

630 - 650

630 Annals of Ulster The battle of Leitheirbe between the Cenél nEógain themselves, in which Mael Fithrich fell; and the battle of Mitaine. Taerr Bréni is burned, and the killing of Brandub, son of Mael Cobo. Or thus it is related in the book of Dub dá Leithe: The battle of Leitheirbe between the descendants of Mac Erca and the descendants of Feradach, in which Mael Fithrich fell. Ernaine son of Fiachna, was victor.

630 Annales Cambriae Gwyddgar comes and does not return. On the Kalends of January the battle of Meigen; and there Edwin was killed with his two sons; but Cadwallon was the victor.

630.CRONICUM SCOTORUM The battle of Leitheirbe between the Cenél Feradaigh and the Cenél Meic Erca, in which Mael Fithrich fell. Ernaine son of Fiachna was victor. The killing of Brandub son of Mael Cobo. The death of Connad Cerr, as some say, in the first year of his reign, in the battle of Fid Eoin. The falling asleep of Finntan son of Mael Dub. Mo-Bai moccu Aldai rested.

The death of Aelle, king of the Saxons.

630. Annals of the Four Masters The seventh year of Domhnall. The two sons of Aedh Slaine were slain by Conall, son of Suibhne, at Loch Trethin, at Freamhain, namely, Congal, chief of Breagh, ancestor of the Ui Conaing, and Ailill Cruitire i.e. the Harper, ancestor of the Sil Dluthaigh.

The battle of Seaghais, wherein were slain Loichen, son of Neachtain Ceannfoda, and Comasgach, son of Aenghus.

The battle of Cuil Caelain, by Diarmaid, son of Aedh Slaine, where the two sons of Aenghus, son of Colman Mor, namely, Maelumha and Colga, and some others along with them, were slain; of which was said:

The battle of the fair Cuil Caelain, it was fought on one side with devotedness,

Was gained by Diarmaid, of Deala, over the mead-drinking men of Meath,

In which the white headed Colgan was pierced, and Maelumha of great dignity,

Two sons of Aenghus of glorious arms, the son of fine-shaped, great-voiced Colman.

Segene, Abbot of Ia Coluim Cille, founded the church of Rechrainn. Conall, son of Suibhne, chief of Meath, and Maelumha, son of Forannan, were slain by Diarmaid, son of Aedh Slaine.

630.Annals of Inisfallen. The battle of Oclad, in which Crunnmael and Suibne, i.e. Mend, fell.

631. Death of Echaid Buide, son of Aedán. The battle of Dún Cethrair; and the death of Aed, son of Cuimíne, son of Colgu. The slaying of Cáilchíne, son of Díma, from Liathmuine.

631.CRONICUM SCOTORUM The death of Cinead son of Lugthréine, king of the pict.

631 Annals of Ulster The battle of Aille's son, and death of Cinaed son of Lugthréine, king of the Picts.

631. Annals of the Four Masters The eighth year of Domhnall. Ernaine, son of Fiachna, chief of Cinel Fearadhaigh, was slain. It was by him Maelfithrigh, son of Aedh Uairidhnach, was slain in the battle of Letherbhe. Carthach, i.e. Mochuda, son of Finnall, was banished from Rathain.

631 Annales Cambriae The battle of Cantscaul (Denisburna near Hexham) in which Cadwallon fell.

BEDE

CHAP. XVIII. Of the life and death of the religious King Sigbert [Circ. 631 A.D.]

AT this time, the kingdom of the East Angles, after the death of Earpwald, the successor of Redwald, was governed by his brother Sigbert, a good and religious man, who some time before had been baptized in Gaul, whilst he lived in banishment, a fugitive from the enmity of Redwald. When he returned home, as soon as he ascended the throne, being desirous to imitate the good institutions which he had seen in Gaul, he founded a school wherein boys should be taught letters, and was assisted therein by Bishop Felix, who came to him from Kent, and who furnished them with masters and teachers after the manner of the people of Kent.

This king became so great a lover of the 'heavenly kingdom, that at last, quitting the affairs of his kingdom, and committing them to his kinsman Ecgric, who before had a share in that kingdom, he entered a monastery, which he had built for himself, and having received the tonsure, applied himself rather to do battle for a heavenly throne. A long time after this, it happened that the nation of the Mercians, under King Penda, made war on the East Angles; who finding themselves no match for their enemy, entreated Sigbert to go with them to battle, to encourage the soldiers. He was unwilling and refused, upon which they drew him against his will out of the monastery, and carried him to the army, hoping that the soldiers would be less afraid and less disposed to flee in the presence of one who had formerly been an active and distinguished commander. But he, still mindful of his profession, surrounded, as he was, by a royal army, would carry nothing in his hand but a wand, and was killed with King Ecgric; and the pagans pressing on, all their army was either slaughtered or dispersed.

They were succeeded in the kingdom by Anna, the son of Eni, of the blood royal, a good man, and the father of good children, of whom, in the proper place, we shall speak hereafter. He also was afterwards slain like his predecessors by the same pagan chief of the Mercians.

632 Annales Cambriae The slaughter of the (river) Severn and the death of Idris.

632 Annals of Ulster The battle of Cadwallon, king of the Britons, and Ainfrith. The burning of Bennchor Mór in Britain, and the killing of Rónán son of Baetán. The battle of Áth Abla, in which Dícuill son of Fergus Tuile fell by the Munster host. The island church of Medgote was founded. Mór Muman, daughter of Aed Bennán, died.

632. CRONICUM SCOTORUM The battle of Áth Abla, in which Dícuill son of Fergus Tuile fell by the Munster host. The island church of Medgote was founded.

632 ANGLO-SAXON CHRONICLE. This year was Orpwald baptized.

632. Annals of Inisfallen. Repose of Fintan and Maeldub. Death of Cobthach, king of the Déisi.

633 . Death of Aed Damán, king of Iarmumu. Death of Cinaed, king of Alba, and of

Étaín, king of the Saxons, and the burning of ...

633 ANGLO-SAXON CHRONICLE. This year King Edwin was slain by Cadwalla and Penda, on Hatfield moor, on the fourteenth of October. He reigned seventeen years. His son Osfrid was also slain with him. After this Cadwalla and Penda went and ravaged all the land of the Northumbrians; which when Paulinus saw, he took Ethelburga, the relict of Edwin, and went by ship to Kent. Eadbald and Honorius received him very honourably, and gave him the bishopric of Rochester, where he continued to his death.

633 Annals of Ulster The battle of Iudris, king of the Britons. The battle of Áth Goan in western Life, in which Cremthann son of Aed son of Senach, king of Laigin, fell.

633. CRONICUM SCOTORUM The battle of Áth Goan in western Life in which Cremthann son of Aed son of Senach, king of Laigin, fell. Faelán son of Colmán and Conall son of Suibne, king of Mide, and Failbe Flann, king of Mumu, were victors. The death of Mór of Mumu. Enán of Druim Raithi rested. The killing of two sons of Aed Sláine by Conall son of Suibne at Loch

Trethin at Fremainn, i.e. Congal king of Brega, ancestor of Uí Conaing, and Ailill the Harper, ancestor of Síol Dlíthaig. The killing of Conall son of Suibne king of Mide in the house of Nadfraích's son by Diarmaid son of Aed Sláine. The repose of Fintan Munnu son of Telchan on the 12th of the Kalends of November, and of Ernaine son of Cresine. The battle of Segais in which fell Lóchéne son of Nechtan Cennfada and Cumascach son of Óengus.

633. Annals of the Four Masters The tenth year of Domhnall. Failbhe Flann, King of Munster, died.

SBG St Cadwaladr Fendigaiia. Cadwaladr son of Cadwallon ab Cadfan, was the last of the Welsh princes who assumed the title of Gwledig or chief sovereign of Britain. Cadwallon had been defeated by Edwin, when young, and he had fled to Ireland. Returning to Britain, he assumed the title of king, and defended the title in a series of battles. The Welsh of Gwynedd and Powys rallied to his flag in large numbers, and going to the assistance of Penda, he completely defeated Edwin at Heathfield in 633. For a while Cadwallon overpowered the Northumbrians, and proceeded to devastate the whole region.

The Life of Columba, written by Adomnán of Iona 633

He very often foretold the future deserts, sometimes joyful, and sometimes sad, of many persons while they were still living in mortal flesh. In the dreadful crash of wars he obtained from God, by the virtue of prayer, that some kings should be conquered, and others come off victorious. And such a grace as this he enjoyed, not only while alive in this world, but even after his departure from the flesh, as God, from whom all the saints derive their honour, has made him still a victorious and most valiant champion in battle. I shall give one example of especial honour conferred by Almighty God on this honourable man, the event having occurred the day before the Saxon prince Oswald went forth to fight with Catlon (*Ceadualla of Bede*), a very valiant king of the Britons. For as this same King Oswald, after pitching his camp, in readiness for the battle, was sleeping one day on a pillow in his tent, he saw St. Columba in a vision, beaming with angelic brightness, and of figure so majestic that his head seemed to touch the clouds. The blessed man having announced his name to the king, stood in the midst of the camp, and covered it all with his brilliant garment, except at one small distant point; and at the same time he uttered those cheering words which the Lord spake to Jesua Ben Nun before the passage of the Jordan, after Moses' death, saying, 'Be strong and of a good courage; behold, I shall be with thee,'

etc. Then St. Columba having said these words to the king in the vision, added, 'March out this following night from your camp to battle, for on this occasion the Lord has granted to me that your foes shall be put to flight, that your enemy Catlon shall be delivered into your hands, and that after the battle you shall return in triumph, and have a happy reign.' The king, awaking at these words, assembled his council and related the vision, at which they were all encouraged; and so the whole people promised that, after their return from the war, they would believe and be baptized, for up to that time all that Saxon land had been wrapt in the darkness of paganism and ignorance, with the exception of King Oswald and the twelve men who had been baptized with him during his exile among the Scots. What more need I say? On the very next night, King Oswald, as he had been directed in the vision, went forth from his camp to battle, and had a much smaller army than the numerous hosts opposed to him, yet he obtained from the Lord, according to His promise, an easy and decisive victory for King Catlon was slain, and the conqueror, on his return after the battle, was ever after established by God as the Bretwalda of all Britain. I, Adamnan, had this narrative from the lips of my predecessor, the Abbot Failbe, who solemnly declared that he had himself heard King Oswald relating this same vision to Segine the abbot.

BEDE

CHAP. I. How King Edwin's next successors lost both the faith of their nation and the kingdom; but the most Christian King Oswald retrieved both. [633 A.D.]

EDWIN being slain in battle, the kingdom of the Deiri, to which province his family belonged, and where he first began to reign, passed to Osric, the son of his uncle Aelfric, who, through the preaching of Paulinus, had also received the mysteries of the faith. But the kingdom of the Bernicians—for into these two provinces the nation of the Northumbrians was formerly divided—passed to Eanfrid, the son of Ethelfrid, who derived his origin from the royal family of that province. For all the time that Edwin reigned, the sons of the aforesaid Ethelfrid, who had reigned before him, with many of the younger nobility, lived in banishment among the Scots or Picts, and were there instructed according to the doctrine of the Scots, and were renewed with the grace of Baptism. Upon the death of the king, their enemy, they were allowed to return home, and the aforesaid Eanfrid, as the eldest of them, became king of the Bernicians. Both those kings, as soon as they obtained the government of their earthly kingdoms, abjured and betrayed the mysteries of the heavenly kingdom to which they had been admitted, and again delivered themselves up to defilement and perdition through the abominations of their former idolatry.

But soon after, the king of the Britons, Caedwalla, the unrighteous instrument of rightful vengeance, slew them both. First, in the following summer, he put Osric to death; for, being rashly besieged by him in the municipal town, he sallied out on a sudden with all his forces, took him by surprise, and destroyed him and all his army. Then, when he had occupied the provinces of the Northumbrians for a whole year, not ruling them like a victorious king, but ravaging them like a furious tyrant, he at length put an end to Eanfrid, in like manner, when he unadvisedly came to him with only twelve chosen soldiers, to sue for peace. To this day, that year is looked upon as ill-omened, and hateful to all good men; as well on account of the apostacy of the English kings, who had renounced the mysteries of the faith, as of the outrageous tyranny of the British king. Hence it has been generally agreed, in reckoning the dates of the kings, to abolish the memory of those faithless monarchs, and to assign that year to the reign of the following king, Oswald, a man beloved of God. This king, after the death of his brother Eanfrid, advanced with an army, small, indeed, in number, but strengthened with the faith of Christ; and the impious commander of the Britons, in spite of his vast forces, which he boasted nothing could withstand, was slain at a place called in the English tongue Denisesburna, that is, the brook of Denis.

634 Annals of Ulster The killing of two sons of Aed Sláine by Conall son of Suibne at Loch Treitni opposite Fremainn, i.e. Conga1 king of Brega, and Ailill the Harper, ancestor of Sí1 Dlúthaig.

634. Annals of the Four Masters The eleventh year of Domhnall. St. Eochaidh, Abbot of Lis Mor, died on the 17th of April. St. Finnian, son of Telchan, died on the 21st of October. The battle of Magh Rath was gained by Domhnall, son of Aedh, and the sons of Aedh Slaine, over Congal Claen, son of Scannlan, King of Ulidia, where fell Congal, and the Ulidians and foreigners along with him. The battle of Saeltire was gained by Conall Cael, son of Maelcobha, over the Cinel Eoghain.

634 ANGLO-SAXON CHRONICLE. . This year Osric, whom Paulinus baptized, succeeded to the government of Deira. He was the son of Elfric, the uncle of Edwin. And to Bernicia succeeded Eanfrith, son of Ethelfrith. This year also Bishop Birinus first preached baptism to the West-Saxons, under King Cyneigils. The said Birinus went thither by the command of Pope Honorius; and he was bishop there to the end of his life. Oswald also this year succeeded to the government of the Northumbrians, and reigned nine winters. The ninth year was assigned to him on account of the heathenism in which those lived who reigned that one year betwixt him and Edwin.

BEDE

CHAP. II. How, among innumerable other miracles of healing wrought by the wood of the cross, which King Oswald, being ready to engage against the barbarians, erected, a certain man had his injured arm healed. [634 A.D.]

THE place is shown to this day, and held in much veneration, where Oswald, being about to engage in this battle, erected the symbol of the Holy Cross, and knelt down and prayed to God that he would send help from Heaven to his worshippers in their sore need. Then, we are told, that the cross being made in haste, and the hole dug in which it was to be set up, the king himself, in the ardour of his faith, laid hold of it and held it upright with both his hands, till the earth was heaped up by the soldiers and it was fixed. Thereupon, uplifting his voice, he cried to his whole army, "Let us all kneel, and together beseech the true and living God Almighty in His mercy to defend us from the proud and cruel enemy; for He knows that we have undertaken a just war for the safety of our nation." All did as he had commanded, and accordingly advancing towards the enemy with the first dawn of day, they obtained the victory, as their faith deserved. In the place where they prayed very many miracles of healing are known to have been wrought, as a token and memorial of the king's faith; for even to this day, many are wont to cut off small splinters from the wood of the holy cross, and put them into water, which they give to sick men or cattle to drink, or they sprinkle them therewith, and these are presently restored to health.

The place is called in the English tongue Hefenfelth, or the Heavenly Field, which name it undoubtedly received of old as a presage of what was afterwards to happen, denoting, that the heavenly trophy was to be erected, the heavenly victory begun, and heavenly miracles shown forth to this day. The place is near the wall in the north which the Romans formerly drew across the whole of Britain from sea to sea, to restrain the onslaught of the barbarous nations, as has been said before. Hither also the brothers of the church of Hagustald, which is not far distant, long ago made it their custom to resort every year, on the day before that on which King Oswald was afterwards slain, to keep vigils there for the health of his soul, and having sung many psalms of praise, to offer for him in the morning the sacrifice of the Holy Oblation. And since that good custom has spread, they have lately built a church there, which has attached additional sanctity and honour in the eyes of all men to that place; and this with good reason; for it appears that there was no symbol of the

Christian faith, no church, no altar erected throughout all the nation of the Bernicians, before that new leader in war, prompted by the zeal of his faith, set up this standard of the Cross as he was going to give battle to his barbarous enemy.

Nor is it foreign to our purpose to relate one of the many miracles that have been wrought at this cross. One of the brothers of the same church of Hagulstald, whose name is Bothelm, and who is still living, a few years ago, walking carelessly on the ice at night, suddenly fell and broke his arm; he was soon tormented with a most grievous pain in the broken part, so that he could not lift his arm to his mouth for the anguish. Hearing one morning that one of the brothers designed to go up to the place of the holy cross, he desired him, on his return to bring him a piece of that sacred wood, saying, he believed that with the mercy of God he might thereby be healed. The brother did as he was desired; and returning in the evening, when the brothers were sitting at table, gave him some of the old moss which grew on the surface of the wood. As he sat at table, having no place to bestow the gift which was brought him, he put it into his bosom; and forgetting, when he went to bed, to put it away, left it in his bosom. Awaking in the middle of the night, he felt something cold lying by his side, and putting his hand upon it to feel what it was, he found his arm and hand as sound as if he had never felt any such pain.

BEDE

CHAP. XVIII. 634

"IN the meantime, Archbishop Justus was taken up to the heavenly kingdom, on the 10th of November, and Honorius, who was elected to the see in his stead, came to Paulinus to be ordained, and meeting him at Lincoln was there consecrated the fifth prelate of the Church of Canterbury from Augustine. To him also the aforesaid Pope Honorius sent the pall, and a letter, wherein he ordains the same that he had before ordained in his epistle to King Edwin, to wit, that when either the Archbishop of Canterbury or of York shall depart this life, the survivor, being of the same degree, shall have power to ordain another bishop in the room of him that is departed; that it might not be necessary always to undertake the toilsome journey to Rome, at so great a distance by sea and land, to ordain an archbishop.

CHAP. XIX.

THE same Pope Honorius also wrote to the Scots, After having laid down the manner of keeping Easter, they add this concerning the Pelagians in the same epistle:

"And we have also learnt that the poison of the Pelagian heresy again springs up among you; we, therefore, exhort you, that you put away from your thoughts all such venomous and superstitious wickedness. For you cannot be ignorant how that execrable heresy has been condemned; for it has not only been abolished these two hundred years, but it is also daily condemned by us and buried under our perpetual ban; and we exhort you not to rake up the ashes of those whose weapons have been burnt. For who would not detest that insolent and impious assertion, 'That man can live without sin of his own free will, and not through the grace of God?' And in the first place, it is blasphemous folly to say that man is without sin, which none can be, but only the one Mediator between God and men, the Man Christ Jesus, Who was conceived and born without sin; for all other men, being born in original sin, are known to bear the mark of Adam's transgression, even whilst they are without actual sin, according to the saying of the prophet, 'For behold, I was conceived in iniquity; and in sin did my mother give birth to me.'

CHAP. XX.

EDWIN reigned most gloriously seventeen years over the nations of the English and the Britons, six whereof, as has been said, he also was a soldier in the kingdom of Christ. Caedwalla, king of the Britons, rebelled against him, being supported by the vigorous Penda, of the royal race of the Mercians, who from that time governed that nation for twenty-two years with varying success.

A great battle being fought in the plain that is called Haethfelth, Edwin was killed on the 12th of October, in the year of our Lord 633, being then forty-eight years of age, and all his army was either slain or dispersed. In the same war also, Osfrid, one of his sons, a warlike youth, fell before him; Eadfrid, another of them, compelled by necessity, went over to King Penda, and was by him afterwards slain in the reign of Oswald, contrary to his oath. At this time a great slaughter was made in the Church and nation of the Northumbrians; chiefly because one of the chiefs, by whom it was carried on, was a pagan, and the other a barbarian, more cruel than a pagan; for Penda, with all the nation of the Mercians, was an idolater, and a stranger to the name of Christ; but Caedwalla, though he professed and called himself a Christian, was so barbarous in his disposition and manner of living, that he did not even spare women and innocent children, but with bestial cruelty put all alike to death by torture, and overran all their country in his fury for a long time, intending to cut off all the race of the English within the borders of Britain. Nor did he pay any respect to the Christian religion which had sprung up among them; it being to this day the custom of the Britons to despise the faith and religion of the English, and to have no part with them in anything any more than with pagans. King Edwin's head was brought to York, and afterwards taken into the church of the blessed Peter the Apostle, which he had begun, but which his successor Oswald finished, as has been said before. It was laid in the chapel of the holy Pope Gregory, from whose disciples he had received the word of life.

The affairs of the Northumbrians being thrown into confusion at the moment of this disaster, when there seemed to be no prospect of safety except in flight, Paulinus, taking with him Queen Ethelberg, whom he had before brought thither, returned into Kent by sea, and was very honourably received by the Archbishop Honorius and King Eadbald. He came thither under the conduct of Bassus, a most valiant thegn of King Edwin, having with him Eanfled, the daughter, and Wuscfreea, the son of Edwin, as well as Yffi, the son of Osfrid, Edwin's son. Afterwards Ethelberg, for fear of the kings Eadbald and Oswald, sent Wuscfreea and Yffi over into Gaul to be bred up by King Dagobert, who was her friend; and there they both died in infancy, and were buried in the church with the honour due to royal children and to Christ's innocents. He also brought with him many rich goods of King Edwin, among which were a large gold cross, and a golden chalice, consecrated to the service of the altar, which are still preserved, and shown in the church of Canterbury.

At that time the church of Rochester had no pastor, for Romanus, the bishop thereof, being sent on a mission to Pope Honorius by Archbishop Justus, was drowned in the Italian Sea; and thus Paulinus, at the request of Archbishop Honorius and King Eadbald, took upon him the charge of the same, and held it until he too, in his own time, departed to heaven, with the fruits of his glorious labours; and, dying in that Church, he left there the pall which he had received from the Pope of Rome. He had left behind him in his Church at York, James, the deacon, a true churchman and a holy man, who continuing long after in that Church, by teaching and baptizing, rescued much prey from the ancient enemy; and from him the village, where he chiefly dwelt, near Cataract, has its name to this day. He had great skill in singing in church, and when the province was afterwards restored to peace, and the number of the faithful increased, he began to teach church music to many, according to the custom of the Romans, or of the Cantuarrians. And being old and full of days, as the Scripture says. He went the way of his fathers.

634. Annals of Inisfallen. Repose of Mo-Bae moccu Alldae. Death of Rónán, son of Fergus. The slaying of Catluan.

635.. The battle of Cúil Óchtair between the Uí Fhidgeinte and the Araid.

635 ANGLO-SAXON CHRONICLE. This year King Cyneigils was baptized by Bishop Birinus at Dorchester; and Oswald, king of the Northumbrians, was his sponsor.

Ethelwerd's Chronicle. After six years bishop Birinus came among the Western Angles, preaching to them the gospel of Christ. And the number of years that elapsed since their arrival in Britain out of Germany, was about one hundred and twenty. At that time Cynegils received baptism from the holy bishop Birinus, in a town called Dorchester.

BEDE

CHAP. V. Of the life of Bishop Aidan. [635 A.D.]

FROM this island, then, and the fraternity of these monks, Aidan was sent to instruct the English nation in Christ, having received the dignity of a bishop. At that time Segeni, abbot and priest, presided over that monastery. Among other lessons in holy living, Aidan left the clergy a most salutary example of abstinence and continence; it was the highest commendation of his doctrine with all men, that he taught nothing that he did not practice in his life among his brethren; for he neither sought nor loved anything of this world, but delighted in distributing immediately among the poor whom he met whatsoever was given him by the kings or rich men of the world. He was wont to traverse both town and country on foot, never on horseback, unless compelled by some urgent necessity; to the end that, as he went, he might turn aside to any whomsoever he saw, whether rich or poor, and call upon them, if infidels, to receive the mystery of the faith, or, if they were believers, strengthen them in the faith, and stir them up by words and actions to giving of alms and the performance of good works.

His course of life was so different from the slothfulness of our times, that all those who bore him company, whether they were tonsured or laymen, had to study either reading the Scriptures, or learning psalms. This was the daily employment of himself and all that were with him, wheresoever they went; and if it happened, which was but seldom, that he was invited to the king's table, he went with one or two clerks, and having taken a little food, made haste to be gone, either to read with his brethren or to pray. At that time, many religious men and women, led by his example, adopted the custom of prolonging their fast on Wednesdays and Fridays, till the ninth hour, throughout the year, except during the fifty days after Easter. Never, through fear or respect of persons, did he keep silence with regard to the sins of the rich; but was wont to correct them with a severe rebuke. He never gave money to the powerful men of the world, but only food, if he happened to entertain them; and, on the contrary, whatsoever gifts of money he received from the rich, he either distributed, as has been said, for the use of the poor, or bestowed in ransoming such as had been wrongfully sold for slaves. Moreover, he afterwards made many of those he had ransomed his disciples, and after having taught and instructed them, advanced them to priest's orders.

It is said, that when King Oswald had asked a bishop of the Scots to administer the Word of faith to him and his nation, there was first sent to him another man of more harsh disposition, who, after preaching for some time to the English and meeting with no success, not being gladly heard by the people, returned home, and in an assembly of the elders reported, that he had not been able to do any good by his teaching to the nation to whom he had been sent, because they were intractable men, and of a stubborn and barbarous disposition. They then, it is said, held a council and seriously debated what was to be done, being desirous that the nation should obtain the, salvation it demanded, but grieving that they had not received the preacher sent to them. Then said Aidan, who was also present in the council, to the priest in question, "Methinks, brother, that you were more severe to your unlearned hearers than you ought to have been, and did not at first, conformably to the Apostolic rule, give them the milk of more easy doctrine, till, being by degrees nourished with the Word of God, they should be capable of receiving that which is more perfect and of performing the higher precepts of God." Having heard these words, all present turned their attention to him and began diligently to weigh what he had said, and they decided that he was worthy to be made a bishop, and that he was the man who ought

to be sent to instruct the unbelieving and unlearned; since he was found to be endued preeminently with the grace of discretion, which is the mother of the virtues. So they ordained him and sent him forth to preach; and, as time went on, his other virtues became apparent, as well as that temperate discretion which had marked him at first.

CHAP. VI. Of King Oswald's wonderful piety and religion. [635-642 A.D.]

KING OSWALD, with the English nation which he governed, being instructed by the teaching of this bishop, not only learned to hope for a heavenly kingdom unknown to his fathers, but also obtained of the one God, Who made heaven and earth, a greater earthly kingdom than any of his ancestors. In brief, he brought under his dominion all the nations and provinces of Britain, which are divided into four languages, to wit, those of the Britons, the Picts, the Scots, and the English. Though raised to that height of regal power, wonderful to relate, he was always humble, kind, and generous to the poor and to strangers.

To give one instance, it is told, that when he was once sitting at dinner, on the holy day of Easter, with the aforesaid bishop, and a silver dish full of royal dainties was set before him, and they were just about to put forth their hands to bless the bread, the servant, whom he had appointed to relieve the needy, came in on a sudden, and told the king, that a great multitude of poor folk from all parts was sitting in the streets begging alms of the king; he immediately ordered the meat set before him to be carried to the poor, and the dish to be broken in pieces and divided among them. At which sight, the bishop who sat by him, greatly rejoicing at such an act of piety, clasped his right hand and said, "May this hand never decay." This fell out according to his prayer, for his hands with the arms being cut off from his body, when he was slain in battle, remain uncorrupted to this day, and are kept in a silver shrine, as revered relics, in St. Peter's church in the royal city, which has taken its name from Bebba, one of its former queens. Through this king's exertions the provinces of the Deiri and the Bernicians, which till then had been at variance, were peacefully united and moulded into one people. He was nephew to King Edwin through his sister Acha; and it was fit that so great a predecessor should have in his own family such an one to succeed him in his religion and sovereignty.

CHAP. VII. How the West Saxons received the Word of God by the preaching of Birinus; and of his successors, Agilbert and Leutherius. [635-670 A. D.]

AT that time, the West Saxons, formerly called Gewissae, in the reign of Cynegils, received the faith of Christ, through the preaching of Bishop Birinus, who came into Britain by the counsel of Pope Honorius; having promised in his presence that he would sow the seed of the holy faith in the farthest inland regions of the English, where no other teacher had been before him. Hereupon at the bidding of the Pope he received episcopal consecration from Asterius, bishop of Genoa, but on his arrival in Britain, he first came to the nation of the Gewissae, and finding all in that place confirmed pagans, he thought it better to preach the Word there, than to proceed further to seek for other hearers of his preaching.

Now, as he was spreading the Gospel in the aforesaid province, it happened that when the king himself, having received instruction as a catechumen, was being baptized together with his people, Oswald, the most holy and victorious king of the Northumbrians, being present, received him as he came forth from baptism, and by an honourable alliance most acceptable to God, first adopted as his son, thus born again and dedicated to God, the man whose daughter he was about to receive in marriage. The two kings gave to the bishop the city called Dorcic, there to establish his episcopal see; where having built and consecrated churches, and by his pious labours called many to the Lord, he departed to the Lord, and was buried in the same city; but many years after, when Haedde was bishop, he was translated thence to the city of Venta, and laid in the church of the blessed Apostles, Peter and Paul.

When the king died, his son Coinwalch succeeded him on the throne, but refused to

receive the faith and the mysteries of the heavenly kingdom; and not long after he lost also the dominion of his earthly kingdom; for he put away the sister of Penda, king of the Mercians, whom he had married, and took another wife; whereupon a war ensuing, he was by him deprived of his kingdom, and withdrew to Anna, king of the East Angles, where he lived three years in banishment, and learned and received the true faith; for the king, with whom he lived in his banishment, was a good man, and happy in a good and saintly offspring, as we shall show hereafter.

But when Coinwalch was restored to his kingdom, there came into that province out of Ireland, a certain bishop called Agilbert, a native of Gaul, but who had then lived a long time in Ireland, for the purpose of reading the Scriptures. He attached himself to the king, and voluntarily undertook the ministry of preaching. The king, observing his learning and industry, desired him to accept an episcopal see there and remain as the bishop of his people. Agilbert complied with the request. And presided over that nation as their bishop for many years. At length the king, who understood only the language of the Saxons, weary of his barbarous tongue, privately brought into the province another bishop, speaking his own language, by name Wini, who had also been ordained in Gaul; and dividing his province into two dioceses, appointed this last his episcopal see in the city of Venta, by the Saxons called Wintancaestir. (Winchester) Agilbert, being highly offended, that the king should do this without consulting him, returned into Gaul, and being made bishop of the city of Paris, died there, being old and full of days. Not many years after his departure out of Britain, Wini was also expelled from his bishopric by the same king, and took refuge with Wulfhere, king of the Mercians, of whom he purchased for money the see of the city of London, and remained bishop thereof till his death. Thus the province of the West Saxons continued no small time without a bishop.

During which time, the aforesaid king of that nation, sustaining repeatedly very great losses in his kingdom from his enemies, at length bethought himself, that as he had been before expelled from the throne for his unbelief, he had been restored when he acknowledged the faith of Christ; and he perceived that his kingdom, being deprived of a bishop, was justly deprived also of the Divine protection. He, therefore, sent messengers into Gaul to Agilbert, with humble apologies entreating him to return to the bishopric of his nation. But he excused himself, and protested that he could not go, because he was bound to the bishopric of his own city and diocese; notwithstanding, in order to give him some help in answer to his earnest request, he sent thither in his stead the priest Leutherius, his nephew, to be ordained as his bishop, if he thought fit, saying that he thought him worthy of a bishopric. The king and the people received him honourably, and asked Theodore, then Archbishop of Canterbury, to consecrate him as their bishop. He was accordingly consecrated in the same city, and many years diligently governed the whole bishopric of the West Saxons by synodical authority.

CHAP. III. How the same King Oswald, asking a bishop of the Scottish nation, had Aidan sent him, and granted him an episcopal see in the Isle of Lindisfarne. [635A.D.]

THE same Oswald, as soon as he ascended the throne, being desirous that all the nation under his rule should be endued with the grace of the Christian faith, whereof he had found happy experience in vanquishing the barbarians, sent to the elders of the Scots, among whom himself and his followers, when in banishment, had received the sacrament of Baptism, desiring that they would send him a bishop, by whose instruction and ministry the English nation, which he governed, might learn the privileges and receive the Sacraments of the faith of our Lord. Nor were they slow in granting his request; for they sent him Bishop Aidan, a man of singular gentleness, piety, and moderation; having a zeal of God, but not fully according to knowledge; for he was wont to keep Easter Sunday according to the custom of his country, which we have before so often mentioned, from the fourteenth to the twentieth of the moon; the northern province of the Scots, and all the nation of the Picts, at that time still celebrating Easter after that manner, and believing that

in this observance they followed the writings of the holy and praiseworthy Father Anatolius. Whether this be true, every instructed person can easily judge. But the Scots which dwelt in the South of Ireland had long since, by the admonition of the Bishop of the Apostolic see, learned to observe Easter according to the canonical custom.

On the arrival of the bishop, the king appointed him his episcopal see in the island of Lindisfarne, as he desired. Which place, as the tide ebbs and flows, is twice a day enclosed by the waves of the sea like an island; and again, twice, when the beach is left dry, becomes contiguous with the land. The king also humbly and willingly in all things giving ear to his admonitions, industriously applied himself to build up and extend the Church of Christ in his kingdom; wherein, when the bishop, who was not perfectly skilled in the English tongue, preached the Gospel, it was a fair sight to see the king himself interpreting the Word of God to his ealdormen and thegns, for he had thoroughly learned the language of the Scots during his long banishment. From that time many came daily into Britain from the country of the Scots, and with great devotion preached the Word to those provinces of the English, over which King Oswald reigned, and those among them that had received priest's orders administered the grace of Baptism to the believers.. Churches were built in divers places; the people joyfully flocked together to hear the Word; lands and other property were given of the king's bounty to found monasteries; English children, as well as their elders, were instructed by their Scottish teachers in study and the observance of monastic discipline. For most of those who came to preach were monks. Bishop Aidan was himself a monk, having been sent out from the island called Hii (Iona) whereof the monastery was for a long time the chief of almost all those of the northern Scots, and all those of the Picts, and had the direction of their people. That island belongs to Britain, being divided from it by a small arm of the sea, but had been long since given by the Picts, who inhabit those parts of Britain, to the Scottish monks, because they had received the faith of Christ through their preaching.

635 Annals of Ulster The slaying of Conall son of Suibne in the house of Nad-Fraích's son by Diarmait son of Aed Sláine. The battle of Cúil Caeláin won by Diarmait son of Aed Sláine, and Mael Umai son of Oengus fell therein. The church of Rechru was founded. A great snowfall killed many in Mag Breg. Repose of Fintan son of Telchán and of Ernaine son of Crésene. Death of Gartnán son of Foth. Echuid of Les Mór died. The battle of Segais in which fell Lóchéne son of Nechtan Cennfhata, Cumuscach son of Óengus and Gartnaith son of Foth.

635. Annals of the Four Masters The twelfth year of Domhnall. Ailill, son of Aedh Roin; Congal, son of Dunchadh, died. Duinseach, wife of Domhnall, son of Aedh, King of Ireland, died.

636. The thirteenth year of Domhnall. St. Mochuda, Bishop of Lis Mor and Abbot of Raithin Rahen, died on the 14th of May. The battle of Cathair Chinncon, in Munster, was gained by Aenghus Liath, over Maelduin, son of Aedh Beannan. Maelodhar Macha, chief of Oirghialla, died. Maelduin, son of Aedh, was burned at Inis Caein. Maelduin, son of Fearghus, and Maelduin, son of Colman, died.

636 ANGLO-SAXON CHRONICLE. This year King Cwichelm was baptized at Dorchester, and died the same year. Bishop Felix also preached to the East-Angles the belief of Christ.

636 Annals of Ulster The killing of Ernáine son of Fiachna, who defeated Mael Fithrich son of Aed Allán alias Uairidnach in the battle of Leitheirbe; and the expulsion of Carthach from Raithen at Eastertide.

636.CRONICUM SCOTORUM The killing of Ernaine son of Fiachna, who defeated Mael Fithrich son of Aed Allán in the battle of Leitheirbe. The expulsion of Carthach i.e. Mochuda i.e. Mochta son of Firail from Raithen at Eastertide.

636.Annals of Inisfallen. Death of Ailill, son of Aed, in Loch Trethle. Death of Aengus, son of Nechtain. Death of Congal, king of Brega. Repose of Carthach, abbot of Cluain Ferta Brénainn, who is called Ségán.

637. The battle of Cúil in which fell Mael, son of Aengus, son of Conall, son of Suibne. The battle of [Áth] Goan, in which Crimthann son of Aed, king of Laigin, fell. Fáilbe Flann and Faelán, son of Colmán, [were] victors. Repose of Munnu, son of Tilchán.

637.CRONICUM SCOTORUM The battle of Mag Roth won by Domnall son of Aed and the sons of Aed Sláine but Domnall son of Aed ruled Temair at that time, in which fell Conall Caech king of Ulaid and Faelchú son of Airmedach king of Mide in a counterattack, with many nobles. The battle of Saitír on the same day, won by Conall Cael son of Mael Cobo against the Cenél nEógain. The death of Failbe Flann of Feimen, king of Mumu. The repose of Mo-Chutu of Raithen on the 2nd of the Ides of May.

637 Annals of Ulster The battle of Mag Roth and the battle of Saitír were fought on the same day. Conall Cael son of Mael Cobo of the Cenél nEógain, and adherent of Domnall, was victor in the battle of Saitír; and the death of Failbe Flann of Feimen, king of Mumu. Mo-Chutu of Raithen rests.

637. Annals of the Four Masters The fourteenth year of Domhnall. St. Cronan Mac Ua Loegde, Abbot of Cluain Mic Nois, died on the 18th of July. St. Mochua, Abbot of Balla, died.

638. Annals of the Four Masters St. Critan, of Aendruim, died on the seventeenth of May. Aedh Dubh, Abbot and Bishop of Cill Dara Kildare, died. He had been at first King of Leinster. Dalaise Mac hU Imdae, Abbot of Leithglinn, died.

638.CRONICUM SCOTORUM The battle of Glenn Muiresan, in which the followers of Domnall Brec were put to flight, and the besieging of Eten. Crónán moccu Laegde, abbot of Cluain moccu Nóis, rested. The death of Do-Chua of Balla.

Kalends second feria. The killing of Congal son of Dúnchad. Death of Duinsech, wife of Domnall. Repose of Crídán in Naendruim. The repose of Aed Dub i.e. king of Laigin, abbot of Cell Dara. Do-Laise moccu Imdae, abbot of Leithglenn, rested. Death of Ailill son of Aed Rón i.e. king of Laigin. At this time pope Theodosius flourished.

638 Annals of Ulster The battle of Glenn Muiresan and the besieging of Eten. Crónán moccu Laegde, abbot of Cluain Moccu Nóis, died.

638.Annals of Inisfallen. Expulsion of Mo-Chutu from Raithen. Les Mór was founded.

639. The battle of Roth, in which Congal Caech fell. Death of Fáilbe Flann. Repose of Mo-Chutu of Les Mór. Repose of Crónán, abbot of Cell Dara. Repose {of Dagan, and} of Mo-Laise of Leithglenn, {i.e. moccu Nehti}, and of Saint Sinell, and of Cúán, son of Amalgaid, and of Gobán, son of Nasca. The burning and slaying of Mael Dúin in Inis Caín Dega. Death of Domnall, son of Aed, and of Domnall Brec. Repose of Oswald, king of the Angles; i.e. Anglicus means Sax (Saxon).

639 ANGLO-SAXON CHRONICLE. This year Birinus baptized King Cuthred at Dorchester, and received him as his son.

639 Annals of Ulster The killing of Congal son of Dúnchad. Death of Duinsech, wife of Domnall. The battle of Oswald, king of the Saxons. Repose of Crídán in Naendruim, and of Aed Dub, abbot of Cell Dara—both bishops. Do-Laise moccu Imdae, abbot of Leithglenn, rested. Death of Ailill son of Aed Rón. Heraclius, with his mother Martina, reigned 2 years.

639. Annals of the Four Masters St. Dagan, of Inbher Daeile, died on the 13th of September. After Domhnall, son of Aedh, son of Ainmire, had been sixteen years in the sovereignty of Ireland, he died at Ard Fothadh, in Tir Aedha, after the victory of penance, for he was a year in his mortal sickness; and he used to receive the body of Christ every Sunday. Oilill, son of Colman, chief of Cinel Laeghaire, died.

640 . The first year of Conall Cael and Ceallach, two sons of Maelcobha, son of Aedh, son of Ainmire, over Ireland, in joint sovereignty. Scannlan Mor, son of Ceannfaeladh, chief of Osraighe Ossory, died. Cuana, son of Ailcen, chief of Feara Maighe Fermoy, died. He was the person who was called Laech Liathmhuine.

640 Annals of Ulster The battle of Cathair Chinn Chon. Aengus Liathdána was victor. Mael Dúin, son of Aed Bennán, took flight.

Severinus Pope 640

640.CRONICUM SCOTORUM The battle of Cathair Chinn Con won by the Mumu. Óengus Liathdána was victor. Mael Dúin son of Aed Bennán took flight.

640 ANGLO-SAXON CHRONICLE. This year died Eadbald, King of Kent, after a reign of twenty-five winters. He had two sons, Ermenred and Erkenbert; and Erkenbert reigned there after his father. He overturned all the idols in the kingdom, and first of English kings appointed a fast before Easter. His daughter was called Ercongota – holy damsel of an illustrious sire! whose mother was Sexburga, the daughter of Anna, king of the East-Angles. Ermenred also begat two sons, who were afterwards martyred by Thunnor.

BEDE

CHAP. VIII. How Earconbert, King of Kent, ordered the idols to be destroyed, and of his daughter Earcongota, and his kinswoman Ethelberg, virgins consecrated to God. [640 A.D.]

IN the year of our Lord 640, Eadbald, king of Kent, departed this life, and left his kingdom to his son Earconbert, who governed it most nobly twenty-four years and some months. He was the first of the English kings that of his supreme authority commanded the idols throughout his whole kingdom to be forsaken and destroyed, and the fast of forty days to be observed; and that the same might not be lightly neglected, he appointed fitting and condign punishments for the offenders. His daughter Earcongota, as became the offspring of such a parent, was a most virtuous virgin, serving God in a monastery in the country of the Franks, built by a most noble abbess, named Fara, at a place called In Brige; for at that time but few monasteries had been built in the country of the Angles, and many were wont, for the sake of monastic life, to repair to the monasteries of the Franks or Gauls; and they also sent their daughters there to be instructed, and united to their Heavenly Bridegroom, especially in the monasteries of Brige, of Cale, and Andilegum. Among whom was also Saethryth, daughter of the wife of Anna, king of the East Angles, above mentioned; and Ethelberg, the king's own daughter; both of whom, though strangers, were for their virtue made abbesses of the monastery of Brige. Sexburg, that king's elder daughter, wife to Earconbert, king of Kent, had a daughter called Earcongota, of whom we are about to speak.

Many wonderful works and miracles of this virgin, dedicated to God, are to this day related by the inhabitants of that place; but for us it shall suffice to say something briefly of her departure out of this world to the heavenly kingdom. The day of her summoning drawing near, she began to visit in the monastery the cells of the infirm handmaidens of Christ, and particularly those that were of a great age, or most noted for their virtuous life, and humbly commending herself to their prayers, she let them know that her death was at hand, as she had learnt by revelation, which she said she had received in this manner. She had seen a band of men, clothed in white, come into the monastery, and being asked by her what they wanted, and what they did there, they answered, "They had been sent thither to carry away with them the gold coin that had been brought thither from Kent." Towards the close of that same night, as morning began to dawn, leaving the darkness of this world, she departed to the light of heaven. Many of the brethren of that monastery who were in other houses, declared they had then plainly heard choirs of singing angels, and, as it were, the sound of a multitude entering the monastery. Whereupon going out immediately to see what it might be, they beheld a great light coming down from heaven, which bore that holy soul, set loose from the bonds of the flesh, to the eternal joys of the celestial country. They also tell of other miracles that were wrought that night in the same monastery by the power of God; but as we must proceed to other matters, we leave them to be related by those whose concern they are. The body of this venerable virgin and bride of Christ was buried in the church of the blessed protomartyr, Stephen. It was thought fit, three days after, to take up the stone that covered the tomb, and to raise it higher in the same place, and whilst they were doing this, so sweet a fragrance rose from below, that it seemed to all the brethren and sisters there present, as if a store of balsam had been opened.

Her aunt also, Ethelberg, of whom we have spoken, preserved the glory, acceptable to God, of perpetual virginity, in a life of great self-denial, but the extent of her virtue became more conspicuous after her death. Whilst she was abbess, she began to build in her monastery a church, in honour of all the Apostles, wherein she desired that her body should be buried; but when that work was advanced half way, she was prevented by death from finishing it, and was buried in the place in the church which she had chosen. After her death, the brothers occupied themselves with other things, and this structure was left untouched for seven years, at the expiration whereof they resolved, by reason of the greatness of the work, wholly to abandon the building of the church, and to remove the abbess's bones thence to some other church that was finished and consecrated. On opening her tomb, they found the body as untouched by decay as it had been free from the corruption of carnal concupiscence, and having washed it again and clothed it in other garments, they removed it to the church of the blessed Stephen, the Martyr. And her festival is wont to be celebrated there with much honour on the 7th of July.

John IV Pope 640-642

640 William of Malmesbury,

To him, (Edbald) after a reign of twenty-four years, succeeded Erconbert, his son, by Emma, daughter of the king of France. He reigned an equal number of years with his father, but under happier auspices; alike remarkable for piety toward God, and love to his country. For his grandfather, and father, indeed, adopted our faith, but neglected to destroy their idols; whilst he, thinking it derogatory to his royal zeal not to take the readiest mode of annihilating openly what they only secretly condemned, leveled every temple of their gods to the ground, that not a trace of their paganism might be handed down to posterity. This was nobly done: for the mass of the people would be reminded of their superstition, so long as they could see the altars of their deities. In order, also, that he might teach his subjects, who were too much given to sensual indulgence, to accustom

themselves to temperance, he enjoined the solemn fast of Lent to be observed throughout his dominions. This was an extraordinary act for the king to attempt in those times: but he was a man whom no blandishments of luxury could enervate; no anxiety for power seduce from the worship of God. Wherefore he was protected by the favour of the Almighty; every thing, at home and abroad, succeeded to his wishes, and he grew old in uninterrupted tranquillity. His daughter Ercongotha, a child worthy of such a parent, and emulating her father in virtuous qualities, became a shining light in the monastery of Kalas in Gaul.

641.CRONICUM SCOTORUM Death of Maelodar Caech, king of the Airthir and death of Bruide son of Foth. The burning of Mael Dúin son of Aed in Inis Caín. The killing of Mael Dúin son of Fergus son of Mael Dúin son of Colmán. The repose of Dagán of Inber Daile.

641. Annals of the Four Masters The second year of Conall and Ceallach. Maelbreasail and Maelanfaidh died; and Flann Enaigh was mortally wounded. These were of the Cinel Conaill Gulban.

641 Annals of Ulster Death of Maelodar Caech, king of the Airthir. Death of Bruide son of Foth. Domnall. son of Aed changed camp in Druim Naó. Shipwreck of a vessel of the community of Í. The besieging of Rith. The burning of Mael Dúin in Inis Caín. The killing of Mael Dúin son of Fergus, and of Mael Dúin son of Colmán.

642. Annals of the Four Masters The third year of Conall and Ceallach. St. Cronan Beg, Bishop of Aendruim, died on the 7th of January. Furadhra, son of Bec, son of Cuanach, chief of Ui Mic Uais, died. Uaisle, daughter of Suibhne, son of Colman, wife of Faelan, King of Leinster, died. The battle of Gabhra was fought between the Leinstermen themselves.

Theodore I Pope 642-649

642 Annals of Ulster Death of Domnall son of Aed, king of Ireland, at the end of January. Afterwards Domnall Brec was slain at the end of the year, in December, in the battle of Srath Caruin, by Hoan, king of the Britons. He reigned 15 years.

Cuimméne recited

His good is the good beyond, It is not the good here;

Now Domnall concedes the king of Ros.

The sage who will come from the south, It is he who may tell you your weal;

He will bring a cumman to his house For the son of Aed son of Ainmire.

—Colum Cille recited

The killing of Ailill son of Colmán, king of Cenél Loegaire. Constantine son of Heraclius reigned 6 months. The battle of Oswy against the Britons.

642.CRONICUM SCOTORUM Death of Domnall son of Aed, king of Ireland, at the end of January, in the 13th year of his reign, at Ard Fothaigh. Afterwards Domnall Brec was slain at the end of the year in December, in the battle of Sraith Caruin, by Hoan, king of Britons, in the 12th year of his reign. The killing of Ailill son of Colmán, king of Cenél Loegaire.

BEDE

CHAP. IX. How miracles of healing have been frequently wrought in the place where King Oswald was killed; and how, first, a traveller's horse was restored and afterwards a young girl cured of the palsy. [642 A.D.]

OSWALD, the most Christian king of the Northumbrians, reigned nine years, including

that year which was held accursed for the barbarous cruelty of the king of the Britons and the reckless apostacy of the English kings; for, as was said above, it is agreed by the unanimous consent of all, that the names and memory of the apostates should be erased from the catalogue of the Christian kings, and no year assigned to their reign. After which period, Oswald was killed in a great battle, by the same pagan nation and pagan king of the Mercians, who had slain his predecessor Edwin, at a place called in the English tongue Maserfelth, in the thirty-eighth year of his age, on the fifth day of the month of August.

How great his faith was towards God, and how remarkable his devotion, has been made evident by miracles even after his death; for, in the place where he was killed by the pagans, fighting for his country, sick men and cattle are frequently healed to this day. Whence it came to pass that many took up the very dust of the place where his body fell, and putting it into water, brought much relief with it to their friends who were sick. This custom came so much into use, that the earth being carried away by degrees, a hole was made as deep as the height of a man. Nor is it surprising that the sick should be healed in the place where he died; for, whilst he lived, he never ceased to provide for the poor and the sick, and to bestow alms on them, and assist them.

Many miracles are said to have been wrought in that place, or with the dust carried from it; but we have thought it sufficient to mention two, which we have heard from our elders.

It happened, not long after his death, that a man was travelling on horseback near that place, when his horse on a sudden fell sick, stood still, hung his head, and foamed at the mouth, and, at length, as his pain increased, he fell to the ground; the rider dismounted, and taking off his saddle, waited to see whether the beast would recover or die. At length, after writhing for a long time in extreme anguish, the horse happened in his struggles to come to the very place where the great king died. Immediately the pain abated, the beast ceased from his frantic kicking, and, after the manner of horses, as if resting from his weariness, he rolled from side to side, and then starting up, perfectly recovered, began to graze hungrily on the green herbage. The rider observing this, and being an intelligent man, concluded that there must be some wonderful sanctity in the place where the horse had been healed, and he marked the spot. After which he again mounted his horse, and went on to the inn where he intended to stop. On his arrival he found a girl, niece to the landlord, who had long been sick of the palsy; and when the members of the household, in his presence, lamented the girl's grievous calamity, he gave them an account of the place where his horse had been cured. In brief, she was put into a wagon and carried to the place and laid down there. At first she slept awhile, and when she awoke, found herself healed of her infirmity. Upon which she called for water, washed her face, arranged her hair, put a kerchief on her head, and returned home on foot, in good health, with those who had brought her.

CHAP. X. How the dust of that place prevailed against fire. [After 642 A.D.]

ABOUT the same time, another traveller, a Briton, as is reported, happened to pass by the same place, where the aforesaid battle was fought. Observing one particular spot of ground greener and more beautiful than any other part of the field, he had the wisdom to infer that the cause of the unusual greenness in that place must be that some person of greater holiness than any other in the army had been killed there. He therefore took along with him some of the dust of that piece of ground, tying it up in a linen cloth, supposing, as was indeed the case, that it would be of use for curing sick people, and proceeding on his journey, came in the evening to a certain village, and entered a house where the villagers were feasting at supper. Being received by the owners of the house, he sat down with them at the entertainment, hanging the cloth, with the dust which he had carried in it, on a post in the wall. They sat long at supper and drank deep. Now there was a great fire in the middle of the room, and it happened that the sparks flew up and caught the roof of the house, which being made of wattles and thatch, was suddenly wrapped in flames; the guests ran out in panic and confusion, but they were not able to save the burning house,

which was rapidly being destroyed. Wherefore the house was burnt down, and only that post on which the dust hung in the linen cloth remained safe and untouched by the fire. When they beheld this miracle, they were all amazed, and inquiring into it diligently, learned that the dust had been taken from the place where the blood of King Oswald had been shed. These wonderful works being made known and reported abroad, many began daily to resort to that place, and received the blessing of health for themselves and their friends.

643 ANGLO-SAXON CHRONICLE. This year Kenwal succeeded to the kingdom of the West-Saxons, and held it one and thirty winters. This Kenwal ordered the old church at Winchester to be built in the name of St. Peter. He was the son of Cynegils.

643 Annals of Ulster Death of Huaisle son of Suibne. Repose of Crónán, bishop of Naendruim. The battle of Cenn Con. The burning of Iarnbadb son of Gartnaith. Cellach and Conall Cael i.e. two sons of Mael Cobo son of Aed son of Ainmire, begin to reign, as some state. Constantine son of Constantine reigned 28 years. Here it is uncertain who reigned after Domnall. Some historiographers state that four kings, i.e. Cellach, Conall Cael, and two sons of Aed Sláine son of Diarmait son of Fergus Cerrbél son of Conall of Cremthann son of Niall Naígiállach, namely Diarmait and Blathmac, reigned in mingled rule.

643.CRONICUM SCOTORUM Here it is uncertain who reigned after Domnall. Some historiographers state that four kings, i.e. Cellach and Conall Cael, and two sons of Aed Sláine, namely Diarmait and Blathmac, reigned in mingled rule. Death of Huaisle daughter of Suibne son of Colmán i.e. the queen of Faelán king of Laigin. The death of Crónán, bishop of Naendruim. The battle of Cenn Con. Cellach and Conall Cael begin to reign. The death of Scandlán Mór son of Cendfaelad, king of Osraige. The death of Cuanu son of Cailcin, king of Fernmag. The killing of two grandsons of Bógaine, Mael Bresail and Mael Anfaith Enaig. Mo-Chaí of Naendruim rested.

643. Annals of the Four Masters The fourth year of Conall and Ceallach. Dunchadh, son of Fiachna, son of Deman, King of Ulidia, died.

644. Annals of the Four Masters The fifth year of Conall and Ceallach. Bolgluatha, Lord of Ui Ceinnsealaigh, died.

644 Annals of Ulster The killing of two grandsons of Bógaine, i.e. Mael Bresail and Mael Anfaith. The slaying of Flann of Aenach. Death of Bresal son of Sechnasach.

644 ANGLO-SAXON CHRONICLE. . This year died at Rochester, on the tenth of October, Paulinus, who was first Archbishop at York, and afterwards at Rochester. He was bishop nineteen winters, two months, and one and twenty days. This year the son of Oswy's uncle (Oswin), the son of Osric, assumed the government of Deira, and reigned seven winters.

BEDE

CHAP. XIV. How on the death of Paulinus, Ithamar was made Bishop of Rochester in his stead; and of the wonderful humility of King Oswin, who was cruelly slain by Oswy. [644-651 A. D.]

OSWALD being translated to the heavenly kingdom, his brother Oswy, a young man of about thirty years of age, succeeded him on the throne of his earthly kingdom, and held it twenty-eight years with much trouble, being attacked by the pagan nation of the Mercians,

that had slain his brother, as also by his son Alchfrid, and by his nephew Oidilwald, the son of his brother who reigned before him. In his second year, that is, in the year of our Lord 644, the most reverend Father Paulinus, formerly Bishop of York, but at that time Bishop of the city of Rochester, departed to the Lord, on the ioth day of October, having held the office of a bishop nineteen years, two months, and twenty-one days; and was buried in the sacristy of the blessed Apostle Andrew, which King Ethelbert had built from the foundation, in the same city of Rochester. In his place, Archbishop Honorius ordained Ithamar, of the Kentish nation, but not inferior to his predecessors in learning and conduct of life.

Oswy, during the first part of his reign, had a partner in the royal dignity called Oswin, of the race of King Edwin, and son to Osric of whom we have spoken above, a man of wonderful piety and devotion, who governed the province of the Deiri seven years in very great prosperity, and was himself beloved by all men. But Oswy, who governed all the other northern part of the nation beyond the Humber, that is, the province of the Bernicians, could not live at peace with him; and at last, when the causes of their disagreement increased, he murdered him most cruelly. For when each had raised an army against the other, Oswin perceived that he could not maintain a war against his enemy who had more auxiliaries than himself, and he thought it better at that time to lay aside all thoughts of engaging, and to reserve himself for better times. He therefore disbanded the army which he had assembled, and ordered all his men to return to their own homes, from the place that is called Wilfaraesdun, that is, Wilfar's Hill, which is about ten miles distant from the village called Cataract, towards the north-west. He himself, with only one trusty thegn, whose name was Tondhere, withdrew and lay concealed in the house of Hunwald, a noble, whom he imagined to be his most assured friend. But, alas! it was far otherwise; for Hunwald betrayed him, and Oswy, by the hands of his reeve, Ethilwin, foully slew him and the thegn aforesaid. This happened on the 20th of August, in the ninth year of his reign, at a place called Ingetlingum, where afterwards, to atone for this crime, a monastery was built, wherein prayers should be daily offered up to God for the redemption of the souls of both kings, to wit, of him that was murdered, and of him that commanded the murder.

King Oswin was of a goodly countenance, and tall of stature, pleasant in discourse, and courteous in behaviour; and bountiful to all, gentle and simple alike; so that he was beloved by all men for the royal dignity of his mind and appearance and actions, and men of the highest rank came from almost all provinces to serve him. Among all the graces of virtue and moderation by which he was distinguished and, if I may say so, blessed in a special manner, humility is said to have been the greatest, which it will suffice to prove by one instance.

He had given a beautiful horse to Bishop Aidan, to use either in crossing rivers, or in performing a journey upon any urgent necessity, though the Bishop was wont to travel ordinarily on foot. Some short time after, a poor man meeting the Bishop, and asking alms, he immediately dismounted, and ordered the horse, with all his royal trappings, to be given to the beggar; for he was very compassionate, a great friend to the poor, and, in a manner, the father of the wretched. This being told to the king, when they were going in to dinner, he said to the Bishop, "What did you mean, my lord Bishop, by giving the poor man that royal horse, which it was fitting that you should have for your own use? Had not we many other horses of less value, or things of other sorts, which would have been good enough to give to the poor, instead of giving that horse, which I had chosen and set apart for your own use?" Thereupon the Bishop answered, "What do you say, O king? Is that son of a mare more dear to you than that son of God?" Upon this they went in to dinner, and the Bishop sat in his place; but the king, who had come in from hunting, stood warming himself, with his attendants, at the fire. Then, on a sudden, whilst he was warming himself, calling to mind what the bishop had said to him, he ungirt his sword, and gave it to a

servant, and hastened to the Bishop and fell down at his feet,' beseeching him to forgive him; "For from this time forward," said he, "I will never speak any more of this, nor will. I judge of what or how much of our money you shall give to the sons of God." The bishop was much moved at this sight, and starting up, raised him, saying that he was entirely reconciled to him, if he would but sit down to his meat, and lay aside all sorrow. The king, at the bishop's command and request, was comforted, but the bishop, on the other hand, grew sad and was moved even to tears. His priest then asking him, in the language of his country, which the king and his servants did not understand, why he wept, "I know," said he, "that the king will not live long; for I never before saw a humble king; whence I perceive that he will soon be snatched out of this life, because this nation is not worthy of such a ruler." Not long after, the bishop's gloomy foreboding was fulfilled by the king's sad death, as has been said above. But Bishop Aidan himself was also taken out of this world, not more than twelve days after the death of the king he loved, on the 31st of August, to receive the eternal reward of his labours from the Lord.

644 Annales Cambriae The battle of Cogfry in which Oswald king of the Northmen and Eawa king of the Mercians fell.

645. CRONICUM SCOTORUM Death of Furudrán, son of Bécce son of Cuanu, king of Uí Moccu Uais. Lóchéne son of Fíngéin, king of the Cruithin, died. The battle of Gabra between the Laigin themselves.

645 Annales Cambriae The hammering of the region of Dyfed, when the monastery of David was burnt.

645 Annals of Ulster Death of Furudrán son of Bécce son of Cuanu, king of Uí Moccu Uais. Lóchéne son of Fíngéin, king of the Cruithin, died.

645. Annals of the Four Masters

The sixth year of Conall and Ceallach. Mac Laisre, Abbot of Beannchair Bangor, died on the 16th of May.

Raghallach, son of Uatach, King of Connaught, was killed by Maelbrighde, son of Mothlachan, on Sunday precisely, of which was said:

1. Raghallach, son of Uatach,
was pierced on the back of a white steed;
Muireann hath well lamented him,
Cathal hath well avenged him.
2. Cathal is this day in battle,
though he is bound to peace in the presence of kings;
Though Cathal is without a father,
his father is not without being revenged.
3. Estimate his terrible revenge
from the account of it related;
He slew six men and fifty,
he committed sixteen devastations.
4. I had my share like another,
in the revenge of Raghallach,
I have the grey beard in my hand of
Maelbrighde, son of Mothlachan.

The battle of Carn Conaill was gained by Diarmaid, son of Aedh Slaine against Guaire, wherein were slain the two Cuans, namely, Cuan, son of Enda, King of Munster, and Cuan, son of Conall, chief of Ui Fidhgeinte; and Tolamhnach, chief of Ui Liathain; and

Guaire was routed from the battle field. Diarmaid, on his way to this battle, went first through Cluain Mic Nois. The congregation of St. Ciaran made supplication to God that he might return safe, through the merits of their guarantee. After the king's return, he granted Tuaim nEirc (i.e. Liath Manchain), with its sub divisions of land, as altarsod, to God and to St. Ciaran; and he gave three maledictions (i.e. curses) to that king whose people should take even a drink of water there. Wherefore Diarmaid ordered his burial place at Cluain Mic Nois.

645 ANGLO-SAXON CHRONICLE. This year King Kenwal was driven from his dominion by King Penda.

Elegy to Cynddylan.

Unyielding battle of menacing lords,
Rhiau and Rhirid and Rhiosedd
and Rhigyfarch, the generous chieftain, the chariot driver.
I shall lament until I lie in my oaken coffin
for the slaying of Cynddylan in his grandeur.

Grandeur in battle! Did I think
of going to Menai, though there was no ford for me?
I love those of the land of Cemais who give me welcome,
the king of Dogfeiling, oppressor of the Cadelling.
I shall lament until I would be in my oaken silence
for the slaying of Cynddylan, grievous loss.

Grandeur in battle! To think
of going to Menai, though I cannot swim!
I love those who welcome me to Aberffraw,
the king of Dogfeiling, terror to the Cadelling.
I shall lament until I would be in my oaken silence
for the slaying of Cynddylan and his mustering of hosts.

Grandeur in battle! Civilised wine!
I beseech sorrowfully, old and filled with hiraeth.
When he raided the cattle of Pennawg, I lost
a brave, unyielding, unforgiving hero.
He used to make campaigns beyond Tern, the proud land.
I shall lament until I would be in the unmoving earth
for the slaying of Cynddylan, of the fame of Caradog.

Grandeur in battle! So good was the destiny
that Cynddylan, the battle leader, got
seven hundred chosen soldiers in his retinue,
When the son of Pyd requested, he was so ready!
He did not go to the wedding feast; he was not married.
O God! What different company, what black burial?
I shall lament until I would be with the throng under the earth
for the slaying of Cynddylan, of majestic fame.

Grandeur in battle! I am so very well accustomed
to all the finest fishes and beasts,
through violence I have lost the finest warriors,
Rhiau and Rhirid and Rhiosedd
and Rhigyfarch, generous [ruler] of every borderland.
They used to drive back the spoils from the dales of Taff.
Captives lamented; lame, cattle bellowed.
I shall lament until I would be in the most constricted plot

for the slaying of Cynddylan, famed at the border.

Grandeur in battle! Do you see this?

My heart burns like a firebrand.

I enjoyed the wealth of their men

and women. They could not repay me enough.

I used to have brothers. It was better when they were

the young whelps of great Arthur, the mighty fortress.

Before Lichfield they fought,

There was gore under ravens and keen attack.

Limed shields broke before the sons of the Cyndrwynyn.

I shall lament until I would be in the land of my resting place

for the slaying of Cynddylan, famed among chieftains.

Grandeur in battle! Extensive spoils

Morial bore off from in front of Lichfield.

Fifteen hundred cattle from the front of battle;

four twenties of stallions and equal harness.

The chief bishop wretched in his four-cornered house (?),

the book-keeping monks did not protect.

Those who fell in the blood before the splendid warrior

no brother escaped from the entrenchment to his sister.

They escaped from the uproar with grievous wounds.

I shall lament until I would be in my lowly grave plot

for the slaying of Cynddylan, famous to every generous man.

Grandeur in battle! So pleasant it was

in my soul when I visited Pwll and Alun!

Fresh rushes under foot until bedtime;

feather pillows under me, as far down as my knees.

And though I have gone there, to my own country,

there is not one kinsman left: birds have claimed them.

And though I am not led to God at the Judgment Mount,

None has sinned as I have.

645. Annals of Inisfallen. The battle of Cenn Con between Mael Dúin, son of Aed Bennán, and Aengus Liath from Áine. Much slaughter on both sides. Repose of Mac na Cerda. Death of Mael Ochtraig, king of the Déisi.

646. Death of Scandlán Mór son of Cenn Faelad, king of Osraige. Death of Aengus Liath from Áine at Glennamain. Death of Cuanu, son of Cálchíne.

646 ANGLO-SAXON CHRONICLE. This year King Kenwal was baptized.

646 The Annals of Ulster The slaying of Scannall son of Béicce son of Fiachra, king of the Cruithin. Mac Laisre, abbot of Bennchor, rested.

646. CRONICUM SCOTORUM The slaying of Scandlán son of Béicce son of Fiachra, king of the Cruithin. Mac Laisre, abbot of Bennchor, rested. **Bede** was born at this time. At this time pope Marcius flourished.

646. Annals of the Four Masters The seventh year of Conall and Ceallach. The battle of Dun Crimhthainn was gained by Conall and Ceallach, the two sons of Maelcobha, over Aenghus, son of Domhnall; and Aenghus was slain in this battle; and there was also slain in this same battle Cathasach, son of Domhnall Breac. Maelcobha, son of Fiachna, son of

Deman, King of Ulidia, was slain by Congal Ceannfoda, son of Dunchadha.

647 . The eighth year of Conall and Ceallach.

Dunchadh and Conall, two sons of Blathmac, son of Aedh Slaine, were slain by the Leinstermen, in the mill race of the mill of Maelodhran, son of Dima Cron. Marcan and Maelodhran mortally wounded the two; of which Maelodhran said:

O mill ! which grindedst much of wheat,

It was not grinding oats thou wert, when thou didst grind the seed of Cearbhall.

The grain which the mill has ground is not oats, but red wheat,

With the scions of the great tree Maelodhran's mill was fed.

647.CRONICUM SCOTORUM Mael Cobo son of Fiachna, was killed, i.e. the king of Ulaid, by Congal Cennfada son of Dúnchad. The battle of Bolg Luatha, king of Uí Cheinnselaigh.

647 Annals of Ulster Mael Cobo son of Fiachna, king of Ulaid, was killed. Dúnchad grandson of Rónán was killed. The battle of Colgu son of Crunmáel Bolg Luatha, king of Uí Chennselaigh.

647. Annals of Inisfallen. Death of Mael Coba, son of Fiachra, at the hands of Congal Cennfhata. Repose of Mac Laisre, abbot of Bennchor.

648. Death of Rogellach, son of Uata.

648 Annals of Ulster Fursu the devout died.

648 ANGLO-SAXON CHRONICLE. This year Kenwal gave his relation Cuthred three thousand hides of land by Ashdown. Cuthred was the son of Cwicheim, Cwicheim of Cynegils.

Ethelwerd's Chronicle Kenwalk gave to his relation, Cuthred, out of his farms, three thousand measures, adjacent to a hill named Esc's dune, [Aston ?]

648.CRONICUM SCOTORUM The slaying of Ragallach, son of Uatu, king of Connacht i.e. by Mael Brigitte son of Mothlachán i.e. the Corco Cullu slew him. The battle of Cairn Conaill fought on Whitsunday, where the two Cuans fell i.e. Cuan son of Enda, king of Muman, and Cuan son of Cairill, son of the Ui Fidhgente and Tolmnach, king of the Ui Liathain; and Guaire took flight, and Diarmait son of Aedh Slaine was victor. It is on a Sunday that Diarmait went to fight this battle, that is, through Cluain moccu Nóis and the congregation of Ciaran and prayed for him that he might come safe for the sake of their surety. When the king returned, he granted Doimnerc with its divisions today called Liath Mancháin, as a sod of the altar of Ciarán, and imposed three curses on the king of Mide if any of his people consumed as much as a drink of water there, so that it was for this reason that Diarmait asked to be buried in Cluain moccu Nóis. Repose of Furse in Peronne in France, according to some. Mo-Choemóc of Liath Mór dies.

648. Annals of the Four Masters The ninth year of Conall and Ceallach. Maincheni, Abbot of Meanadrochit, died. The battle of Cuil Corra, by Aeldeith and Onchu, where Cillene, son of Forannan, chief of Ui Failghe Offaly, was slain. Cugamhna, son of Suibhne, died.

649. The tenth year of Conall and Ceallach. St. Cronan of Magh Bile died on the seventh day of the month of August. The battle of Airther Seola, in Connaught, by Ceannfaeladh, son of Colgan and Maenach, son of Baeithin, chief of Ui Briuin, in which was slain Marcan, son of Toimen, chief of Ui Maine. Fearghus, son of Domhnall, and

Fearghus, son of Raghallach, and Aedh Beathra, son of Cuimin, were killed by the Ui Fiachrach Aidhne. Aedh Roin, son of Maelcobha, died. Maeldoid, son of Suibhne, chief of Meath, died.

649. Annals of Inisfallen. Repose of Maenchéne of Min Droichit {and of Crónán of Luachair and of Colmán moccu Tulduib} and repose of Fursu the holy. Death of Crunnmael son of Aed, king of Uí Fhidgeinte. The battle of Carn Conaill [gained] over Guaire Aidni by Diarmait, son of Aed, in which Dúnchad and Conall, two sons of Blathmac, fell.

St Martin I Pope 649-655

649 Annales Cambriae Slaughter in Gwent.

649 Annals of Ulster The slaying of Ragallach son of Uatu, king of Connacht. The battle of Carn Conaill in which Guaire took flight, and Diarmait son of Aed Sláine was victor.

(The field of Corb's son is thus— Something that sets every plain in Munster alight
A standing-stone has become the colour of blood: That is lamentable, Talamnach.

Guaire sang:

I am thankful for what has been gained
Tonight for my feast, a single morsel;
I have had many another night
When Mary's son gave me seven cows.)

Death of Aengus Bronbachall, king of Cenél Cairpri. The warfare of the descendants of Aedán and of Garthnaith, son of Accidán. Repose of Fursu in Peronne.

SBG St Collen he was the son of Gwynog ab Caledog (al. Cydebog) ab Cawrdaf ab Caradog Freichfras, and his mother was Ethni (al. Eithinen) Wyddeles, daughter of Matholwch, an Irish lord. she was Matholwch's daughter by one of his wife's handmaids, and was sent to Britain to be reared. Ethni, the night she conceived, dreamt that a dove flew to her, took her heart out of her bosom, and bore it up to heaven, whence the bird returned, and restoring it to its place, with sweet odours, disappeared.

Collen, when a youth, was sent to France to study at Orleans, where he remained for over eight years, during the time, it is said, of Julian the Apostate, but this is an anachronism, as Collen lived in the seventh and not the fourth century.

To bring the incessant wars that were then being waged between the Pagans and Christians to a speedy termination, a paynim named Bras challenged to fight in single combat any one that the Christians might choose to pit against him, stipulating that the losing side should henceforth adopt the religion of the conqueror. The Pope was greatly perplexed, for he could not find any Christian brave enough to accept the challenge. At last he was divinely directed to go to Porth Hantwn, and the first person he met there should be his choice. He traversed land and sea until he reached that port, and the first person he met was Collen, who cheerfully accepted the challenge.

The champions met. In the first encounter Collen's hand was slightly wounded. Bras counselled him to give in, adding that he would cure the wound for him by the application of a precious ointment that he had in his basinet, and at the same time magnanimously handed him the ointment box. Collen applied some of the ointment to the wound and it was healed forthwith, but instead of returning the box to Bras, he threw it into the river, so that neither should get any further benefit from it. Collen next felled his antagonist, who, imploring him not to kill him, promised to embrace the Christian religion. The Pope baptized him there and then, and " the whole nation of the Greeks believed, and they were all baptized."

As a souvenir of this signal victory, the Pope presented Collen with a " relic, none other

than the lily that blossomed before the pagans, when one of them said that it was no truer that a son was born to the Virgin, than that the withered lily in yonder pot should ever bear fair flowers. Then that lily blossomed. That lily the Pope gave to Collen, who brought it into this Island, and it is said to be still at Worcester." Collen, landing in Cornwall, came to Glastonbury Abbey, where he took the religious habit, and in three months' time was chosen abbot. Then, with the convent's leave, " he took upon him a life that was heavier and harder than being abbot," which consisted in preaching and upholding the Catholic Faith. This he daily pursued ; for the space of three years, and then returned to the abbey, where he remained five years. " Then he became angry with the men of the land for their wrong-doing, and cursed them." His choleric temper now drove him to Glastonbury Tor, and " there he made himself a cell under a rock in a secret place out of the way."

One day, whilst in his cell, he overheard two men talking about Gwyn ab Nudd, and remarking that he was king of Annwn (the Under- world) and the Fairies. This was too much for Collen. He put out his head and bade them stop their foolish talk immediately ; these were none other than demons. They replied that he would have to answer for such words as those. He then drew in his head. Presently he heard knocking at his door, and got for reply, " I am here, the messenger of Gwyn ab Nudd, King of Annwn, to bid thee come by mid-day to-morrow to speak with him on the top of the hill." Collen declined to go. The same messenger " in raiment the one half red and the other half blue " came again the next day, and the day after, when at last, losing patience, he said, " If thou dost not come, Collen, it will be the worse for thee." The menace disconcerted him, and, taking with him some holy water he had prepared, he proceeded up the hill.

" On reaching the top, he saw the fairest castle that he had ever beheld, manned by the best-appointed troops ; and there were numbers of musicians with every manner of song, vocal and instrumental ; steeds with youths riding them, the handsomest in the world ; maidens of noble mien, sprightly, light-footed, gay-apparelled, and in the bloom of youth ; and every magnificence becoming the court of a sumptuous king. He beheld a courteous man on the rampart, who bade him enter, saying that the king was waiting for him to come to dine. Collen entered the castle, and found the king sitting in a chair of gold. He welcomed Collen with due honour, and bade him seat himself at the table, adding that, besides what he saw thereon before him, he should have the rarest of all dainties and luxuries his mind could desire, and should be supplied with every liquor and sweet drink his heart could wish ; and that there were in readiness for him every luxury of courtesy and service, of banquet and honourable entertainment, of rank and gifts, and of every respect and welcome due to a man of his wisdom. ' I will not,' said Collen, ' eat the tree-leaves.' ' Hast thou ever seen men better apparelled than these in red and blue ? ' asked the king. ' Their apparel is good enough,' said Collen, ' of the kind it is.' ' What kind is that ? ' inquired the king. Then answered Collen : ' The red on the one side betokens burning, and the blue on the other betokens cold ' ; and with that he drew out his sprinkler (siobo), and dashed the holy water over them, whereupon they vanished out of his sight, so that there was neither castle, nor troops, nor men, nor maidens, nor music, nor song, nor steeds, nor youths, nor banquet, nor the appearance of anything whatsoever but the green tumps."

That night, on his return to his cell, Collen prayed God that he might have a place to dwell in for the rest of his life, and he was bidden to go a journey next day until he met a horse, which he was to mount ; and as much ground as he could compass that day should be " his sanctuary until Doomsday." He met the horse at a place called Rhysfa Maes Cadfarch 1 ; and " he rode it round his parish, and in the centre of the sanctuary made his cell," in which he spent the remainder of his days, and within it was laid to his rest.

650.CRONICUM SCOTORUM The battle of Oswy against Penda, in which Penda with 30 kings fell. The battle of Dún Cremthainn in which Óengus, son of Domnall fell. The sons of Mael Coba i.e. Conall Cael and Cellach, were victors. Death of Cathusach son of

Domnall Brec. Death of Crónán of Mag Bili.

650 Annales Cambriae The rising of a star.

650 Annals of Ulster . The battle of Oswy against Penda. The battle of Dún Cremthainn in which Aengus son of Domnall fell. The victors were the sons of Mael Coba, i.e. Cellach and Conall Cael. Death of Cathusach son of Domnall Brec. Death of Crónán of Mag Bili. This year Bede was born.

650 ANGLO-SAXON CHRONICLE. . This year Egelbert, from Gaul, after Birinus the Romish bishop, obtained the bishopric of the West-Saxons.

650 ANGLO-SAXON CHRONICLE. 0 . This year Birinus the bishop died, and Agilbert the Frenchman was ordained.

650. Annals of the Four Masters The eleventh year of Conall and Ceallach. Aithchen, Abbot of Tir Da Ghlas Terryglass, died. Cailcen, of Lothra, died. The battle of Fleascach, by Crunnmael, son of Suibhne, chief of Cinel Eoghain, in which was slain Cumascach, son of Oilíoll, chief of Ui Cremhthainn. Crunnmael Erbuilg, son of Ronan, chief of South Leinster, died. St. Bearaidh, Abbot of Duibhlinn, died.

BEDE

CHAP. XVI. How the same Aidan, by his prayers, saved the royal city when it was fired by the enemy. [Before 651 A.D.]

ANOTHER notable miracle of the same father is related by many such as were likely to have knowledge thereof; for during the time that he was bishop, the hostile army of the Mercians, under the command of Penda, cruelly ravaged the country of the Northumbrians far and near, even to the royal city, which has its name from Bebbá, formerly its queen. Not being able to take it by storm or by siege, he endeavoured to burn it down; and having pulled down all the villages in the neighbourhood of the city, he brought thither an immense quantity of beams, rafters, partitions, wattles and thatch, wherewith he encompassed the place to a great height on the land side, and when he found the wind favourable, he set fire to it and attempted to burn the town.

At that time, the most reverend Bishop Aidan was dwelling in the Isle of Fame, which is about two miles from the city; for thither he was wont often to retire to pray in solitude and silence; and, indeed, this lonely dwelling of his is to this day shown in that island. When he saw the flames of fire and the smoke carried by the wind rising above the city walls, he is said to have lifted up his eyes and hands to heaven, and cried with tears, "Behold, Lord, how great evil is wrought by Penda!" These words were hardly uttered, when the wind immediately veering from the city, drove back the flames upon those who had kindled them, so that some being hurt, and all afraid, they forebore any further attempts against the city, which they perceived to be protected by the hand of God.

Historia Augusta

And now, my friend, accept this gift of mine, which, as I have often said, I have brought out to the light of day, not because of its elegance of style but because of its learned research, chiefly with this purpose in view, that if any gifted stylist should wish to reveal the deeds of the emperors, he might not lack the material, having, as he will, my little books as ministers to his eloquence. I pray you, then, to be content and to contend that in this work

I had the wish to write better than I had the power.