

620 - 629

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

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

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

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

1. Cold is the wind across Ile,
which they have at Ceann Tire;
They shall commit a cruel deed in consequence,
they shall kill Mongan, son of Fiachna.
2. Where the church of Cluain Airthir is at this day,
renowned were the four there executed,

Cormac Caemh with shouting,
and Illann, son of Fiachra;
3. And the other two,—
to whom many territories paid tribute,—
Mongan, son of Fiachna Lurgan,
and Ronan, son of Tuathal.

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

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

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

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

Britannia, an island of the ocean, separated from the whole world by the sea between, is so called from the name of its people. It lies on the further side of Gaul, looking towards Spain. Its circuit is 4,875 miles. There are many great rivers in it, hot springs, and a large and varied quantity of metals. Jet especially occurs there, and pearls.

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

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

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

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

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

621.CRONICUM SCOTORUM The death of Óengus son of Colmán Mór, i.e. king of Uí

Néill. Dúnochad son of Eóganán, Nechtan son of Canu, and Aed died. Fíngéin son of Fiachra Encride rested.

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

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

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

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

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

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

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

622. Annals of the Four Masters

The twelfth year of Suibhne. St. Feargna Brit, Abbot of Ia, and a bishop, died on the second day of March. St. Lachtnain, son of Torben, Abbot of Achadh Ur, died on the 10th recte 19th of March. The battle of Carn Fearadhaigh was gained by Failbhe Flann over the

Connaughtmen, wherein were slain Conall, chief of Ui Maine, Maeldubh, Maelduin, Maelruain, Maelcalgaigh, and Maelbreasail, and other nobles and plebeians besides them; and Guaire Aidhne was routed from the battle field; of which was said:

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

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

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

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

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

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

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

1. It would be a noble wounding
It would not be the demolition of Inis Cail—

If the shout of the enemy was raised
Round the head of Failbe Flann Fidhbadh.

Birth of Adamnán, abbot of Ia.

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

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

624. Annals of the Four Masters The first year of Domhnall, son of Aedh, son of Ainmire, in the sovereignty of Ireland. St. Colman Stellan, of Tir Da Ghlas Terryglas, died on the 26th of May. St. Maedhog, Bishop of Fearn, died on the 31st of January. Ronan, son of Colman, died.

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

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

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

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

BEDE

CHAP. VIII.[624 A.D.]

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

CHAP. IX.

AT this time the nation of the Northumbrians, that is, the English tribe dwelling on the north side of the river Humber, with their king, Edwin, received the Word of faith through the preaching of Paulinus, of whom we have before spoken. This king, as an earnest of his reception of the faith, and his share in the heavenly kingdom, received an increase also of

his temporal realm, for he reduced under his dominion all the parts of Britain that were provinces either of the English, or of the Britons, a thing which no English king had ever done before; and he even subjected to the English the Mevanian islands, as has been said above. The more important of these, which is to the southward, is the larger in extent, and more fruitful, containing nine hundred and sixty families, according to the English computation; the other contains above three hundred.

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

So the maiden was promised, and sent to Edwin, and in accordance with the agreement, Paulinus, a man beloved of God, was ordained bishop, to go with her, and by daily exhortations, and celebrating the heavenly Mysteries, to confirm her, and her company, lest they should be corrupted by intercourse with the pagans. Paulinus was ordained bishop by the Archbishop Justus, on the 21st day of July, in the year of our Lord 625, and so came to King Edwin with the aforesaid maiden as an attendant on their union in the flesh. But his mind was wholly bent upon calling the nation to which he was sent to the knowledge of truth; according to the words of the Apostle, "To espouse her to the one true Husband, that he might present her as a chaste virgin to Christ." Being come into that province, he laboured much, not only to retain those that went with him, by the help of God, that they should not abandon the faith, but, if haply he might, to convert some of the pagans to the grace of the faith by his preaching. But, as the Apostle says, though he laboured long in the Word, "The god of this world blinded the minds of them that believed not, lest the light of the glorious Gospel of Christ should shine unto them."

The next year there came into the province one called Eumer, sent by the king of the West-Saxons, whose name was Cuichelm, to lie in wait for King Edwin, in hopes at once to deprive him of his kingdom and his life. He had a two-edged dagger, dipped in poison, to

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

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

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

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

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

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

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

Whilst the royal youth still sat there alone, glad of the comfort he had received, but still troubled and earnestly pondering who he was, and whence he came, that had so talked to him, his aforesaid friend came to him, and greeting him with a glad countenance, "Rise," said he, "go in; calm and put away your anxious cares, and compose yourself in body and mind to sleep; for the king's resolution is altered, and he designs to do you no harm, but rather to keep his pledged faith; for when he had privately made known to the queen his

intention of doing what I told you before, she dissuaded him from it, reminding him that it was altogether unworthy of so great a king to sell his good friend in such distress for gold, and to sacrifice his honour, which is more valuable than all other adornments, for the love of money." In short, the king did as has been said, and not only refused to deliver up the banished man to his enemy's messengers, but helped him to recover his kingdom. For as soon as the messengers had returned home, he raised a mighty army to subdue Ethelfrid; who, meeting him with much inferior forces, (for Redwald had not given him time to gather and unite all his power,) was slain on the borders of the kingdom of Mercia, on the east side of the river that is called Idle. In this battle, Redwald's son, called Raegenheri, was killed. Thus Edwin, in accordance with the prophecy he had received, not only escaped the danger from his enemy, but, by his death, succeeded the king on the throne.

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

CHAP. XIII.

THE king, hearing these words, answered, that he was both willing and bound to receive the faith which Paulinus taught; but that he would confer about it with his chief friends and counsellors, to the end that if they also were of his opinion, they might all together be consecrated to Christ in the font of life. Paulinus consenting, the king did as he said; for, holding a council with the wise men, he asked of every one in particular what he thought of this doctrine hitherto unknown to them, and the new worship of God that was preached? The chief of his own priests, Coifi, immediately answered him, "O king, consider what this is which is now preached to us; for I verily declare to you what I have learnt beyond doubt, that the religion which we have hitherto professed has no virtue in it and no profit. For none of your people has applied himself more diligently to the worship of our

gods than I; and yet there are many who receive greater favours from you, and are more preferred than I, and are more prosperous in all that they undertake to do or to get. Now if the gods were good for any thing, they would rather forward me, who have been careful to serve them with greater zeal. It remains, therefore, that if upon examination you find those new doctrines, which are now preached to us, better and more efficacious, we hasten to receive them without any delay."

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

But Coifi added, that he wished more attentively to hear Paulinus discourse concerning the God Whom he preached. When he did so, at the king's command, Coifi, hearing his words, cried out, "This long time I have perceived that what we worshipped was naught; because the more diligently I sought after truth in that worship, the less I found it. But now I freely confess, that such truth evidently appears in this preaching as can confer on us the gifts of life, of salvation, and of eternal happiness. For which reason my counsel is, O king, that we instantly give up to ban and fire those temples and altars which we have consecrated without reaping any benefit from them." In brief, the king openly assented to the preaching of the Gospel by Paulinus, and renouncing idolatry, declared that he received the faith of Christ: and when he inquired of the aforesaid high priest of his religion, who should first desecrate the altars and temples of their idols, with the precincts that were about them, he answered, "I; for who can more fittingly than myself destroy those things which I worshipped in my folly, for an example to all others, through the wisdom which has been given me by the true God?" Then immediately, in contempt of his vain superstitions, he desired the king to furnish him with arms and a stallion, that he might mount and go forth to destroy the idols; for it was not lawful before for the high priest either to carry arms, or to ride on anything but a mare. Having, therefore, girt a sword about him,

with a spear in his hand, he mounted the king's stallion, and went his way to the idols. The multitude, beholding it, thought that he was mad; but as soon as he drew near the temple he did not delay to desecrate it by casting into it the spear which he held; and rejoicing in the knowledge of the worship of the true God, he commanded his companions to tear down and set on fire the temple, with all its precincts. This place where the idols once stood is still shown, not far from York, to the eastward, beyond the river Derwent, and is now called Godmunddingaham, where the high priest, by the inspiration of the true God, profaned and destroyed the altars which he had himself consecrated.

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

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

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

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

Maedóc of Ferna rested.

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

Honorius I Pope 625-38

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

of Bairche said:

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

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

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

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

626 Annales Cambriae Edwin is baptized, and Rhun son of Urien baptized him.

626 Annals of Ulster The battle of Leithet Midind in which Fiachna of Lurga fell. Fiachna son of Demán was victor. The besieging of Crunnmael 'Sack of Ashes' by the Uí Néill.

626 ANGLO-SAXON CHRONICLE. This year came Eamer from Cwichelm, king of the West-Saxons, with a design to assassinate King Edwin; but he killed Lilla his thane, and Forthere, and wounded the king. The same night a daughter was born to Edwin, whose name was Eanfleda. Then promised the king to Paulinus, that he would devote his daughter to God, if he would procure at the hand of God, that he might destroy his enemy, who had sent the assassin to him. He then advanced against the West-Saxons with an army, felled on the spot five kings, and slew many of their men. This year Eanfleda, the daughter of King Edwin, was baptized, on the holy eve of Pentecost. And the king within twelve months was baptized, at Easter, with all his people. Easter was then on the twelfth of April. This was done at York, where he had ordered a church to be built of timber, which was hallowed in the name of St. Peter. There the king gave the bishopric to Paulinus; and there he afterwards ordered a larger church to be built of stone. This year Penda began to

reign; and reigned thirty winters. He had seen fifty winters when he began to reign. Penda was the son of Wybba, Wybba of Creoda, Creoda of Cynewald, Cynewald of Cnebba, Cnebba of Icel, Icel of Eomer, Eomer of Angelthew, Angelthew of Offa, Offa of Wearmund, Wearmund of Whitley, Whitley of Woden.

626.CRONICUM SCOTORUM The battle of Leithet Midind in which Fiachna son of Baedán, i.e. the king of Dál Araide, was killed. Fiachna son of Demán i.e. the king of Dál Fiachach, was victor.

626. Annals of the Four Masters The second year of Domhnall. Finntan Maeldubh died. Mobhai mac Ui Aldai died. The battle of Leathairbhe between Maelfithrigh, chief of Cinel Mic Earca, and Ernaine, son of Fiachra, chief of Cinel Fearadhaigh, where Maelfithrigh, son of Aedh Uairidhnach, was slain. Brandubh, son of Maelcobha, died.

626.Annals of Inisfallen. Death of Rónán, son of Tuathal. Eclipse of the sun. Death of Mongán, son of Fiachna.

627.Annals of Inisfallen. Repose of Aed son of Cumascach, and of Lachtna.

627. Annals of the Four Masters The fourth year of Domhnall. The battle of Ath Abla, where Dicul, son of Fearghus, was slain by the Munstermen. The monastery of Inis Medcoit was founded by Bishop Aedhan.

627 Annales Cambriae Belin dies.

627 Annals of Ulster The battle of Ard Corann in which fell Fiachna son of Demán: the Dál Riata were victors. The battle of Carn Feradaig in Cliú, in which Failbe the Red of Feimen was victor. Guaire of Aidne took flight. Conall son of Maeldub took flight, and the king of Uí Maine fell.

There fell only of the Connachta In the battle-destruction of the six

Mael Dúin, Mael Ruáin, Mael Calgaig, Conall, Maeldub and Mael Bresail.

The vision which the religious bishop Fursa beheld.

627 ANGLO-SAXON CHRONICLE. . This year was King Edwin baptized at Easter, with all his people, by Paulinus, who also preached baptism in Lindsey, where the first person who believed was a certain rich man, of the name of Bleek, with all his people. At this time

Honorius succeeded Boniface in the papacy, and sent hither to Paulinus the pall; and Archbishop Justus having departed this life on the tenth of November, Honorius was consecrated at Lincoln Archbishop of Canterbury by Paulinus; and Pope Honorius sent him the pall. And he sent an injunction to the Scots, that they should return to the right celebration of Easter.

This year, at Easter, Paulinus baptized Edwin king of the North-humbrians, with his people; and earlier within the same year, at Pentecost, he had baptized Eanfled, daughter of the same king.

BEDE

KING EDWIN, therefore, with all the nobility of the nation, and a large number of the common sort, received the faith, and the washing of holy regeneration, in the eleventh year of his reign, which is the year of our Lord 627, and about one hundred and eighty after the coming of the English into Britain. He was baptized at York, on the holy day of Easter, being the 12th of April, in the church of St. Peter the Apostle, which he himself had built of timber there in haste, whilst he was a catechumen receiving instruction in order to be admitted to baptism. In that city also he bestowed upon his instructor and bishop, Paulinus, his episcopal see. But as soon as he was baptized, he set about building, by the direction of Paulinus, in the same place a larger and nobler church of stone, in the midst whereof the oratory which he had first erected should be enclosed. Having, therefore, laid the foundation, he began to build the church square, encompassing the former oratory. But before the walls were raised to their full height, the cruel death of the king left that work to be finished by Oswald his successor. Paulinus, for the space of six years from this time, that is, till the end of the king's reign, with his, consent and favour, preached the Word of God in that country, and as many as were foreordained to eternal life believed and were baptized. Among them were Osfrid and Eadfrid, King Edwin's sons who were both born to him, whilst he was in banishment, of Quenburga, the daughter of Cearl, king of the Mercians.

Afterwards other children of his, by Queen Ethelberg, were baptized, Ethelhun and his daughter Ethelthryth, and another, Wuscfrea, a son; the first two were snatched out of this life whilst they were still in the white garments of the newly-baptized, and buried in the church at York. Yffi, the son of Osfrid, was also baptized, and many other noble and royal persons. So great was then the fervour of the faith, as is reported, and the desire for the laver of salvation among the nation of the Northumbrians, that Paulinus at a certain time coming with the king and queen to the royal township, which is called Adgefrin, stayed

there with them thirty-six days, fully occupied in catechizing and baptizing; during which days, from morning till night, he did nothing else but instruct the people resorting from all villages and places, in Christ's saving Word; and when they were instructed, he washed them with the water of absolution in the river Glen, which is close by. This township, under the following kings, was abandoned, and another was built instead of it, at the place called Maelmin.

These things happened in the province of the Bernicians; but in that of the Deiri also, where he was wont often to be with the king, he baptized in the river Swale, which runs by the village of Cataract; for as yet oratories, or baptisteries, could not be built in the early infancy of the Church in those parts. But in Campodonum, where there was then a royal township, he built a church which the pagans, by whom King Edwin was slain, afterwards burnt, together with all the place. Instead of this royal seat the later kings built themselves a township in the country called Loidis. But the altar, being of stone, escaped the fire and is still preserved in the monastery of the most reverend abbot and priest, Thrydwulf, which is in the forest of Elmet.

CHAP. XV.

EDWIN was so zealous for the true worship, that he likewise persuaded Earpwald, king of the East Angles, and son of Redwald, to abandon his idolatrous superstitions, and with his whole province to receive the faith and mysteries of Christ. And indeed his father Redwald had long before been initiated into the mysteries of the Christian faith in Kent, but in vain; for on his return home, he was seduced by his wife and certain perverse teachers, and turned aside from the sincerity of the faith; and thus his latter state was worse than the former; so that, like the Samaritans of old, he seemed at the same time to serve Christ and the gods whom he served before; and in the same temple he had an altar for the Christian Sacrifice, and another small one at which to offer victims to devils. Aldwulf, king of that same province, who lived in our time, testifies that this temple had stood until his time, and that he had seen it when he was a boy. The aforesaid King Redwald was noble by birth, though ignoble in his actions, being the son of Tytilus, whose father was Uuffa, from whom the kings of the East Angles are called Uuffings.

Earpwald, not long after he had embraced the Christian faith, was slain by one Ricbert, a pagan; and from that time the province was in error for three years, till Sigbert succeeded to the kingdom, brother to the same Earpwald, a most Christian and learned man, who was banished, and went to live in Gaul during his brother's life, and was there initiated into the mysteries of the faith, whereof he made it his business to cause all his province to partake as soon as he came to the throne. His exertions were nobly promoted

by Bishop Felix, who, coming to Honorius, the archbishop, from the parts of Burgundy, where he had been born and ordained, and having told him what he desired, was sent by him to preach the Word of life to the aforesaid nation of the Angles. Nor were his good wishes in vain; for the pious labourer in the spiritual field reaped therein a great harvest of believers, delivering all that province (according to the inner signification of his name) from long iniquity and unhappiness, and bringing it to the faith and works of righteousness, and the gifts of everlasting happiness. He had the see of his bishopric appointed him in the city Dommoc, and having presided over the same province with pontifical authority seventeen years, he ended his days there in peace.

CHAP. XVI.

PAULINUS also preached the Word to the province of Lindsey, which is the first on the south side of the river Humber, stretching as far as the sea; and he first converted to the Lord the reeve of the city of Lincoln, whose name was Blaecca, with his whole house. He likewise built, in that city, a stone church of beautiful workmanship; the roof of which has either fallen through long neglect, or been thrown down by enemies, but the walls are still to be seen standing, and every year miraculous cures are wrought in that place, for the benefit of those who have faith to seek them. In that church, when Justus had departed to Christ, Paulinus consecrated Honorius bishop in his stead, as will be hereafter mentioned in its proper place. A certain priest and abbot of the monastery of Peartaneu, (Partney in Lincolnshire) a man of singular veracity, whose name was Deda, told me concerning the faith of this province that an old man had informed him that he himself had been baptized at noon-day, by Bishop Paulinus, in the presence of King Edwin, and with him a great multitude of the people, in the river Trent, near the city, which in the English tongue is called Tiouulfingacaestir; and he was also wont to describe the person of the same Paulinus, saying that he was tall of stature, stooping somewhat, his hair black, his visage thin, his nose slender and aquiline, his aspect both venerable and awe-inspiring. He had also with him in the ministry, James, the deacon, a man of zeal and great fame in Christ and in the church, who lived even to our days.

It is told that there was then such perfect peace in Britain, wheresoever the dominion of King Edwin extended, that, as is still proverbially said, a woman with her new-born babe might walk throughout the island, from sea to sea, without receiving any harm. That king took such care for the good of his nation, that in several places where he had seen clear springs near the highways, he caused stakes to be fixed, with copper drinking-vessels hanging on them, for the refreshment of travellers; nor durst any man touch them for any other purpose than that for which they were designed, either through the great dread they

had of the king, or for the affection which they bore him. His dignity was so great throughout his dominions, that not only were his banners borne before him in battle, but even in time of peace, when he rode about his cities, townships, or provinces, with his thegns, the standard-bearer was always wont to go before him. Also, when he walked anywhere along the streets, that sort of banner which the Romans call Tufa, and the English, Thuuf, was in like manner borne before him.

BEDE Extract from the Life and Confession of St. Felix

There was a certain countryman, poor in worldly goods, but rich in faith, who supported himself in straitened circumstances by the possession of two oxen, which he used in his own work, and also let out for hire to his neighbours. These oxen, which he took great care of, were one morning missing; and their owner, when he discovered the loss, without the slightest idea of searching for and finding them, ran to the church of St. Felix, where he threw himself prostrate on the ground before the doors of the sacred house; and, fixing his eyes on the earth, besought the holy man to restore him his oxen which he had lost, and vowed never to leave the church until he should recover them. He remained there all the day, uttering cries which savoured of a rustic dialect, but nevertheless evinced the faith which was in his heart. When evening came on he was ejected by the multitude, and thrust out of the sacred edifice. He then returned home, where he continued his lamentations all the night. But, because every one who asks receives, and who seeks finds, and to him who knocks it shall be opened, and, as the Psalmist says, "The Lord hath heard the desire of The countryman recovers his oxen.the poor,"—at midnight, when every thing was buried in sleep, and the poor man alone was kept awake by poverty and sorrow for his loss, on a sudden, wonderful to be related, the oxen which he was seeking came to the door, as if by Divine interposition; having returned safe from the hands of the robbers, through the wild country and the darkness of night, to their owner's house. They knocked with their horns against the door of the house, to signify that they were come back; but the poor man, in fear and trembling, thinking that the thieves were returned, durst not open the door, until the oxen, as if understanding the cause of his delay, informed him who they were by lowing. The rustic, having thus recovered his cattle, acted by no means like a rustic on the occasion, but like a wise man and a faithful Christian; for the first thing which he did in the morning was to offer up thanks to his Redeemer. He went to the church of St. Felix, and took his oxen along with him. He joyfully told every one who met him on his way thither, and also those who were at the church, the benefits which he had received from the holy

confessor; and, inasmuch as by lamenting so long for his loss he had done no small injury to his eyes, he offered up a petition to St. Felix, and got them cured; so that he returned home benefited in more ways than one, and full of joy.

At this time they desired to erect a more noble building in honour of the saint; and for this purpose wished to remove two small cottages of disagreeable exterior, which stood in the way, and presented a most unsightly appearance in the vicinity of the church. With this end in view, Bishop Paulinus requested their owners to pay respect to the holy Saint Felix, and suffer their private houses to be removed, in order to beautify and improve the church. The owners, however, brutally rejected his request, and said they would part with their lives rather than their property. The bishop despaired of miraculous removal of the unsightly buildings to overcome their obstinacy; but this was speedily brought about by the Divine interposition: for one night, when all were asleep, a conflagration suddenly arose from one of those same cells, and began to spread to the neighbouring houses, apparently gaining fresh strength every moment, and likely to consume all the houses far and near. Roused by the noise and the flames, the citizens flocked together to put out the fire, by throwing water upon it; or at all events to save their property from the houses. But they found all human aid was unavailing, and they began to turn their attention to prayer. Led by the bishop, they thronged to the church of St. Felix, and on bended knees supplicated for assistance from on high. They then proceeded to the adjoining church of the Apostles, and put up the same prayer. After this, the bishop returned home, and taking a small splinter of the wood of our Lord's cross, threw it into the midst of the fire. Immediately the flames subsided, and this small fragment of wood effected what so many men, with abundance of water, had not been able to accomplish. Such, indeed, was its power, that the usual nature of things was changed; and fire, which usually consumes every thing, was itself consumed by the wood of our Lord's passion. When the conflagration was over, the citizens came in the morning to see what havoc had been committed during the night, and expected to find that they were great losers: but they found that nothing had been burnt, except what deserved to be burnt. Of the two houses before-mentioned, which even themselves wished to destroy, one was utterly consumed by the flames. The owner was put to shame by the thing; for he perceived that he had lost his house all the same, without meriting any obligation from the holy father; and immediately afterwards the owner of the other house which remained began to pull it down with his own hands, that the whole space round the church might be cleared, and be rendered worthy the merits of the saint. When all the rubbish was removed, the Bishop Paulinus persevered in rebuilding the church, and accomplished the task in three years, adding pictures, and every other proper

ornament. In this church are celebrated the blessed life and ever memorable passion of Saint Felix, who, on the 14th of January finished his glorious career, and received the crown of life, which God hath promised to those which love him.

The end of the Book of the Life and Confession of St. Felix, which I, Christ's servant Bede, translated into prose out of the metrical work of the Holy Bishop Paulinus.

627.CRONICUM SCOTORUM The battle of Ard Corann won by the Dál Riata in which fell Fiachna son of Demán by the king of Dál Riata. The battle of Carn Feradaig. Failbe the Red was victor. Guaire of Aidne took flight. Conall son of Mael Dub, king of Uí Maine, fell, and Mael Dúin and Mael Ruain and Mael Calcaigh, Conall son of Mael Dub son of Mael Bresail.

The vision of Fursa was manifested.

Aelfric of Eynsham. The vision of Furseus.

We will now recount to you the vision of another man, which is true, since the apostle Paul might not announce his vision to men.

There was a Scottish priest named Furseus, noble-born in the world's estimation, of honourable life, and great faith. He was learned from childhood, living in chastity, devout in spirit, amiable of aspect, and in holy virtues daily thriving.

Then he forsook father, and mother, and relations, and learned, a stranger, in another country. After this he raised a minster, and planted it with pious men. After a time sickness befell him, so that he was brought to death.

Then two angels took his soul, and, flying with white wings, bore him between them. A third angel flew before him, armed with a white shield and a shining sword. The three angels were shining with like brightness, and conveyed to the soul wondrous pleasantness with the sound of their wings, and with the melody of their song greatly gladdened it. They sung, " Ibunt sancti de virtute in virtutem ; vidchitur Dens dcorum in Sion : " that is in English, "The saints go from virtue to virtue; the God of all gods shall be seen in Sion." Then he heard afterwards another, as it were, unknown song, many thousand angels thus saying, ' Exierunt obviani Christo : " that is, " They went to meet Christ."

Whereupon an angel of the celestial hosts commanded the angel who was leading the soul, to lead it back again to the body from which it had been led. Then said the angel to him, who flew on his right hand, Thou shalt receive thy body again, and give to God the work and efficacy of thy solicitude.

Then said the holy Furseus, that he would not voluntarily leave their society. The angel answered him, After the good efficacy of thy solicitude, we will come again to thee, and will take thee to us. They then sung, and the soul could not understand how it again came into the body, by reason of the pleasantness of the melody. Then about cock crowing the holy man lay re quickened, suffused with a rosy hue, and the corpse-bearers straight ways uncovered his face. Furseus then asked, why their noise was so great, or at what they so greatly wondered ? They answered him, and said, that he had died in the evening, and that his corpse had lain on the floor all night till cock crowing.

He then sat up, reflecting on his vision, and bade them house him, and thus sick lived two days. Then again, on the third midnight, he stretched forth his hands in prayer, and blithely departed from this toilsome life. Then came again the three aforesaid angels, and led him. Whereupon came the accursed devils with horrid aspect towards the soul, and one of them said. Let us obstruct them with battle. The devils then fighting shot their fiery darts against the soul, but the devilish darts were straight ways all extinguished by the shielding of the armed angel. The angels said to the accursed spirits, Why will ye hinder our journey ? This man is not a party to your ruin. The adversaries said that it was unjust, that a man who had consented to evil should go to rest without punishment, when it is written, that they are as guilty who consent to wrong as they who perpetrate it. The angel then fought against the accursed spirits so vigorously, that it seemed to the holy man that the cry of the battle and the noise of the devils might be heard over all the earth.

The devils again said, Evil discourse he practised : he shall not unhurt enjoy the everlasting life. The holy angel said, Unless ye can fix on him the deadly sins, he shall not perish for the less. The old accuser said, Unless ye forgive men their sins, the Heavenly Father will not forgive you your sins. The angel answered, On whom has this man avenged his injuries ? The devil said, It is not written that they shall not take vengeance, but, Unless ye forgive from your hearts those sinning against you. The angel said, We shall be judged before God. The old devil again said. It is written, Unless ye be as meek in innocence as a child, ye will not have entrance into the kingdom of heaven. This commandment he has in no wise fulfilled. The angel of God absolved him, and said, Mercy he had in his heart, though he observed the usage of men. The devil answered, As he received that evil from human usage, let him also so receive the punishment from the Judge above. The holy angel said, We shall be reconciled before God. The adversaries were then overcome, through the angel's fighting and caution.

The holy angel then bade the blessed man look on the world. He then looked back, and saw, as it were, a dark dell, very low ; and saw there four immense fires kindled, and the

angel said to him, These four fires will consume all the world, and burn the souls of those men who through transgression have made void the confession and promise of their baptism. That one fire will burn the souls of those men that loved leasing ; the second, of those that followed covetousness ; the third, of those that stirred up strife and discord ; the fourth fire will burn the souls of those men who have practised fraud and improbity.

The fire then approached the holy man, and he forthwith terrified, said to the angel, The fire approaches me. The angel answered, That will not burn thee for a punishment which thou hast not in life kindled by sins. Though this fire is terrible and great, nevertheless, it burns every one according to his works. As the body is inflamed by unallowed lusts, so also burns the soul in inevitable punishment. The armed angel then flew before him, parting the flame, and the other two flew at his two sides, and shielded him from the peril of the fire. The devils then in fight shot towards the soul, and one of them said to the angels. The servant who knows his master's will, and will not execute it, shall be punished with great punishments. The holy angel asked, In what has this man not fulfilled his Master's will ? The devil answered, It is written, that the

God on high hateth the gift of the unrighteous. He had taken a little before a garment of a dying man. Then said the angel. He believed that every one that had given him any gift, had shown penitence in life. The devil answered, First he should have proved their repentance, and then received their gift. The angel answered. Let us refer to the judgement of God. The accursed spirit answered, God said, that every sin that was not atoned for on earth, should be judged in this world. This man cleansed not his sins on earth, nor here receives he any punishment : where now is God's justice ? The angel rebuked them, and said, Blame not too presumptuously, for ye know not God's secret judgements. The devil answered, What is here secret ? The angel said. Ever will God's mercy be with a man, while there is any penitence hoped for. The devil answered, It is not now his time to repent, in this place.

The angel answered. Know ye not the great deepness of God's mysteries ? Repentance may yet be allowed him. Then said another devil, It is written. Love thy neighbour as thyself. The angel answered. This man did good to his neighbour. The adversary answered. It is not enough that a man do good to his neighbour, unless he love him as himself. The holy angel answered. Good deeds are a manifestation of true love, and God requites every man according to his deeds. Whereupon the devil said tauntingly, This man promised that he would forsake all worldly things, and he afterwards loved worldly things against his own promise, and against the apostle's command, who said, Love not this world, nor the things which are in the world. The holy angel answered, lie

loved not worldly possessions for his need alone, but to distribute to all the poor. The old accuser again said. It is written, Unless thou correct the unrighteous, and say unto him his unrighteousness, I will reproach his bloodshed at thy hands. This man would not make known to the sinning their sins. The angel said, It is written of the evil time, that the wise shall be silent, when he sees that his preaching hath no success.

In all these disputes the fighting of the devils was very obstinate against the soul and the holy angels, until, through God's doom, the adversaries were confounded, and the holy man was then invested with an immense light. He then looked up, and saw a host of many angels shining with great brightness, and the souls of the holy flying towards him with indescribable light, and put the devils to flight from him, and turned away from him the terror of the fire. Then he knew among the holy two venerable priests, who before in life had been his countrymen, very celebrated. They approached, and spoke to him familiarly. One of them was called Beanus, the other Meldanus. Then was there a great serenity in the heaven, and two angels flew, as it were, through a hill into heaven, and then a great light darted out there after the angels, and the song of four hosts of angels was heard, thus saying, " Sanctus, sanctus, sanctus Dominus Deus sabaoth."

Then said the angel to the blessed man, that the melody was from the celestial host, and bade him listen attentively to the heavenly song, and said. Verily into this heavenly realm sadness never comes save for men's perdition.

Again there came angels flying from the heavenly secrecy, and declared that he should again return to the world. Furseus was then, through this announcement, astonished, and the two aforesaid priests obtained from the angels that they might speak to him, and said to him. What dost thou dread ? Thou hast one day's journey to travel. Furseus then inquired concerning the ending of this world. They said, The ending of this world will not be yet, though it be near, but mankind will be afflicted with famine and with pestilence. Through four things the souls of men perish, that is, through sins, and through the instigation of the devil, and through the heedlessness of teachers, and through evil example of unrighteous chiefs. Over the teachers is God's ire most excited, because they neglect the divine books, and are wholly solicitous about worldly things. To bishops and priests it is fitting that they attend to their doctrine, and say to the people their need. To monastic men it is fitting that they lead their lives in stillness. Do thou make known thy vision in the world, and be sometimes in privacy, and sometimes among men. When thou art in privacy, hold sedulously the commandments of God ; and again, when thou goest out among men, go for the Salvation of their souls, not for worldly gains. Be not solicitous about worldly gains, but be merciful to all thy adversaries with pure heart, and requite good

for evil, and pray for thy enemies. Be as a true steward, and appropriate nothing to thyself, but sustenance and raiment. Feed thy body with allowed meats, and despise every evil. After these admonitions and other manifold instructions, all the heavenly host went up to the heavenly company, and the two priests, Beanus and Mclclaims, with them. But Furseus with the three angels returned to earth.

They then came again to the penal fire, and the armed angel cleared the way for him through the fire, dividing the flame in two. The devils then shot from the fire, and cast an unrighteous soul burning upon the blessed man Furseus, so that his shoulder and his face were burnt by the penal fire. Furseus instantly knew the soul ; he had formerly in life been his townsman, and he had taken a garment from his corpse, as we said to you a little before. The angels then seized the soul, and cast it again into the fire. Then said one of the devils. As thou before didst receive his property, so shalt thou be his associate in his torments. God's angel answered, he received not his property from any covetousness, but for the redemption of his soul : and the fire instantly ceased.

Then said God's angel to the man Furseus, That which thou thyself hast kindled, that burned on thee. If thou hadst not received the garment of this sinful man at his decease, his torment could not have injured thee. Preach now to all men to repent and make confession to priests, until the last hour of their lives ; but yet the possessions of no sinful man are to be received at his end, nor let his corpse be buried in a holy place ; but ere he departs let be said to him the sharp torments, that his heart may be touched with the bitterness, that he may at some time after be purified, if he at least at his departure repent of his unrighteousness, and distribute alms abundantly. But let not the priest receive to us. anything of the sinful man's possessions ; but let them be distributed to the poor at his grave.

After this speech the angels came with the soul, and set it on the roof of the church, where the corpse lay surrounded with people ; and the angels bade him recognise his own body, and again assume it. Furseus then looked on his body as on an unknown corpse, and would not approach it. The holy angel said, Why shunnest thou to receive this body, which thou mayest without the strife of sins henceforth have? Verily thou hast in this tribulation overcome unallowed lusts, so that they henceforth may have no power against thee. He then saw his body opened under the breast, and the angel said to him, When thou shalt be requickened, sprinkle thy body with font-water, and thou wilt feel no soreness, save the burn that thou caughtest in the fire. Do well in all thy life, and we then after thy good deeds will again take thee happy to us.

The holy man Furseus arose from death a second time, and saw about him a great

multitude of men, lay and ecclesiastical, and with great lamentation bewailed their human undertakings and folly. He sat then, and said in order all his vision, which to him, through God's angels, in that while had been shown. He was sprinkled with font-water, as the angel had ordered, yet was the burn, that he had caught from the unrighteous man, on his shoulder and on his face ever visible. A great wonder that that was seen on the body which the soul only had received

He went then o'er all Ireland and Scotland, declaring the things that he had seen and heard, and with God's grace was wonderfully filled, desiring no earthly thing. To all good men he was kind, to the unrighteous and sinful terrible. In divine miracles he shone, and drove out devils from men possessed, and cheered the poor. He went twelve years thus preaching between the Irish and Scots, and afterwards over all the English nation. and also raised a minster in this island, went then south over sea to the realm of the Franks, and was there received with great veneration, and erected a monastery. Then after a little interval he fell sick, and departed to the kingdom of heaven, to the eternal joy, which he before had seen, in which he lives happy ever with God ; and his body was buried with great veneration, and after about four years, sound, without corruptible decay, was buried in another place ; where his merits are shown by miracles, to the praise of the Almighty, who is Ruler of all nations. Amen.

628 Annals of Ulster The battle of Bolg Luatha, in which Faelán son of Colmán, king of Laigin, was victor. The battle of Both, in which Suibne Menn son of Fiachna was victor, and Domnall son of Aed took flight. The slaying of Suibne Menn—the king of Ireland, Suibne Menn son of Fiachna son of Feradach son of Muiredach son of Eógan—in Taerr Bréni, i.e. by Congal Caech son of Scanlán. Repose of Colum son of Bairdéne, abbot of Cluain. The killing of Cuiméne son of Colmán. The devastation of Laigin by Domnall. Domnall son of Aed son of Ainmire begins to reign.

628. CRONICUM SCOTORUM The battle of Bolg Luatha, in which he himself fell. Faelán son of Colmán, king of Laigin, was victor. The battle of Both, in which Suibne Menn son of Fiachna was victor; Domnall son of Aed took flight. The slaying of Suibne Menn son of Fiachna in Tráig Bréni, by Congal Caech son of Scannal. Repose of Columbanus son of Badéne, abbot of Cluain. The killing of Cuman son of Colmán. The devastation of Laigin by Domnall. Domnall son of Aed reigns. The battle of Fid Eoin in which Mael Caích son of Scannal i.e. the king of the Cruithin was victor. The Dál Riata fell, and Díucaill son of

Eochu king of the Cruithin people fell, and Aedhan's descendants, i.e. Rigullan son of Conaing and Faelbhe son of Eochaid and Oric son of Albrit, heir designate of Saxan, with a great slaughter of their followers. The death of Eochu Buide son of Aedán in the 20th year of his reign. The battle of Dún Ceithirn in which Congal Caech took flight, and Domnall

son of Aed was victor, in which Guaire Gaillsech son of Forinnán fell.

628 ANGLO-SAXON CHRONICLE. This year Cyneigils and Cwichelm fought with Penda at Cirencester, and afterwards entered into a treaty there.

Ethelwerd's Chronicle. Fourteen years after, Cyneigils and Cuichelm fought against Penda at Cirencester.

628. Annals of the Four Masters The fifth year of Domhnall. The battle of Ath Goan, in Iarthar Liffe, by Faelan, son of Colman; by Conall, son of Suibhne, chief of Meath; and by Failge, or Failbhe Flann, King of Munster, wherein was slain Crimhthann, son of Aedh, son of Seanach, King of Leinster, with many others along with him. Mor Mumhan died.

628. Annals of Inisfallen. Death of Cathal son of Aed, king of Mumu.

629.. The battle of Carn Feradaig between Mumu and Connachta. Fáilbe Fland was victor; Guaire Aidne was put to flight.

Annales Cambriae The beseiging of king Cadwallon in the island of Glannauc.

629 Annals of Ulster The battle of Fid Eóin in which Mael Caích son of Scannal, king of the Cruithin, was victor. The Dál Riata fell. Connid Cerr, king of Dál Riatai, fell. The battle of Dún Ceithirn, in which Congal Caech took flight, and Domnall son of Aed was victor, in which Guaire son of Forinnán fell. Or, the battle of Fid Eóin, in which fell the grandsons of Aedán, Rigullon and Failbe. Death of Echaoid Buide son of Aedán, king of the Picts. Thus I have found in the Book of Cuanu.

SBG St Constantine. Constantine, son of Rhydderch Hael, King of the Cumbrian Britons, was born after the return of Kentigern to Strathclyde in 573. Of him we know very little ; only what we are told in the Life of S. Kentigern by Joscelyn, which is this The queen (of Rhydderch), Langueth by name, was sterile, but, by the benediction and intercession of

S. Kentigern, she conceived and bore a son, whom the Saint baptized, and to whom he gave the name of Constantine. The boy grew up in favour with God and man, and after his father's death succeeded to the sovereignty of the Northern Cymry, and was subject to the bishop, as was his father. And because God was with him, he succeeded in controlling all the barbarous neighbouring nations, without effusion of blood. And he excelled all the kings who had reigned before him in Cumbria in riches and glory and dignity, and, what was more considerable, in sanctity. Wherefore, illustrious in merits, finishing his course in prosperity, he was crowned with glory in heaven, " Sanctusque Constantius usque ad prasens solet a pluribus appellari." I Rhydderch is supposed to have died about 600, and we may put the date of the death of this Constantine as taking place about 630.