forghus and Domnall were victors. The death of Domnall son of Muirchertach mac Erca, to whom

succeeded Ainmire son of Sétna. The death of Daimine son of Cairpre Damargait.

566 Annals of Ulster The battle of Gabair Liphi. Forghus and Domnall were victors. Also the death of Domnall son of Muirchertach Mac Erca, to whom succeeded Ainmire son of Sétna. Justin the Younger reigned 11 years, as Bede states.

567. John, a Roman by birth, sat 12 years, 11 months and 26 days, and was buried in the basilica of St Peter the Apostle. An expedition into Iardoman.

567. **Annals of the Four Masters** After Baedan, son of Ninnidh, son of Fearghus Ceannfhoda, had been one year in the sovereignty of Ireland, he was slain at Leim An Eich, in a battle, by the two Comains; i.e. Comain, son of Colman Beg, son of Cearbhall, and Comain, son of Libren, son of Illadhan, son of Cearbhall. It was at the instance of Colman Beg they perpetrated this deed.

567. Annals of Inisfallen. Repose of bishop Gildas.

568. A battle in Ard Tómain by Colmán Bec, son of Ailill, son of Comgall.

568. Annals of the Four Masters The first year of Aedh, son of Ainmire, over Ireland. Fearghus, son of Nellin, was slain by Aedh, son of Ainmire, in revenge of his father.

568 ANGLO-SAXON CHRONICLE. This year Ceawlin, and Cutha the brother of Ceawlin, fought with Ethelbert, and pursued him into Kent. And they slew two aldermen at Wimbledon, Oslake and Cnebba.

Ethelwerd's Chronicle Three years after his coming, Ceawlin and Cutha stirred up a civil war against Ethelbert, and having defeated him, pursued him into Kent, and slew his two chiefs, Oslaf and Cnebba, in Wubbandune.

568 Annals of Ulster An expedition into Iardoman by Colmán Bec son of Diarmait, and by Conall son of Comgall. Kalends of January third feria, twenty-seventh of the moon.

568. CRONICUM SCOTORUM The killing of Demán son of Cairrell by the shepherds of Barrinne {Bairenn?} The slaying of Ainmire son of Sétna, by Fergus son of Néilléne, of which was said:

Femhen, when he was king Was not an ignoble place;

To-day, crimson is its aspect From Ainmire, son of Senna.

569. Annals of the Four Masters The second year of Aedh. St. Oenna Mac Ua Laighisi, Abbot of Cluain Mic Nois, died. St. Ite, virgin, of Cluain Cread Hail, died on the 15th of January. She was also called Mide.

569 Annales Cambriae The Synod of Victory was held between the Britons

SBG St David David attends the Synod of Lucus Victorias . 569

569 Annals of Ulster The slaying of Ainmire son of Sétna by Fergus son of Néilléne.

569. Annals of Inisfallen. Death of Ainmire, son of Sétna, and of Baetán, son of Eochu

570. Repose of Aenu, abbot of Cluain Moccu Nóis. Repose of Íte of Cluain, i.e. the fostermother of Jesus Christ and of Brénainn, i.e., of Cluain Ferta.

570. Annals of the Four Masters The third year of Aedh. St. Maeineann, Bishop of Cluain Feartha Breanainn Clonfert, died on the first of March.

570 Annales Cambriae Gildas wisest of Britons died.

570 Annals of Ulster Gildas died. The killing of Fergus son of Néilléne. Aenu, abbot of Cluain Moccu Nóis, and Ite of Cluain Credail, fell asleep. Aedán of the Uí Fhiachrach died.

Caradoc of Llancarfan. The Life of St Gildas

The most religious Gildas, gaining permission from the Abbot, clergy and people of Glastonia, desired once again to take up the life of a hermit by the river bank close to Glastonia. He was able to carry out his wish. He built there a church in honour of the Holy and Undivided Trinity, in which he fasted and prayed unceasingly, dressed in goatskin, giving a blameless example of good living and religion. Holy men from distant parts of Britain came to visit him, a man who deserved such visits. He gave them counsel, and as they returned home they would recall his encouragement and advice with exultation.

In the end Gildas fell ill. His illness grew worse, and he called the Abbot of Glastonia to him. He begged him, with much piety, that when he had ended his life's course his body

should be taken to Glastonia Abbey, which he loved dearly. The Abbot gave his word. Gildas asked worthy men to carry out his wishes. While the Abbot grieved and wept copiously because of what he had heard, the most holy Gildas, very ill, died. Many people witnessed the fragrant angelic splendour around the body, the angels forming an escort for his soul. After a tearful commendation had been made, the frail body was carried by fellow monks to the abbey, and with great grief and due honour was buried in the middle of the pavement of St Mary's church. His soul went to its rest, and rests now. It will rest eternally in heavenly rest. Amen. *Note: Ynisgutrin was the ancient name of Glastonia, and that is how it is still known by native Britons. Ynis in the British language means island. Gutrin means glass. But after the arrival of the Angles and the expulsion of the Britons (i.e. the Welsh), the name Glastonbury was substituted for the original: glas = glass. beria=city. Glastiberia=City of Glass.*

570.CRONICUM SCOTORUM The killing of Fergus son of Néilléne by Aed son of Ainmire. Oenu moccu Láigsi, abbot of Cluain moccu Nóis, i.e. the son of Eógan of the Laigis, having held his abbacy for 36 years, rested.

571.CRONICUM SCOTORUM Íte of Cluain Credail rested.

571 Annals of Ulster From the death of Patrick 100 years. Or this year the repose of Mo-Laise of Daiminis.

SBG St Aidan Bishop of Ferns At an early age Aed ab Gildas was committed to S.David, at Cilmuine, for instruction. An anecdote is told of his early submission to orders. One day he neglected to bring indoors the book in which he had been studying, and rain came on. David was very angry at the prospect of the book being injured, and ordered Aed as punishment to prostrate himself on the sand of the shore, probably at Forth Mawr. Then he forgot all about him, till some time later, when he noticed his absence, and asked where the boy was. His pupils reminded him of the penance he had imposed on Aed, and David at once sent for him, but only just in time to save him from being covered by the rising tide.

When the Irish settlers were expelled from the portion of Pembroke-shire and Carmarthenshire that lies between Milford Haven and the mouth of the Towy. S. David seems to have been invited to make religious settlements there, and he took with him his disciple Aidan, who was still young.

While Aidan was in these parts, and Cadoc was with him, an invasion took place — the

biographer says of Saxons — but it is more probable that it was of Irish, endeavouring to recover the lands from which they had been expelled, though it is possible enough that Saxon pirates may have assisted them. Aidan and Cadoc gathered their countrymen together, and surrounded the enemy, who were encamped in a valley, rolled down stones upon them, and exterminated them to the last man. There is a chapel of S. Cadoc in the parish of Llawhaden.

571. Annals of the Four Masters St. Breanainn, Abbot of Birra, died on the twenty ninth day of November. The battle of Tola, by Fiachna, son of Baedan, son of Cairell, against the people of Osraighe and Eile; and they were defeated. Tola is the name of a plain situated between Cluain Feartha Molua and Saighir.

The battle of Feimhin, by Cairbre, son of Creamhthann, King of Munster, against Colman Beg, son of Diarmaid; and Colman was defeated.

571 ANGLO-SAXON CHRONICLE. This year Cuthulf fought with the Britons at Bedford, and took four towns, Lenbury, Aylesbury, Benson, and Ensham. And this same year he died.

Ethelwerd's Chronicle. After three years, Cuthulf fought against the Britons at Bedanford [Bedford], and took four royal cities, namely Liganburh [Lenbury], Eglesburh [Aylesbury], Bensington [Benson], and Ignesham [Eynsham].

571. Annals of Inisfallen. Death of two descendants of Muirchertach, namely, Baetán, son of Mac Erce, and Eochaid, son of Domnall, son of Mac Erce.

572. The battle of Tala.

572. Annals of the Four Masters The fifth year of Aedh. The battle of Doete, which is called Bealach Feadha, by Aedh, son of Ainmire, against the men of Meath, where fell Colman Beg, son of Diarmaid. Conall, son of Comhgall, King of Dal Riada, died. It was he that granted Hy Iona to Colum Cille.

572 Annals of Ulster The slaying of two descendants of Muiredach i.e. Baetán son of Muirchertach and Echaíd son of Domnall son of Muirchertach Mac Erca, in the third year of their reign. Crónán son of Tigernach, king of the Ciannachta of Glenn Geimin, was their slayer. Maenu, bishop of Cluain Ferta Brénainn, rested. Death of Demán son of Cairell.

(Or this year the slaying of Diarmait son of Cerball. In this year the 'sea-wanderer' was caught. Repose of Brénainn of Biror, as some say.)

572.CRONICUM SCOTORUM Maenu, bishop of Cluain Ferta Brénainn, rested. The slaying of two descendants of Muiredach i.e. Baetán son of Muirchertach and Echaid Finn son of Domnall, in the third year of their reign. Crónán son of Tigernach, king of the Ciannachta, was their slayer.

573. Annals of the Four Masters The sixth year of Aedh. Breanainn, son of Brian, chief of Teathbha Teffia, died.

573.Annals of Inisfallen. The battle of Feimen, in which Colmán Bec, son of Diarmait, was slain by the Munstermen. Hence are Cennach and Loch Cenn in Mag Feimin, from the heads of those who were killed in the strife. Cairpre, son of Feidlimid son of Aengus, won the battle. Loch Sílenn was the name of that lake at first. Hence Patrick said: Loch Sílenn, Alas for him who drinks it with his food! Cairpre has filled it with heads So that it is gore to its bottom.

Brénainn of Birra rested in Christ. Crónán moccu Lugdach rested.

573.CRONICUM SCOTORUM The battle of Feimen won by Cormac son of Crimthann, king of Mumu, in which Colmán Bec son of Diarmait was defeated; but he escaped. Brénainn of Biror died. The battle of Tola and Fertola i.e. the names of plains between Eile and Osraige and between Cluain Ferta MoLua and Saighir. Fiachra son of Baetán was victor. Death in the sixteenth year of his reign of Conall son of Comgall, king of Dál Riata who granted the island of Ia to Colum Cille.

573 Annales Cambriae The battle of Arfderydd between the sons of Eliffer and Gwenddolau son of Ceidio; in which battle Gwenddolau fell;

Merlin went mad.

573 Annals of Ulster The battle of Feimen, in which Colmán Bec the son of Diarmait was defeated; but he escaped. (Or here, the battle of Gabair Liphe won over the Laigin. Or in this year, the death of Domnall son of Muirchertach Mac Erca, to whom succeeded Ainmire son of Sétna.)

SBG St Kyndeyrn. Meanwhile, in Strathclyde great changes had taken place. These will be best understood by a quotation from Skene's Celtic Scotland? which we will give after a few prefatory remarks.

There were, at this time, four British kings in Strathclyde ; and the Saxons had invaded and occupied the Lothians. With these the Britons were engaged in war. North of Strathclyde was the Scotie colony of Dalriada, comprising Argyll, engaged in thrusting back the Picts. But the Pict still held the present counties of Wigton and Kircudbright. The four British kings were Urien, Rhydderch Hael, Gwenddoleu and Morcant. These four had combined against Hussa, son of Ida of Bernicia, who began to reign in 567.

But there were elements of discord at work among these princes, which brought them at last into internecine conflict. Rhydderch belonged to the party of the Britons which had been most affected by Roman civilization, and claimed to have among them descendants of the Roman colonists, and of the soldiery set to guard the Wall connecting the Clyde and the Firth of Forth.

The other party, headed by Gwenddoleu and Morcant had not been influenced in the same way, and represented the pure Celtic element, with its tribal organization unmodified!

" Dissensions broke out among the Britons , who formed two parties, arising from other grounds besides those of supposed descent. The existence in the country of a pagan people like the Angles, and the extent to which they had subjected the natives, exercised a great influence over those who were not subject to their power. The Picts, who were either subjected by them or in close alliance with them, were more immediately under their influence, and seem to a great extent to have apostatized from the Christianity introduced among them by S. Ninian, and a great part of the British population in the south fell back upon a half paganism, fostered by their bards, who recalled the old traditions of the race before they had been Christianized under the Roman dominion. There was thus a Christian and what may be called a pagan party. The so-called Romans mainly belonged to the former, and Riderchen or Rhydderch was at their head. The latter embraced the native Britons, whose leaders traced their descent from Coil Hen, or the Aged, and their head was Gwendolew.

" These dissensions now broke into open rupture, and a great battle is recorded to have taken place between them in the year 573, which was to decide who was to have the mastery. It was termed the battle of Ardderyd, and the scene of it was at Arthuret, situated on a raised platform on the west side of the river Esk, about eight miles north of Carlisle. . . Here this great battle was fought, the centre of a group of Welsh traditions."

It resulted in the defeat of the Pagan party, the death on the field No sooner was

Rhydderch successful, than he resolved on the recall of Kentigern.

. Finding Christianity almost trampled out in his dominions, he despatched messengers to Gwynedd to summon Kentigern to resume his work among the Cumbrian Britons. The saint would willingly have remained at Llanelwy, but he felt that duty called him north. Accordingly, after having appointed S. Asaph to succeed him as abbot and bishop, accompanied by 665 monks and clerics, he departed, leaving the church by the north door, which was ever afterwards kept shut, save on the feast of S. Asaph.

SBG St Rhydderch Hael. Rhydderch Hael, or the Munificent, has his pedigree traced back to Macsen Wledig, or Maximus the Usurper, and his wife Elen, daughter of Eudaf . Their son Ednyfed was father of Dyfnwal Hen (Dumngual), who was father of Cedig (Clinoch), father of Tuathal Tuath Claidh (Tutagual Tutclut), who married Ethni Wyddeles, an Irish woman, and by her became the father of Rhydderch Hen or Hael, who was born and brought up in Ireland, where also he had been baptized.

Rhydderch and Urien headed the Christian party among the Northern Cymry of the Kingdom of Cumbria or Strathclyde, composed of those who retained traditions from the Roman occupation, and Gwenddoleu and Morcant (or Morken), at the head of the reactionary and pagan party.

In the great battle of Arderydd (573) the latter were completely defeated. Thereupon Rhydderch, having established himself at Dumbarton, recalled S. Kentigern from Wales, whither he had fled from the persecution of Morcant. Kentigern returned at the head of six hundred and sixty-five monks and clerics, none too many for the work before them of rechristianizing all Cumbria. Rhydderch and his people, Joscelyn tells us, went to meet Kentigern and his party when they heard that they were nearing the borders of Cumbria.

Then an assembly was convened, and Kentigern announced the truth to all who were gathered together. Rhydderch made a somewhat abject submission of himself to the bishop. Casting off his royal garments, on bended knees, and with joined hands, he did homage to him, and delivered over to him lordship and principality over all his kingdom, he himself to take a second place after Kentigern.

Rhydderch's queen was named Langweth or Languoreth, who carried on an intrigue with a young and handsome soldier, and in a fit of amorous imprudence, she one day presented him with a gold ring from her finger, that had been given to her by her husband.

Some time after this, Rhydderch was out hunting, and the young man who attended him and he distanced the escort, and becoming tired and hot, lay down for a nap beside the river Clyde.

The young man was soon asleep, with his arm stretched out, and then the king observed his wife's ring on the finger. His first impulse was to kill the man, but he controlled himself, and lightly drew off the ring and threw it into the Clyde. When the youth awoke he did not notice his loss. On his return to the palace Rhydderch vented his wrath on the queen, charged her with being an adulteress, and threatened, unless the ring were produced, that he would openly proclaim her and thrust her from her place at his side.

Langweth, in great alarm, sent to S. Kentigern, and informed him of the circumstances.

Then the saint bade the messenger of the queen take a hook and fish in the Clyde, and bring him his first capture. Presently the man had a bite, and drew out a salmon, which, when cut open, had the lost ring in its stomach.

This was at once taken to Langweth, who rushed into the presence of Rhydderch with it, and showed it to him in the presence of his whole court.

The king then fell to abject apologies, went down on his knees to her, entreated her pardon, and bade her impose upon him any penance up to death, she might devise as a punishment for having falsely accused her. She graciously forgave him, " and so the king and the queen and the betrayer were all recalled to favour and mutual love."

One day a harper from Ireland appeared at the court of King Rhydderch, and played before the king on " tympanum and harp " on the feast days of Christmas. And at the Epiphany the king ordered that the man should be rewarded. The bard scornfully rejected the presents ; gold and silver, fine raiment and horses, he said that he had in plenty at home ; what he demanded was a bowl of ripe blackberries. Rhydderch had recourse to S. Kentigern, who reminded the king that one day, when out hunting, he had thrown away his cloak over a growth of brambles, and that possibly enough, this might have protected the fruit from the frost, as the king had not thought of recovering his mantle. Search was made, and under it were found sufficient blackberries to fill a bowl, which was accordingly given to the bard. This latter had threatened, unless they were produced, to lampoon the king and make him ridiculous as far as his word went.

Queen Langweth had been barren, but by the prayers of the holy bishop she conceived and bare a son, whom Kentigern baptized, and to whom he gave the name of Constantine. . Rhydderch was also in close communication and friendship with S. Columba, from whom he received the assurance that he would no meet death at the hands of his enemies but would die peacefully on his own pillow, 1 which took place in 601 or 612, and he was succeeded by his son Constantine.

SBG St Melangell either a daughter or grand-daughter of Tudwal Tudclud, of the race

of Maxen Wledig. her father's name being variously written Cyfelch, Cyfwlch, Cynwalch, and Ricwlff ; but they agree in giving her mother's name as Ethni Wyddeles. Tudwal was father also of Rhydderch Hael, who won the battle of Arderydd in **573**. Melangell would, most probably, be his niece.

Her legend relates that she was the daughter of King lowchel of Ireland, who desired to marry her to a certain Irish nobleman ; but she had vowed celibacy. She fled from her father's dominions, and secreted herself among the hills of Pennant (called after her Pennant Melangell), in Montgomeryshire, within the principality of Powys, where she lived for fifteen years without seeing the face of man, " serving God and the spotless Virgin." One day in the year 604, as we are told, Brochwel Ysgythrog, prince of Powys, being a-hare-hunting, pursued his game till he came to a great thicket, within which he was amazed to find a virgin of surpassing beauty engaged in deep devotion, with the hare he had been pursuing under the folds of her garments, boldly facing the hounds. He shouted to them, " Catch her, little dogs, catch her ! " But the more he urged them on the further they retired, howling.

In answer to Brochwel's questioning she told him her history.

" Because," said he, " it hath pleased the supreme and almighty God, for thy merits, to give safety to this little wild hare, I give and present unto thee these my lands for the service of God, to be a perpetual asylum, refuge, and defence, in honour of thy name 'assigning to her the spot as a sanctuary for ever. Here she spent thirty-seven years of her life in solitude, and the hares had become so tame that they " were in a state of familiarity about her every day throughout her long life." She gathered around her a convent of virgins, with herself as head,

574 Annals of Ulster The battle of Tola and Fertola in the territories of the Cruithin. Death in the sixteenth year of his reign of Conall son of Comgall who granted the island of Ia to Colum Cille. Or thus: the battle of Tola and Fertola i.e. the name of plains between Éile and Osraige, and between Cluain Ferta Mo-Lua and Saighir. Fiachra son of Baetán was victor.

574 Annales Cambriae The sleep (ie death) of Brendan of Birr.

574. Annals of the Four Masters The seventh year of Aedh. The killing of Aedh, son of Eochaidh Tirmcharna, by the Ui Briuin.

574. Annals of Inisfallen. Death of Conall, son of Comgall. He reigned sixteen years.

575. Annals of Inisfallen. The battle of Luimnech.

575 Annals of Ulster The great convention of Druim Ceat at which were present Colum Cille and Aed son of Ainmire.

Benedict 1 Pope 575-579

576. Annals of the Four Masters The ninth year of Aedh. St. Brenainn, Abbot of Cluain Ferta Brenainn Clonfert, died on the 16th of May. He died at Eanach Duin, and his body was interred at Cluain Ferta Brenainn. Colman, son of Cairbre, King of Leinster, died at Sliabh Mairge.

576 Annals of Ulster The battle of Teloch in Cenn Tíre. A spark of leprosy and an unheard of abundance of nuts. In which fell Dúnchadh son of Conall son of Comgall and many others of the followers of Gabrán's sons fell. Death of Brénainn son of Brión.

Or here, the slaying of Ainmire son of Sétna. Of this was said:

1. 1] Feimen, when there was a king,
- 2] Was no abode lacking in valour;
- 3] Today its aspect is crimson
- 4] In the hands of Ainmire son of Sétna.

576. CRONICUM SCOTORUM Death of Brénainn son of Brión.

576. Annals of Inisfallen. A plentiful crop of nuts. People afflicted with smallpox.

577 Annals of Ulster The battle of Teloch. Beginning of the reign of Tiberius Constantinus, who reigned 7 years. Repose of Brénainn of Cluain Ferta. The killing of Aed son of Eochu Tirmcharna alias Timrim, son of Fergus son of Muiredach Mael son of Eógan Sreb son of Dauí Galach son of Brion son of Eochu Muigmedón, by the Uí Briúin. The first expedition of the Ulaid to Man(?). Or here, the killing of Fergus son of Néilline; and Aenu, abbot of Cluain Moccu Nóis, Íte of Cluain Credail, and Gildas died.

577. CRONICUM SCOTORUM Repose of Brénainn of Cluain Ferta. The killing of Aed

son of Eochu Tirmcharna by the Uí Briúin. The first expedition to the Ulaid to (Man).

Manaman Mack Clere

BE it remembrid that one Manaman Mack Clere, a paynim (pagan), was the first inhabito' of the ysle of Man, who by his Necromancy kept the same, that when he was assaylid or invaded be wold rayse such mystes by land and sea that no man might well fynde owte the ysland, and he would make one of his men seeme to be in nombe' a hundred. And was never wont to charge his subjectes with other service, saving onely, that on Midsomer even, they shuld all bring gruene rushes some to a place called Wragfeld, and, some other to a place called Man. The which Mananam was after conquerid by St. Patryke of Irelande who slew all of that ysle which forsooke not their sorcery, and christenid the rest. Which ysland was the governid by Irishmen untill one Orry sonne to the kinge of Denmarke invaded and conquerid the same, who was the first that called himself kinge of Man,

577 ANGLO-SAXON CHRONICLE. This year Cuthwin and Ceawlin fought with the Britons, and slew three kings, Commail, and Condidan, and Farinmail, on the spot that is called Derham, and took from them three cities, Gloucester, Cirencester, and Bath.

Ethelwerd's Chronicle After the lapse of six years, Cuthwin and Ceawlin fight against the Britons, and slay three of their kings Comail. Condidan, and Farinmeail, at a place called Deorhamme [Derham ?] ; and they took three of their most distinguished cities, Gloucester, Cirencester, and Bath.

SBG St Cyngar / Cungar. Of Congresbury in Somerset, Great grandson of Constantine the Blessed of Cornwall. The period of his grandson would be about 590. What drove Cyngar from Somersetshire was probably the gathering strength of the Saxons in that district after the battle of Deorham in 577. Congresbury is on the Yeo, with extensive marshes stretching to the west to the Bristol Channel, and completely open to attack from the side of Bath, which had fallen into the hands of the Saxons in the same year. This would be the true explanation of Cyngar flying to Morganwg, and not a sudden desire for solitude, as represented by the biographer.

The site on which he settled in Morganwg is said to have been Llandaff, formerly Llangeny, but this is difficult to reconcile with other accounts. It is more probably Llandough-juxta-Cardiff, variously Cyngar next comes under our notice in the Life of S.

Cybi, as an old man. Cybi was his nephew. When Cybi was obliged to leave the south of Wales, he went to Ireland and took his uncle with him.

Cyngar was then so aged that he was unable to eat solid food, and Cybi bought a cow for him, when he settled with S. Enda in Aran, that his uncle might have milk for his food.

This occasioned a quarrel with one of the clerics on Aran, as has already been related in the account of S. Cybi. This Saint, taking his uncle with him, left Ireland and crossed into Carnarvon, and settled for a while in the promontory of Lleyrn, 1 but afterwards moved into Anglesey, where he founded a " Bangor " at Caer Gybi.

In Anglesey Cyngar is esteemed a founder, at Llangefni, but at his advanced age he cannot have done more than settle into a cell.

He does not seem to have remained long there. Whether he had to leave owing to the unpleasantness caused by the publication of the letter of Gildas, his nephew, with its attack on Maelgwn, or whether it was due to mere restlessness, we do not know, but he is said to have started on pilgrimage for Jerusalem. According to the Vita he died at Jerusalem, and the body was brought back to Congresbury.

In 711 King Ina re-established Cyngar's Abbey in Somersetshire, but dedicated it to the Holy Trinity. A British see of Congresbury, transferred in 767 or later to Wells, by Daniel, the last British bishop, is mentioned on doubtful evidence.

SBG St Dubricius. In 577 occurred the disastrous battle of Deorham,

A charter of the time of Bishop Berthguin, says -"Be it known, that great tribulations and devastations took place in the time of Telpald and Ithail, kings of Britain, and this was due to the heathen Saxon race, and it was mainly on the confines of Britain and Anglia [towards Hereford], and it was so extensive that the whole borderland of Britain was almost destroyed, and much beyond the confines on both sides of Anglia and Britain, and mainly about the river Wye, on account of wars and frequent daily and nightly incursions, on one side and on the other. After a while, peace having been established, the land was restored by force and vigour (to its rightful owners) ; but it was swept bare and unoccupied, with men few and far between."

SBG St Eldad or Aldate. was bishop at Caer Loew, or Gloucester, after having been trained in the college of S. Illtyd. He had as brothers SS. Meven and Ustig. Eldad was slaughtered, in 577, by" the pagan Saxons. His brother Meven escaped, and after founding a church in Cornwall, took refuge in Brittany, where he established a monastery that became renowned in the Middle Ages as the Abbey of S. Meen.

577. Annals of the Four Masters The tenth year of Aedh. St. Ethchen, Bishop of Cluain Foda Baetain Abha, died on the 11th of February. St. Caireach Deargain, virgin, of Cluain Boireann, died on the 9th of February. Feidhlimidh Finn, Abbot of Ard Macha, died.

578 Annals of Ulster Repose of bishop Eitchen of Cluain Fata Baetáin. The return of the Ulaid from Man(?). Feidlimid Finn, abbot of Ard Macha, rested.

578.CRONICUM SCOTORUM Repose of bishop Eitchen of Cluain Fata Baetáin Aba. The return of the Ulaid to Emain. Repose of bishop Finnian moccu Fiatach. Cairech Dergán rested.

578.Annals of Inisfallen. Repose of Brénainn of Cluain Ferta in the 94th year of his age. Death of Aed son of Echaid, king of Connachta, who granted Enach Dúin to Brénainn. The battle of Loch dá Éces.

579. The first expedition(?) of the Ulaid.

Pelagius II Pope 579-590

579. Annals of the Four Masters The twelfth year of Aedh. The battle of Druim Mic Earca, was gained by Aedh, son of Ainmire, over the Cinel Eogain, where was slain Colga, son of Domhnall, son of Muircheartach, son of Muireadhach.

579 Annals of Ulster Repose of bishop Finnian moccu Fiatach. Benedict, a Roman by birth, sat 4 years, 1 month and 29 days, and was buried in the basilica of St Peter the Apostle. The killing of Áed son of Giun(?), and the death of Bruidge, king of Uí Fhailge.

