

O G Y G I A,

OR, A

CHRONOLOGICAL ACCOUNT

OF

IRISH EVENTS:

Collected from very ANCIENT DOCUMENTS, faithfully compared
with each other, and supported by the GENEALOGICAL
and CHRONOLOGICAL Aid of the

SACRED AND PROPHANE WRITINGS

OF THE

FIRST NATIONS OF THE GLOBE.

WRITTEN ORIGINALLY IN LATIN BY
RODERIC O'FLAHERTY, ESQ.

TRANSLATED BY
THE REV^d. JAMES HELY, A. B.

V O L. II.

*Remember the Days of Old; consider the Years of many Generations.
Deuteronomy xxxii. 7.*

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GENERAL CONTENTS.

VOL. II.

THE THIRD PART

*Contains an account of the domestic affairs of OGRICIA;
or, a more full and copious dissertation on Irish
events.*

TO WHICH IS ADDED

*The translation of a Chronographical Poem, recapitu-
lating the preceding events from the Flood to
the present time.*

AS ALSO,

*A Chronological Table of the Christian kings of Ire-
land, from the year 428 to the year 1022; and
of other events from thence to the reign of his
present Majesty, Charles the second.*

2007955

O'FLAHERTY'S

O G Y G I A.

P A R T III.

*The Domestic Affairs of Ogygia—or, a more explicit
Account of Irish Transactions, from the Flood, to
the Establishment of Christianity.*

C H A P. I.

The Population of Ireland before the Deluge.

HITHERTO we have depended on authority and reason, reconciling them mutually. Now we must obey the voice of authority alone; we must sometimes seem ignorant of Irish affairs atchieved before, and after the flood. I do not pledge myself

VOL. II. B self

self to inform you how the history of them has been recorded, and transmitted to posterity. This only I affirm, that the antiquities and primitive archives of other countries, have not been supported by a stronger or more permanent basis; which still are handed down to us with an air of probability by their respective historians. Further, where there is no room for just disquisition or investigation, we must rely on the common suffrages of the writers of our country, to whose opinions I voluntarily subscribe.

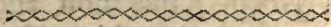
Therefore, according to the most ancient histories of Ireland, Cappa, Lagne, and Luafat, three fishermen, being driven by adverse winds from Spain to Ireland, landed at the mouth of the river Muad *, they were afterwards overwhelmed in the deluge at Tuathinbhir. Forty days before the flood, on the fifteenth day of the moon, being the Sabbath; Cæsarea, Baronna, and Balba, with fifty women and three men, Bith, Ladra, and Fintan, put in at Dun-na-mbarc †; Sliaw-beatha mountain, in Ulster, was called after Bith; Ardladrann, in the county of Wexford, was denominated from Ladra; Fintan gave the name Feartsfintain, to his burial-place, at Tultuinne ‡; and Cuil-Keafrach,

* One of the first ten rivers of Ireland, of which we shall speak in the third chapter.

† A Dunum, or fortified harbour for small vessels, which Giraldus Cambrensis calls the shore of small ships, situate in Corcodubnia, a country in the west of Munster.

‡ In the country of Ara, next Limerick, to the east, on the banks of Lough Dergbhear, through which the Shannon runs towards Limerick.

and Carn-Keafrach*, in Connaught, obtained them names from Cæsarea.



C H A P. II.

Partholan, the first inhabitant of this kingdom, after the flood.

IN the year after the flood †, three hundred and twelve, Partholan with his colony, landed at Inver-Sgene, in Kerry, in the month of May, the fourteenth day of the moon, on a Wednesday. We may collect from this, and other such accounts, that our countrymen, in regulating and pointing out æras, studied particularly the motion and aspects of the moon, from the earliest periods, according to very ancient writers: for I cannot comprehend, how that observation of the time was remarked, *viz.* on a Wednesday, in the month of May, but from the Scythian language, which the ancient Germans nearly retained; as we are informed by those conversant in the German tongue ‡. They decline the name of a year, and the months as it is called, *annus* a year, from Anna; which the Scythians describe to be the course of the sun, because the first and last letter of the word is the

* Knockmea, a hill in the barony of Clare and county of Galway, is thought to be this Carn Keafrach, and near it Cuil Keafrach.

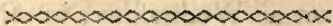
† In the year of the world 1969.

‡ Temporarius, b. 3. p. 282.

same, like a circle; and whatever way you read it, you will find it, Anna.

January is likewise denominated from Janus (the name of Noems) the most ancient of their gods: February, from Asia his wife, who is also called Februa: March is not called so from Mars, but from Mert, or Maert; by which we are to understand that the days are growing longer: April, from Opril, because it particularly opens the earth: May, from verdure, Mai or Mei, denotes all-blooming: June, from favor, because we perceive the bounty of the earth; all its products vegetating.

Elgnatha *, his wife, who is also called Elga, by the Irish; his sons, Rudric, Slangy, and Lagn, with as many nurses, and a thousand men, accompanied Partholan. He dwelt on an island, called from his little dog, Inis-Samer, on the river Erne, in Ulster; as it is also called the Samaritan river.



C H A P. III.

Three lakes, and ten rivers in Ireland.

THERE were only three loughs or lakes, and ten rivers in Ireland, when Partholan arrived hither: concerning which, the old poem † thus says,

*Ni ffuairiodar Loch no Linn,
An Eirin air a ccionn,*

* Fiechian the scholiast.

† Which begins, "*Adhamb aithir fruib air fluagh.*"

"Adam the reverend sire of all our race.

*Acht tri locha ionradh gann ;
 Is deich Srotha Sean-abbann.
 Sloinnfeadsa go fíor iadsoin,
 Anmann na ttri Sean-lochsoin ;
 Fíonn-loch Irrius ucht ghlain,
 Loch Lurgan, Loch fordreambain.
 Laoi, Buas, Banna, Bearbha bhuan,
 Samer, Sligeach, Modborn, Muadh,
 Fíonn, Life a Laighnibh go gleith,
 Is iadsoin na Seanaibhne*.*

Fordreman, is a lough in Kerry, near Tralee, or near the mountain Mis-finloch, in Keara, in the barony of Mayo; which formerly belonged to Irras-Damnon, or Eyre-Connaught. Instead of Loch-lurgan, the poem of another antiquarian has Loch-lumny, in Desmond †, but we read, that this lake, a long time after, made its appearance. Lough-lurgan, though it is a spacious inlet of the sea, between Thomond, and West-Connaught, at the mouth of Galway; and

* Nor lake expanded, nor a rapid stream
 Found they in Ireland on their first arrival,
 Besides three lucid lakes of obscure fame,
 And ten bright streams of ancient high renown.
 In truth declaring verse I'll now indite
 The names of these three ancient, smooth, wide lakes :
 Irrus' fair lake of soft expanded bosom,
 Loch-lurgan, and Fordreman's lake.
 The Lee, the Bois, the Barrow bright, and Erne,
 The Sligo fair, the Moarne, and the Moy,
 The Finn, the Liffy, wat'ring Leinster's plain,
 Are the fair rivers of high ancient fame,

† The book of Lecan, fol. 284.

extending at a great distance to the East; which formerly, perhaps, was separated from the sea by strong banks, till the Western-ocean undermining the confines, united it with itself; the remains of the barriers seem to be the three islands of Aran, which, being proof against the boisterous attacks of the billows, appear in the center of the deep, and shew their towering and craggy summits by the reverbration of the surges. There is yet a lough, in an inlet of the sea, called also Lough-lurgan, time immemorial.

The Bann, one of the first ten rivers of Ireland, running between Lea and Ellia, by Clanbrassil, passing by Lough-neach, famous for its petrifying qualities, intersects the county Antrim, and Fire-ria and Scrinia, in the county of Londonderry; and thirdly, it falls into the sea from Colerain, and the cataract Eascrive: more abounding by far, in Salmon, than any river in Europe.

Sligo washes the town of the same name, and capital of the county of Sligo, in Connaught: large Salmon, leaping from the salt-water, are caught fresh every day in the bed of the river; when in most rivers they do not come from the sea, unless at particular seasons of the year.

The river Bois, in Irish Buas, divides Dalara-dia and Dalriadia, in the county Down, and the bounds of the county Antrim. The Finn, flows between Tyrone and Tyrconnel.

The Liffey, which is also called Ruireach, dividing Meath and Leinster, runs by Dublin, into the sea. Erne, which is also called Samarian,
runs

runs from Lough-erne, into the sea, in the county Donnegal. The Modhorne washes Tyrone.

The river Berva, in Irish Bearbha, (not Birgus, or Brigus) in English, Barrow takes its rise from the mountain Bladma (not Bladina) in Leinster; and incorporates at the town of Ross, with the Feore, until both of them, a few miles from thence, being blended with the river Suir, lose both their name and waters.

The river Lee, called Luvius, by Giraldus Cambrensis, and Læus, by Ware, flowing from Muskerry, by the city of Cork, runs into the sea.

The river Muad, called Moda*, by Adamnanus; Moad, by Giraldus Cambrensis; Muadius, by Colgan; in English Moy; wherefore it is called Moyus, by Ware; flows from Lugnia, a district in the county of Sligo, into Galenga, in the county of Mayo; and entering the ocean, divides both counties. Tirfiacriā being on the county Sligo, and Tiramalgad on the county Mayo side.



C H A P. IV.

The transactions in Ireland, in the time of Partholan.

IN the seventh year after the arrival of Partholan, the son of Fea Torton, one of the adventurers, gave a name to the plain, Moy-Fea; where he got a burial place.

In the tenth year, the first battle was fought in Ireland, at Sliawnaibh, in the plain Moyith, in

* In the life of St. Columba, b, 1, c, 6,

Leinster; in which, the victorious Partholan fighting against the Fomorians, or natives, slew Kiculus, the son of Gallus, and his mother Lothlomnia, with eighty others. He received a wound which hastened his death.

In the twelfth year, two lakes, *viz.* Loch-con, in Tiramalgad, in the county of Mayo, and Loch-teket, between the lands of Sligo and Roscommon, called at this day, from O'Gara, began to stagnate.

There is frequent mention of the origin of some lakes and rivers, in the following accounts from the antiquarians. In like manner we read, that in the last century, a lake in the province of Soncium, in China, in the year 1557, being formed by an inundation, swallowed up even cities, besides small towns, villages, and a great multitude of souls! one boy only, being saved, who took refuge in the trunk of a tree. We also find in the annals of our country, that the earth at Sliaw-gau mountain, which divides Tirfiacry and Lugny, in the county of Sligo, swallowed up a multitude of horned cattle and horses, A. D. 1490, and buried under the ruins, about an hundred men, with Mac Magnus O'Hara, of Cross, were lost in the inundation; and a great quantity of putrid and foetid fish sprung up, in which place the lake abounds with fish ever since!

Slangy *, the son of Partholan, in the thirteenth year after their emigration, was interred in the mountain Slainge; which was so denominated from him. This very high mountain, impending over

* In the year of the world 1982.

the main, in the eastern Ulidia, is a district of the county Down; opposite which, to the north, lies the harbour Inver-Slainge, where faint Patrick first preached the gospel in them parts. Afterwards it was called the mountain of Domangard, because faint Domangard, a disciple of faint Patrick, exercised the life of a hermit there many years, and built an oratory on the summit of it; which is frequented most religiously and devoutly by a great concourse of christians, on account of the various cures and other miracles that have been performed there.

The same year that Slangy died, Loch-measg, a lake in Partrigia, in the county of Mayo, made its appearance.

Two years after*, Loch-laglinn, in Hymachua Bregia, in Meath, is indebted for its origin and name, to the sepulchre of Lagne, the son of Partholan, which was dug up.

Loch-eachtra † also arose this year, between Sliaw-Modhuirn, and Sliaw-fuaid, in Orgiellia.

Rudric, ten years after his brother's death, was drowned by the inundation and overflowing of a lough. From whom it was called Loch-rudhry.

The following year, an inlet of the sea forcing its way through the land, Loch-cuan is reckoned as the seventh lake in Ireland, in the time of Partholan, which is the strait of Brena, by which faint Patrick sailed to the port, Inver-Slainge.

* 1984.

† 1994.

C H A P. V.

The end of Partholan's colony.

THEY say that Partholan died at the old field, Moy-alt, in Meath; but I find elsewhere*, that he died of a wound which he received in the battle of Moy-ith: wherefore I conjecture, that his colony was extinct this year. Some historians relate, that they were carried off to the number of nine thousand, by the plague, in the course of a week, the three hundredth year after their arrival! But there is no account transmitted to posterity of any of that colony, from that year, which was the thirtieth since their arrival, unless as Virgil describes the realms of Pluto.

*Ibant obscuri sola sub Nocte per umbras,
Perque domos Ditis vacuas, & inania regna †.*

Which would not have been the case, had they inhabited Ireland three hundred years, if these matters claim credit, which are recorded as the facts and incidents of them thirty years. Also thirty and three hundred, do not vary so much in sound as in quantity; wherefore we must suppose, that *Triceud*, three hundred, has inaccurately originated from *Triocad*, thirty.

* The book of Lecan, fol. 273.

† Now through the dismal gloom they pass, and tread
Grim Pluto's courts, the regions of the dead.

PITY.

Moreover

Moreover the genealogical accounts do not allow Nemeth, who was later than Partholan by three generations only, to have arrived three hundred years after his death; and to have propagated a race, for above two hundred years more, no farther than the third generation; upwards of five hundred years after Partholan. Wherefore, I am persuaded, that this colony was totally consumed by the plague this year, at a place called *Taimleacht Muintirè Phartholain**, that is, in commemoration of the contagious desolation of the family of Partholan; where a monastery afterwards was erected, at Tamlaet, three miles to the south of Dublin.



C H A P. VI.

The arrival of the Nemed's.

NEMETH migrated to Ireland with the second colony, which was uninhabited thirty years, and covered with an immense number of woods. There came with him his sons, Starn, Hiarbanel the Bard, Fergus Red-side, and Anninn, with his wife Macha, and nurses.

In the time of Nemeth, Rath-kinnech, in Hy-nial, in Leinster; and Rath-kimbaith, in Hy-semnia, a tract of Dalaradia, were raised as forts; and various plains were formed, by cutting down the timber.

* The plague of Partholan's people.

* In the ninth year of Nemeth, Loch-darbreach, Loch-andinn, denominated from Andinn, the son of Nemeth, in Westmeath, Loch-calin, Hy-niall, or Loch-mbrenuinn, at Moy-asuil, in Hyniall, and Loch-munramair, on the plain of Seola, in Lugnia, overflowed the country with their inundations.

From this, to the death of Nemeth, we have no certain accounts—but we are told that he, with three thousand men, were carried off by the plague in the island Ardnemeth; which is now denominated Lord Barry's Island, in Hy-liathain, a district of the county of Cork. Experience informs us, that the new colonies of the lately discovered world fell victims to a similar contagious mortality, when they first occupied the woody islands; until, by cultivation and improvement, the plains were rendered more healthy and salubrious, by dispelling the noxious vapours, peculiar to a place covered with woods and forests.



C H A P. VII.

The expulsion and extermination of the Nemed.

THE † posterity of Nemeth totally demolished Tor-conang, i. e. the tower of Conang, in an island on the sea-coast of Ulster, from thence called Tor-inis,—that is, the Island of the Tower, (afterwards dedicated to St. Columba). From this for-

*.2038

†2445.

tres Conang, with the Fomorians, made frequent incursions, and committed numberless outrages and depredations through the kingdom. The Nemethians enjoyed the fruits and advantages of that victory a very short time, when Morc, the son of Dela, a captain of the Fomorians, being reinforced by new supplies, arrived thither unawares, where there was such a bloody battle fought, both by sea and land, that, both armies being entirely destroyed, there was a period put to the Nemethian colony! and Ireland again grew wild and uninhabited, as they say, for the space of 200 years! But a chronological as well as a genealogical series of subsequent facts, require, at least, a period of four hundred years.

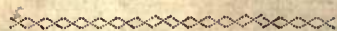
Those who survived the late overthrow, determining to emigrate, and quit Ireland, Britannus, the grandson of Nemeth, by his son Fergus Red-side, went over to Great Britain, with his adherents. He had the honour, according to most of our ancient antiquaries, * of nominating Britain from his own name; which was called before this, the Great Island, as we are told †: which appellation of the Great Island simply, we read in foreign writers, was bestowed on Britain. As in the Egyptian oration of Aristides, the Britons themselves, and all other writers of veracity and credit, reject the story of Brutus, (as a person who never existed) con-

* You may see the most ancient writers of the life of St. Patrick, who assert that the Britons were so called from this Britannus, and that St. Patrick was descended from him, in Colgan, in his *Trias Thaum.* p. 4. n. 4. p. 224. c. 3.

† Book of Lecan. fol. 276.

cerning the origin of the name of Britain. Gildas, a very ancient British historian, assures us, that the records of the historians of his country were not to be had in the time he flourished; having been either annihilated by hostile fire, or taken to foreign climes, by his banished fellow-citizens.

Ibath, or Baath, the great grandson of Nemeth, by his son Hiarbanel (from whom the Dananns who returned to Ireland are descended) setting sail from Ireland, steered his course to the northern parts of Germany.



C H A P. VIII.

The colony of the Belgians.

THE * Belgians, from Great Britain, planted the third colony in Ireland. Their leaders being Slangy, Rudric, Sengann, Ganann and Gann, the five sons of Dela, the son of Loich. They were distinguished by three names, the Gallenians, Damnonians, and Belgians; but they were universally known by the common appellation of Belgians.

Slangy commanded the Gallenians, and made a descent at the mouth of a river, called, from him, Inver Slainge, running through the middle of Leinster into the harbour of Wexford. Rudric, with the Belgians, arrived at the tract of Rudric, in Ulster; and the Damnonians put in at Inver-domna, under the command of Gann, Ganann, and Sen-

* In the year of the world 2657.

gann. There are two ports of this name, the two extremities of Ireland, where it extends from east to west, both of them called Inver-dòmnan and Invermore; one of them to the south of Dublin, in the east of Leinster, now denominated Arklow, where the Danmonians first landed, and from their arrival thither, it was called Inver-domnan; the other, in the western extremity of Ireland, in Irras-damnon, a barony of Connaught, projecting and impending over the Atlantic, where the Damnonians, enjoying the sovereignty for many ages, gave an origin to the name.

They divided the island between them, having distributed it into five portions. Leinster falls to Slangy and his Galenians, from the harbour Colpan being the mouth of the Boyne, which washes Drogheda, to the confluence of the three rivers, that is, where the Barrow, the Feore, and the Suir, incorporate. Ulster was granted to Rudric and his Belgians; from the river Droby, between Sligo and the Erne, to the mouth of the Boyne. Desmond is possessed by Gann, from the confluence of the three rivers to Belach-conglais, near Cork, afterwards the province of South-Munster, belonging to Achy Abratruaidh. Sengann obtains North-Munster, from that to Ros-dashailech, where Limerick now stands, which is denominated the province of Curo, the son of Daire; and Ganann assumes the supremacy of Connaught, extending from the above-mentioned city to the river Droby.

C H A P. IX.

The Belgian Dynasty. Slangy the first, king of Ireland.

THE Belgians were the first who instituted a kingly government in Ireland; the five brothers having entered into a compact to reign alternately, Slangy was proclaimed the first monarch of Ireland.

G. Coeman* allows only thirty-seven years to this dynasty, after this manner:

1. Slangy, at the expiration of one year, was interred at Dumhaslainge in Leinster †.

2. Rudric, after a reign of one year, died at Bruighna-boinne, i. e. at Burgh, at the river Boyne.

3. & 4. Gann and Ganann reigned jointly four years, until they were carried off by a plague, at Fremonn, a mountain of West-Meath.

5. Sengann, the last of the brothers, in the 5th year of his reign, is assassinated by his successor.

6. Fiach White-head, the grandson of Dela, by his son Starn, loses the kingdom, which he had usurped five years, by the murder of his uncle! and a period was put to his existence by the sword of his succeeding uncle!

7. Rindal, the son of king Ganann, was subjected to the custom of retaliation, for the assassination of

* G. Coeman, in his poem of the Pagan kings of Ireland.

† Now Denrigia, on the banks of the river Barrow, between Carlow and Lethglinn.

his predecessor, by his successor, in the sixth year of his reign, at the battle of Kriven.

8. Fobgenn; the son of king Sengann; after a reign of four years, obtains a just reward for the murder of his cousin, Rindal; being killed by the sword of that prince's grandson; at Moymurthemne, in the county of Louth.

9. Achy, the son of king Rindal, by his son Eric, enjoyed the monarchy ten years.

But that enumeration seems rather to have been extracted and taken from the order and line of kings mutually succeeding each other, with which it concurs in the five first kings, and, within one year, in the sixth, seventh; and ninth, than to distinguish and point out the periods of the reigning monarchs. I am more inclined to credit the assertion of the chronological poem, in which eighty years are allowed the Belgian dynasty, after every possible enquiry into the number of the nine kings and the two generations, by which the last is distant from the first.

It is mentioned, that Achy, the last king of the Belgian line, is said to have been favoured by Heaven with most serene weather and plentiful harvests during his reign, which continued ten years.

In his reign the following princes commanded the five provinces distinctly: Alla, of the line of Gann, governed South-Munster; Meall, of the Slangian race, reigned in Leinster; Sreang, descended from Sengann, and Orfus, of the line of Gannann, ruled North-Munster; Kearb, the grandson of Rudric, by his son Buan, enjoyed the sceptre of

Ulster; and Slangy Fionn, the son of Achy Gannan presided over that district denominated Connaught.



C H A P. X.

The invasion of the Dananns.

THE * Dananns, under the command of Nuad with the Silver-hand, invaded Ireland from the northern parts of Britain: a decisive battle is fought at Moyture, in Partry, near the Lake in Conmacnia †, belonging to Cuil-toladh ‡, where, in a bloody engagement, the power and superiority of the Belgians were totally sunk and overturned!—Their king Achy, being slain at Traigh-an-Chairn, by Casarb, Luam, and Luachra, the sons of Badra, who was the son of Nemeth, of the Danannian forces; who pursued him thither from the battle.

Nuad, general of the Dananns, lost a hand in this conflict, in the place of which he was accommodated with an artificial silver-hand; wherefore he was called Silver-handed. Créd, a goldsmith, formed the hand, and Miach, the son of Dian Keet, well instructed in the practical parts of chirurgery; set the arm! There was in Italy, not long since;

* In the year of the world 2737.

† Now Cuileagh, in the barony of Kilmayn, in the county of Mayo.

‡ Called at present Traigheothuile on the sea-shore, in the county of Sligo, where a ridge of rocks (from whence it seems to be called Traigh-an-chairn) is still to be seen in the middle of the shore, always wonderfully towering over the waves.

neans and Martineans, of whom there is frequent mention made in subsequent accounts, were the descendants of the Belgians.

The Damnonians were the most ancient princes of Connaught, to the time of king Cormac*, of whom the Gamanradians of Irras, Tuatha-taidhen, Clanna Morn, Clanna Huamoir, Fir-na-craibhe, the septes of Sliau-furri, from whom Tinn and Achy Allat, kings of Connaught: likewise the Gabradians of the Suc, and the Partrigians: all these boast of being descended from Ganann, monarch of Ireland, or from Sreang, the son of king Sengann. There were three particular families, viz. the Gamanradians, the Fircraibians, and the Tera-tha-taidhen, by whom Connaught was divided into three Connaughts, and the people were even denominated Fírolnegmact. The Partrigians inhabited Partry, of Keara, in the barony of Kilmayn; afterwards a district belonging to the posterity of Fiach Giallait, Partry of the Lough, in which the abbey of Cong, and the plain where the first battle of Moytura was fought are situate; and Partry, of the mountain, extending from the mountain of St. Patrick to Lough Orbien. Of the Huamorian family, Ængus and Conquovar flourished, a little before the birth of Christ, under Mauda, queen of Connaught. From that time, Dun-ængus, a great stone-work without cement, which might contain in its area two hundred cows, on an amazing eminence of the sea, erected with cliffs of a stupendous magnitude, is yet to be seen in the great Aran, an island in the Bay of Galway,

* He began his reign in the year of Christ 254.

renowned for the residence of St. Ende, and, afterwards, for a multitude of anchorites and holy men. Ever since it is called, by the perpetual tradition of the inhabitants, the Down of Conquovar, the son of Huamor. There is such another mound, without mortar, not far from that, to the east, in the middle island of Aran.

Besides we are told, that the Belgians gave names to those places in the environs of Galway, Lough-Kime *, Rinntamuin, in Medrigia †; Loughcutra, Rinnmbeara, Molinn and Carnconuil, in Aidhny ‡; also, in West-Meath, Loughhuair §; — Moynasuil; also Moymoen; and, in Thomond, Moyadhoir. Lastly, they settled in Moy-sachnoly, at this day Hymania, in the county of Galway, after the arrival of St. Patrick, and there O'Layn, and in the county Sligo, O'Beunachan, to our times the proprietor of a very handsome estate, look on themselves as their real descendants.



C H A P. XII.

Breas, the tenth king of Ireland, the first dynast of the Dananns; Nuad, the eleventh king of Ireland.

BREAS ||, the son of Alatan, deducing his origin from the Fomorians, is appointed regent of the lately acquired kingdom during the reco-

* At present Logh Hacket, in the barony of Clare.

† A peninsula to the south of Galway.

‡ In the barony of Kiltarnan.

§ Near Mullingar.

very of Nuad ; for he derived his pedigree, on the mother's side, from the Dananns, whose mother was Eria, the daughter of Dalboeth, the son of Ned, from which Ned the other kings of Ireland have been descended of the Dananns. Therefore Breas, the first of the Danannian dynasty, and the only king of the Fomorian line, reigned seven years monarch of Ireland.

Nuad* Silver-handed, Breas having abdicated the government of the state, resumes the empire of the Dananns, and enjoyed the monarchy twenty years.

Breas, † by no means content to move in a private sphere, solicits the aid of the Fomorians to recover the sceptre, and they come to a decisive engagement at Moyture ‡, a few miles from the former, to the north ; in which Balar Bemén, or Bal-libemnich, general of the Fomorians, was killed by a stone thrown at him by his grandson by his daughter ; from a machine called Tabhall (which some assert to be a sling.) When Breas was killed, the Dananns obtained the victory ; however, not without sustaining great losses, Nuad Silver-handed, Ogma, Granian, and others, having lost their lives. In this battle also, Kethlenda, the wife of Balar, gave Dagda, who was afterwards king of Ireland, a desperate wound from some missile weapon.

* 2744.

† 2764.

‡ On the confines of Tirolill, in Sligo, and Tittohill, in the county of Roscommon.

C H A P. XIII.

*Lugad Long-handed, the twelfth king of Ireland.—
Dagda, the thirteenth monarch of Ireland.*

LUGAD Long-handed*, called Mac-Kein, from his father, Kien Mac Kethlenn, from his great grand-aunt, the wife of Balar and Mac Scalball, by different persons, succeeded Nuad, who fell in the second battle of Moiture, and reigned forty years.

He instituted the Taltenian-games, to be celebrated every year on Talten Mountain in Meath, on the kalends of August, (to speak in modern stile, wherefore these kalends bear the appellation yet)—Lughnas, i. e. the commemoration of Lugad, in honour to Talténia, the daughter of prince Magmor, an Iberian prince, the last queen of the Belgians; who, after the death of king Achy, in the former battle of Moyture, espoused Achy Garbh, the son of Duach, a nobleman of the Dananns, and educated Lugad, until he arrived at the years of maturity: therefore it appears, he was born after the first battle of Moyture, of Ethnea, the daughter of Balar, who, in the second battle of Moyture, after an interval of twenty-seven years, killed his grandfather by his mother.

From the mothers of this prince, and king Breas, from the various conflicts, and some names common to both septa, we may reasonably infer, that the Fomorians and Dananns were not so disunited and averse from entering into leagues and treaties;

* In the year of the world 2764.

and that a proximity of blood, occasioned by alliances and inter-marriages, might have subsisted between them. But it is no admiration, that things enveloped in obscurity, should be difficult to ascertain.

Taburnus, the founder of all the Dananns (whose grandfather was Iath, of the Nemethian line) had a grandson by his son Tait Alla, the father of Ordon and Inda. Nuad Silver-handed was the great grandson of Ordon. Dian Keft, was the great grandson of Inda, by his son Ned, the grandfather of king Lugad Long-handed. Formerly in Alclude, near Dunbriton, in Scotland, there was the plain of Taburnus, situate on which was the town Nemthor, where St. Patrick was born: wherefore it is rendered the *Plain of the Tents*, by the writers of St. Patrick's life; as if they had been called from the Roman tents, they having encamped there. But I am almost fully persuaded that the name has originated from that Taburnus, the primogenitor of the Dananns, who emigrated from that same quarter of Britain to Ireland.

Bua and Nasa, Lugad's queens, are descended from the blood-royal of the Britons. Knockhua is called from the former; and Nasa, formerly a palace in Leinster, has got that appellation from the latter. We are informed, he was the first horseman in England, because, I suppose, he was the first who ventured to manage one horse. About the beginning of this century, which, though a digression, is somewhat *apropos*, the Lapithæ and Theffalians were at war; in which the Theffalians were called Centaurs, because they fought on horseback, as if the horseman and the horse were incorporated! Wherefore

the

the daughter of Diankect, the aunt of Asarac, who was the son of Ned Lugad, sister of Armeda, who was possessed of great medical abilities, was the mother of king Dalboet, and of Carbry the poet, who was the son of Tura, the son of Turend. Alathan, the son of Dalboet, the son of Ned, and uncle of Breas, king of Ireland, had, besides his sons, king Dagda and Ogmantre, viz. Breas, or Basal, Dalboet, and Allad. King Dagda had Ængus, Aid and Kermod, endued with a captivating and persuasive tongue; with a daughter, by name Briged, the poetess. Allad had three sons, Orbsen, Broin, (from whom Moy-broin in Tiramalgad obtained its name*) and Keat, after whom Moy-ketne in Carbry, in the county Sligo, below the river Droby, was called.

The merchant, Orbsen, was remarkable for carrying on a commercial intercourse between Ireland and Britain: he was commonly called Manannan Mac Lir, that is, Macnannan, on account of his intercourse with the isle of Mann; and Mac Lir, i. e. *Sprung of the Sea*, because he was an expert diver; — besides, he understood the dangerous parts of harbours; and, from his precience of the change of weather, always avoided tempests. But he fell in a battle at Moycullin, on the banks of the spacious lake Orbsen, which falls into the Bay of Galway by the river Galway, having been run thro' by Ulinn, the grandson of Nuad, monarch of Ireland, by his son Thady. The place of engagement was denominated after Ulinn, and the lake after Orbsen. Concerning those, Flann of the Monastery thus speaks:

* Now contracted into Tirawly, a barony of the county of Mayo.

* *Do chear mac Alloid, go n'agh,
An minn morgbarg Manannan,
Afan chaith ag Uillinn chruaidh,
Do laimb Uillinn abhradbruidh †.*

Therefore, Magh-Ullinn is the field of Ullinn, where the battle was fought. It is rendered Moy-cullin, by a small change. "This is my natal-soil and patrimony, enjoyed by my ancestors time immemorial. There was a manor exempted by a patent from all taxes; it likewise enjoyed the privilege of holding a market and fairs, and was honoured with a seneschal's court to determine litigations: But having lost my father at the age of two years, I sheltered myself under the wings of royalty, and paid the usual sum for my wardship. But before I attained the proper age of possessing my fortune, I was deprived of the patronage of my guardian, by the detestable execution of my king!— Having completed my nineteenth year, and the prince half a year younger, then I was compelled to take refuge in a foreign clime. The Lord wonderfully restored the prince to his crown, with the consent and approbation of all good men, without having recourse to hostile measures; but he has found me unworthy to be re-instated in the possession of my own estate.—Against thee only, O Lord,

* From the poem "Eistigh a Eolcha gan on."

"Listen, ye sages of th' heroic strain."

† The high-fam'd offspring of the great Alload,
The meek, the mighty, fierce Manannan fell.
I' th' hard-fought conflict of fair Ullinn's field,
Slain by the hand of famous red-brow'd Ullinn.

have I transgressed. Blessed be the name of the Lord for ever !”

Dalboet, king of Ireland, had seven sons, and three daughters, *viz.* Fiach, Ollav, Inda, Elcmar and Broga, that is, De Burg, Brian, Ucarb, and Ucar: his three daughters were, Badba, Macha, and Dananna, who is called Morriogna, or great queen; for she had, by the incestuous embraces of her father, Dalboet, Brian, Ucarb. From her two hills in Luachair Deaga in Munster are called the paps of Dananna. Ernmasia, the granddaughter of the Silver-handed Nuad, monarch of Ireland, by his son Adarlam, was the mother of Dananna and her sisters; who also had Fiach and Olar by king Dalboet.

The two daughters of Elcmar, the son of Dalboet, were the consorts of Ned, whose father Inda was the son of the same king Dalboet: Olichia, in Inifonia, has got the name Oleach-Neid, after this Ned.

King Dalboet was not assassinated by his son Fiach, as some contend, but by Cathir, the son of Namat, and grandson of Achy Garbh; together with his son Olar, and the vindictive Fiach got ample satisfaction, by the murder of Cathir*.

Fiach † succeeded his father Dalboet, and reigned ten years, until Eugene, of Ard-invir, or of Invermor, put them to death: and the six sons of his brother Olar, fell with him!

* The book of Lecan. fol. 280. a. 281. b.

† 2894.

C H A P. XV.

Mac-cuil, the sixteenth, king ; Mac-keuct, the seventeenth, and Mac-grene, the eighteenth.

MAC-CUIL*, Mac-keuct, and Mac-grene, the last king of the Danannian dynasty, the grandsons of king Dagda, by his son the mellifluous Hermod, after the death of Fiach, administered the affairs of Ireland ; not jointly, but alternately, for the space of thirty years, with the most fraternal harmony. Their queens, Banba, Fodla, and Eria, have given their names to Ireland in the vernacular tongue ; and it is most commonly called Ere.



C H A P. XVI.

The Scottish Invasion.

IN the beginning of summer †, on the kalends of May, on the fifth day of the week, and the seventh of the moon, the Milesians, that is, the eight sons of Golam, the Spanish soldier, with their relations and kinsmen, planted a Scot's colony of Scythian origin in Ireland ; which had been the fifth since the deluge, except the Fomorians, or natives. The cause of this expedition was, be-

* 2904

† 2934

cause Ith was murdered by the Dananns, when, by some accident, he arrived in Ireland; to revenge whose death a war was proclaimed. Some write, that Spain had been so visited for the space of twenty-six years with such a continued drought, that numbers were compelled to seek that subsistence in a foreign country which the inclemency of their own denied them. The most distinguished chieftains who embarked in this Hibernian descent were about forty, commanding a fleet of about one hundred and twenty sail*. Heber Donn the eldest of the eight brothers, and Herimon the youngest save one, were appointed admirals of the fleet, on leaving Spain. But being repulsed from the Irish coasts by a great body of the inhabitants, the before mentioned Heber, and his brother Arec, being driven by the violence of a storm among rocks, perished, at Tec-dønn, in Kerry, and Hir at Skelegæ, to the south of Corcodubnia; Colpa was lost far from that, in the confines of Ulster and Leinster, at Inver-colpa, the mouth of the river Boyne; and Arannan the youngest fell from the mast among the rocks. The eldest of the surviving captains, Heber Finn, the third born, and Amergin, put in at Inverfgene in Kerry, where the wife of Amergin died; and the third day after their landing they gained a victory, having killed a hundred of the natives, with the loss of three hundred; then they marched to join Herimon, who was commander in chief of the expedition;

* Nennius, an old British writer, who flourished in the year 850, mentions the number and name of their ships, calling them *Ciuli*

and

and who, since the death of Heber Donn, had sailed down the river Boyne, where, with united forces, in a memorable battle, they totally destroyed the Danann colony at Talten in Meath: the three kings falling by the swords of the three brothers, Herimon, Amergin, and Heber Finn, and immediately obtained the sovereignty of the island.

On the very night they arrived in Ireland, it is reported that two lakes sprung up in the country; one of which, was Loch-lunny, in Desmond, and Loch-laigda, in Kerry. I find no where that any lake sprung, or any land reclaimed, while the Belgians or Dananns were in possession of Ireland. Loch-orbsen is indebted for its name, but not its origin, to the Danann period, as far as I can collect from history.

After the battle of Talten, and the conquest of the island, Heber and Herimon could not come to any amicable terms about the sovereignty, until they submitted to the decisive adjudication of Amergin; who pronounced Herimon the legal successor of the late commander in chief, Heber Finn, and appointed the surviving Heber Finn as Tanist to Herimon; as he was next the prince in power, consequently ought to be invested with an authoritative power of succeeding him.

Amergin was the Supreme Bard, during the reign of his brothers, with which dignified appellation (*Filedh*, that is philosopher) not poets only were honoured, but all who attained a perfect knowledge in other sciences; for which reason,

G. Comde

Comde O'Cormaic, in his Irish poem concerning the Irish authors, enumerates him the first of his colony, after the following manner,

*Primus Amerginus Genucandidus author Iernæ:
Historicus, Judex lege, Poeta, Sophus*.*

The next in blood to these were Heber a nephew by Hir, one of the brothers who perished in the storm, and Lugad, whose posterity enjoyed the chief command in Munster, the son of Ith, who was murdered long before, and father-in-law to Herimon. There were seven very celebrated ladies engaged in this emigration, *viz.* Odhba, the sister and consort of Herimon; Thais, the daughter of Lugad, another wife of Herimon's; Felia, wife to this Lugad, from whom the river Inver-fele, is called; Sgenea, the wife of Amergin; Fasia, whose husband was the son of Unius, the son of Oga; Libena, who was married to Fuad; and Scota.

Besides the forty commanders we have mentioned already, Herimon had four sons, and Heber as many. Also Breag, Cuala, Cualgne, Blad, Fuad, Murthemn, Eblinn, and Nar, from whom, Bregia in Meath, Sliaw-cuala, Sliaw-cualgny, Sliaw-bladma, Sliaw-fuad, Murthemny, Sliaw-eblinn, in Munster, and Rosnaria, in the mountain Bladma, have derived their names. Likewise Segda, Fulman, Mantan, Cachir, Surgy, Unius, Edan, Gosten, &c.

* The white knee'd Amergin was the first Iernian author; An historian, a judge, a poet, and philosopher.

The new adventurers *, after subduing the island, began to erect fortresses, and places of defence, called in Irish, Ratha and Duna; and to cultivate and improve the country, by cutting and clearing the wood-land parts.

From that period there has been a continued succession of kings of the posterity of the Milesian line, in Ireland and Scotland, to the first of May of this present year of our Lord 1684, for the space of 2699 years. But this regal succession has not been impeded or interrupted in Ireland by any foreign invasions, to the death of Malachy the second, for 2037 years. After that, the kingly government was divided between the contending princes, to the arrival of king Henry, the son of the empress; Roderick being then the last reigning monarch, for a period of one hundred and forty-nine years. From that to the restoration of the Milesian blood of Ireland in king James, on his accession to the crown of Great Britain, four hundred and thirty-two years have elapsed; and from that to the thirty-sixth year of the reign of his grandson, king Charles the second, a period of eighty-one years had intervened.

* 2037

149

432

81

2699

C H A P. XVII.

Herimon, the nineteenth king of Ireland; the first of the Scottish dynasty.

HERIMON, the first of the Milesian-line, commenced his reign in Ireland; upon a misunderstanding arising between him and his brother Heber a second time, he killed him in battle, on the borders of the Bridhamh, at Gefill, in Hy-falgia, a part of Leinster; where the brothers fought with the greatest intrepidity, having handed down to posterity the most inhuman precedent of tyrannical barbarity and cruelty between relations. But,

*“Contigerat primis quod fratribus Urbis & Orbis
Scotica fraternis cædibus orsa domus*”*

Concerning those we read in Latin in the Psalter called Psaltair-narann, which Ængus Colidens wrote about the eighth century; “Ireland was divided between the two principal sons of Miles, Herimon, and Heber: Heber governed the south of Ireland, and Herimon enjoyed the north with the monarchy. But Herimon, the first of the Scots, ruled Ireland thirteen years, and had five sons; four † of them swayed the sceptre of Ire-

* What happen'd the brothers the first founders of a city the mistress of the globe, in the same manner the Scottish offspring arose from the slaughter of a brother.

† Of these four, the antiquarians do not acknowledge Palap, they admit three only, concerning whom hereafter,

land,

land three years, and Jarel the Prophet*, ten years. Fifty-eight kings † of the race of him, governed Ireland, before saint Patrick obliged the Irish to embrace the doctrine of Christ. And fifty kings of his race reigned since the æra in which saint Patrick flourished.”

We must remark, that this ancient writer did not live subsequent to the fifty kings who reigned since the time of saint Patrick; but other authors have subjoined kings who followed since his decease. Of these fifty kings, there were forty-six of the line of Niell the Great, Olill Molt, of the race of Fiachre the brother of Niell, Murchert Mac Lochluin descended from that Niell, Torlough O'Connor and his son Roderick, of the seed of Brian, the brother of the same Niell.

King Herimon in the second year of his reign, distributed Ireland among his adherents, according to the Belgian division. He granted Ulster to his nephew Heber, by his brother Hir; and he allotted the two Munsters to Era, Orba, Feronn, and Fergna, the sons of his brother Heber Finn, who was killed; Connaught fell to Uny and Edan; and Leinster was given to Crimthan Skiathbel, descended from the ancient Damnonians of the Belgians of Connaught, and to the inhabitants of the two Munsters (who assisted the Milesians against the Dannans.

* I call him Euryal the prophet.

† Of the line of Herimon, instead of fifty-eight; he should have written fifty-nine kings, besides Herimon himself.

Tea or Thais, queen of Ireland, built this year Temoria, that is the wall of Tea, called from her afterwards, the palace of the Irish kings, as a nursery and burial place. Here Achy the last king of the Belgians fixed his abode and residence: it was then called Tulach-antrir, and Carn-an-Onfhir; but before that, it was known by the name of Liathdruim, and Druimcaoin; also during the Danannian period, it was called Cathair Crofinn, *i. e.* the city of Crofinn.

The following year * Amergin fell in battle by Herimon's sword, at Bile-tene in Bregia, a district to the south of Meath: which year being the third of the Scottish arrival, nine rivers began to cut channels for themselves in the Queen's-county † called Brofnach, nine in the King's, and three in the county Sligo, called Nunsinne ‡.

Three years § after the following lakes began to overflow, Loch-kime, to day Loch-hacket above the Moy-sreang, in the rectory of Muntir-moroghow, in the diocese of Tuam, and county of Galway; Loch-buadha, Loch-baa, Loch-rein, Loch-finnmoy, Loch-grene, Loch-riach in the barony of Moenmoy, now Clanrickard, which is also within the district of Galway; Loch-da-coech, in Leinster; Loch-laigh, or the lake of the Calf, in Ulster.

* 2937.

† In the Queen's-county, in Leinster.

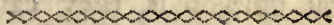
‡ In the county of Sligo, in Connaught.

§ 2940.

That we may be the more inclined to give credit to the irruptions of those lakes, Dionysius Halycarnassæus, who flourished a little before the birth of Christ, in the reign of Augustus, has recorded, that the vestiges of the house of Attadius, king of the Latins, were to be seen in his time, in a transparent lake; who died according to Scaliger's calculation, in the year of the world 3095, called by Livy, Romulus Sylvius, and Acrota, by Ovid.

Four years after this, Unius and Edan, kings of Connaught, were killed in the battle of Comar in Meath, fighting against Herimon.

The same year, Ethne flowing between the bounds of Westmeath and Longford in Hyniellia*, the three rivers Suc, sprung up between the lands of Galway and Roscommon; and Fregabhail, between Dalaradia and Dalrieda.



C H A P. XVIII.

The imigration of the Picts into Ireland, and from thence into Britain.

CORMAC, bishop and king of Munster, in his Psalter of Cashel, records, that the Picts arrived in Ireland in the reign of Herimon, and meeting with opposition, did not settle there; then they occupied the neighbouring parts of Great

* By this name they call all Meath, the land possessed by the posterity of Niell the Great, monarch of Ireland.

Britain,

Britain, to the north, and having entered into an alliance with the Irish, earnestly begged they might have women from among them, conditionally that, from the offspring of the women, as well as of the men, the Pictish kings might be elected in future; which account is corroborated by the book of Irish Migrations. The venerable Bede * writes, that they came from Scythia to the north of Ireland; but according to Cormac, they landed at Wexford, in the east of Ireland, where they were for some time entertained by Crimthann Skiathbel, then king of Leinster. Gud, and his son Cathluan, commanded them in this expedition; and this Cathluan, or Camelon, as Hector Boethius calls him, is considered the first of the seventy kings who reigned in Albany, from thence, to the colony of the Dalriadiniann Scots †.

The general opinion is, they came from that part of Upper Germany from whence the Goths and Danes are sprung; which at this day comprehends Denmark, Sweden, and Norway: formerly it was called Citerior and northern Scythia. They are called Cruithene by our countrymen, in the same sense as they are termed Picts by the Latins; and there is frequent mention of them in our histories, on account of their commerce, intermarriages, and military exploits. The chief family of the

* Bede in his Ecclesi. hist. b. i. c. i.

† According to an Irish poem concerning the kings of Albany, from the year 1058, to the year 1093 of Malcolm the third, king of Scotland, the time in which this poem was written; of which Colgan in his *Tria. Thaum.* p. 114. note 144. Ward, in the *Life of St. Remold*, p. 361, 371.

posterity of the Milesian Hir, being Dalaradians, are called by another name Cruithene, by our writers; whom faint Adamnan, in the life of faint Columba, does not call Picts in Latin, but Cruthinians, to distinguish them from the Picts of Britain, and he terms them Picts of Britain, (whom our countrymen equally give the appellation of Cruithene) as “Aid, surnamed the Black, descended from the royal line, was a Cruthinian by birth*, who” a little after, “killed Diermot, the son of Kerbuill, ruler of all Scotia;” and in the same place, faint Columba † writes to Congell, “the Cruthinian people who are related to you.” But that Aid was the assassinator of Diermot, the son of Kerbuill, king of Ireland (which the author calls, in that passage, Scotia) and it is well attested faint Congell, or Congall, of Bennchor, was a branch of the Dalaradian stock. In the various lives of faint Patrick, Dalaradia is called the country of the Cruthinians, as with Colgan in his Trias Thaumaturga, in the second life of faint Patrick, chap. 30, he began to steer his course to the country of the Cruthinians, until he came to the mountain Mis. The same is in the fourth life, c. 34, and in the fifth life, c. 29. But that mountain Mis is beyond any doubt in Dalaradia, and is almost the entire length of the kingdom, from a mountain of the same name in Munster. Also Flann of the Monastery says, that Fothad Argteach was killed in the country of the Cruthinians; for he fell in the

* Adamn, b. 1. c. 36.

† Chap. 49.

battle of Ollarba at Moylinne: the river Ollarba and the field Moylinne*, are to be seen to this day in Dalaradia, in the county of Down: when we read in the third life of saint Patrick, chap. 57, "Patrick went to the tribes of the north, that is, to Hultu, Cruithne, and Dalnaraidhe, and they all believed in him, and were baptized." We should rather read Hultu, Cruithne, and Dalriada, than that Cruithne and Dalaraidhe, or Dalaradii, should be thought to be two different people, as father Colgan explains inadvertently, in his annotations, in the fifth note, in third life of saint Patrick; but which was right in the first book of Adamnan, chap. 49, note 102. The Dalaradian people are the same with the Cruithinians, as we have often remarked, they have been denominated in the acts of saint Patrick.

Antiquarians assign a reason why they were so called. They imagine that Dalaradia, which is a maritime and eastern country of Ulster, extending from Newry to Mis Mountain, or from Cairg-inveruske to Linduachail, has derived its name from the Dalaradians, (who are the descendants of Fiach Araidh, king of Ulster†) and that the same family were called by another name, Cruithne, because the wife of Conall Karnach‡, the mother of Euryal, king of Ulster§, his son, from whom that Fiach has

* In the year of our Lord 295.

† In the year of Christ 240.

‡ Concerning whom, about the year of the world 3937.

§ In the year of Christ 60.

deduced his origin, was Lonncada, the daughter of Achy Eachbheoil of the Cruthinians, that is, the Picts of the north of Britain *. A great while before that Conoll, who flourished about the birth of Christ, the son-in-law of Achy the Pict, the Picts inhabited the north of Britain. Thus the book of Lecan says, as we have above related, † “Gud, and his son Cathluan, the commanders of the Picts, arrived in Ireland at Inverflaing ‡ in Hykenfalia, when Crimthann was king of Leinster, and Herimon monarch of Ireland. That Cathluan was the first of the seventy kings of Albany to the reign of Constantine.”

Eumenius, the rhetorician, in the panegyric which he wrote to Constantius Cæsar, the father of Constantine the Great, about the year of Christ 286. coincides with our writers, that the Britons were often at war with the Picts and Irish, before the conquest of Britain by Julius Cæsar §, speaking in favour of the antiquity of the Picts in Britain: There are many who, from the wrong interpretation they put on the sense of Gildas and Bede, say, that the Picts first inhabited the remote parts of Britain, in the twenty-third year of Theodosius the younger, after the death of Honorius, which is the 446th year of our common æra. The words of Gildas, and of Bede from him on this subject, are

* The book of Lecan, fol. 194. a. 140. b. 141. a Cambr. Everfus, p. 114, from O'Dewegan's, fol. 67. Colgan in his Tr. Thaum. n. 18, at n. 8, 9. Fiechan the scholiast, the first life of Saint Patrick, 50th note, the second life.

† Fol. 287. a.

‡ The harbour of Wexford.

§ 55 years before the Christian æra. Cæsar Brit. Petit.

as follow* : “ The Picts then first, and after that possessing themselves of the extreme parts of the island, did not cease to commit depredations, and exact contributions from the Britons.” And as Bede says in his Chronicle ; “ The Picts occupied them for the first time, that is, in the twenty-third year of Theodosius, and afterwards.” But our antiquary, Ward †, from the same authority, and particularly from Bede's ecclesiastical history, book i. chap. 1, and 12, book iii, chap. 4, proves to a demonstration the Picts were in possession a long time, antecedent to this, of the remote parts of the island. Wherefore Usher § and Ward infer from this, that we are not to suppose they lived there for the first time in the year 446, and afterwards ; but that they desisted from committing depredations and dreadful oppressions, as Gildas has before described : after the cessation of which desolating ravages, the Picts then first, and afterwards resided in the distant parts. We are not to understand the word *first* simply, whereas they inhabited these parts a long time before that regal succession of seventy kings, which was now approaching towards a dissolution ; although it is probable they have been subjected by the increasing power of the Romans in Britain, and subdued, and finally obliged to take refuge in the remote and inaccessible corners of Caledonia ; perhaps to the Orkneys, the Hebrides, to the isle of Mann, or Thule. For Moranda, the

* In his Eccles. Hist. b. 1. c. 14.

† In his Life of Saint Rumold, m. id. p. 369, 370.

§ In the beginning of his Eccles. Brit. p. 609.

mother of Curo*, the son of Darius, the daughter of Hir, the son of Unfind, and sister of Achy Eachbheoil (of whom we have made mention above) was a Piët, a native of the isle of Mann; † and Claudian makes Thule the seat of the Piëts in the fourth consulate of Honorius, which commenced in the year of our Lord 398, in these verses:

*Maduerunt Saxone fuso
Orcades incaluit piëtorum sanguine Thule,
Scotorum cumulos flevit glacialis Ierne ‡.*

And it seems they used to return after some time to regain their pristine settlements in Britain, having reinforced themselves by new Piëtish auxiliaries from Scythia, the parent country; for which reason some have imagined the Piëts were in general strangers, and not the possessors of North Britain from the earliest ages. For after the incarnation of our Lord we have an account of three different Piëtish imigrations to Britain; but indeed these three, if they were at all, are handed down to us in a very vague false manner. The first of these is said to have happened in the year of our Lord 75, and is confounded with that more ancient one which our historians relate. The second happened in the year 286, when Carausius is said to have given them the north of Albany; but we read they were sent for

* King of Munster, in the year of the world 3949.

† The book of Lecan, fol. 194. b.

‡ The Orkney islands, by the effusion of Saxon blood, were dyed; Thule with Piëtish blood was warmed; and icy Ierne wept over her prostrate heaps of Scots.

from Scythia, as auxiliaries against the emperor Severus, who in the year 208 penetrated into the most remote parts of the island. The third happened in the year of our Lord 383, in which year a Gothic army of the Picts is said to have been invited from Scythia by Gratian and Valentinian, against Maximus, the tyrant in Britain; and from being the plunderers of North Britain, became the inhabitants. But when Maximus was killed, they add that Gratian succeeded to his office in Britain. But Maximus, the tyrant died in the year 388, and in the year 407, Gratian being created tyrant in Britain, was assassinated.

Camden* to no purpose endeavours to depreciate the testimony of Eumenius, that has been already advanced, concerning the antiquity of the Picts in Britain, by a proleptic mode of speaking. As they were by far a greater while known by the name of Picts in Britain, than to Eumenius, who was the first of the Latins that made any mention of them; in like mander, we are informed the Scots were a long time in Britain unknown to Camden, altho' it is imagined they were not known by the name of Picts before the authority of Eumenius, prior to the time that they were known by that name to the Latins, (as if the Latins were the only people entitled to confer that name on this nation). Camden himself so favours their antiquity in Britain, that he is inclined to believe they were the very Britons †. But we have not the most distant room

* In his Britannia, under the title of *Picti*, at the end.

† In the same book, in the beginning.

for a doubt, whereas the venerable Bede, not only supported by the credit of other writers co-inciding with our historians, relates that they emigrated from Scythia to Ireland, and from thence to Britain; but while the Picts were in flourishing and affluent circumstances, living contiguous to them, was an eye-witness that their language was totally different from the British, where he writes concerning Britain*. “He confesses these matters at present in the languages of five nations, viz. of the English, of the Britons, of the Scots, the Picts, and Latins.” The Britons have preserved their primitive language entire to this day, concerning which a noble Briton made the following answer in Giraldus Cambrensis † to king Henry the second.—— The Pictish language is long since obsolete; and archdeacon Henry, of Huntingdon ‡, gives us a fine picture of the instability and vicissitudes of human affairs, in his description of the extirpation and extinction of that people, and the total annihilation of their language; “to which he does not compare the love of things celestial, and the horror of sublunary things, if he reflects that not only their kings, nobility and people have perished, but even their whole stock and language have been lost, and not the smallest mention made of them; though we should not be filled with surprise at any of them, save the destruction and loss of the language, which that it should be forgot, as being instituted by God himself with the other languages, ought to strike us with the greatest amazement!”

* In his *Eccles. History*, b. i. chap. 1.

† In his *Topography of Wales*.

‡ In his *History*, b. 1, fol. 171. b.

Therefore it is obvious that the Picts differ from the very Britons, both in origin and language; but whoever imagines it inconsistent to make the Picts coeval with them in Britain, will not think the era which our writers assign them too ancient. This is all that occurs at present about the Picts.

C H A P. XIX.

Mumne, the twentieth king; Lugne, the twenty-first king; and Lagne, the twenty-second king of Ireland; Euryl, the twenty-third; and Ethrial, the twenty-fourth.

MUMNE *, Lugne, and Lagne, succeeded their father Herimon alternately, who, after a reign of thirteen years, paid that grand and last debt to nature at his palace of Rathbeatha, in Argatros, on the banks of the river Feore, in Offory, where he resided. Odba, the sister of Herimon, and his wife, while in Spain, was the mother of the three.

Mumne †, king of Ireland, died at Cruachan in Connaught. Era, Orba, Fearon and Fergna, the sons of Heber Finn, killed Lugne and Lagne, brothers and colleagues, in the battle of Ardladram. Antiquarians preclude the victorious heroes from the catalogue of supreme kings. Their power lasted for half a year, or, according to others, three months, when the bard Euryal, the son of Herimon, by Thais, cut them off at Cuil-martra. In the reign of king Euryal, the ground is said to have been cleared and reclaimed, ramparts and fortifications raised, and the river Suir, in Munster,

of his life and sceptre, at Oenach-macha, and succeeded to the throne of Ireland.

He retaliated the slaughter of the Heberians. He also gained some victories over the Erneans, and other Belgian tribes. Gold mines were discovered in his reign, and he first ordered glasses and goblets of gold and silver to be made, (by the hands of Ucadon of Cualann*, at Fothart, on the eastern banks of the river Liffey.) Vats were invented in his time for dying purple, green and violet-colour cloths. Three rivers, called the Black, began to make their appearance in his reign, that is, Fubhna, Toram and Calonn, which waters the lands of Armagh.

In the third year of his reign nine lakes stagnated, viz. Lochhuair, near Millangar in Westmeath; Lochniarn, Lochfailenn, and Lochgabhair; Loch-Ke in Moylurg, in the county Roscommon; and Loch-nallin in Connaught; Loch-fewel, now an arm of the sea, on the banks of which Londonderry is situate, so called from Febal, the son of Loda; Dubhloch, in Arkienna; and Dubhall, in Orgiellia.

King Tigernmas† first introduced the worship of idols into Ireland, in the one-hundredth year after the arrival of the Milesians; and he lost his life, with a great number of his subjects, at a sacrifice in the plains of Moysleuct in Bresny‡, whilst they were immolating to their principal god, Cromcruch, in the beginning of winter.

* Cualann, a part of the county of Wicklow.

† 3034.

‡ In the county of Cavan, which was then situate in Connaught, but now in Ulster.

C H A P. XXII.

The idolatry of the Irish.

WE read that Ninus was the first who struck out an idolatrous mode of worship*, in whose time, most writers say, the magician Zoroaster, king of the Bactrians, flourished. But Ctesias calls him Oxyartes, king of the Bactrians, who fought with Ninus. Pliny entertains some doubts whether magic be of such antiquity. Xanthus, the Lydian, a very ancient author, reckons one hundred years only from Zoroaster to the passage of Xerxes, in the seventy-fifth Olympiad †, which happened in the year of the world 3470. according to our computation; from which deduct 600, and Zoroaster lived in the year of the world 2870.

Herodotus Halicarnassæus, who lived in the year of the world 3504, relates that the two first and most ancient oracles were the Dodonæan in Greece, and the oracle of Jupiter Hammon in Lybia: the former was at Dodona, a very ancient city of Molossus in Epire, which was built near an oak grove, in which they say vocal oaks grew, which used to shake themselves as soon as the people that approached interrogated, and made a sort of noise expressive of the response which was made: there was

* Above in the 2d part, in the year of the world 1777.

† 3470

600

2870

E

a statue erected there, which gave the answers numerically from brazen kettles beat with a wand. The latter oracle was in the remote corner of Lybia, among the Garamantians, situated in vast deserts, scorched and sterile from the intense heat of the sun. After this there have others appeared in different places, the most celebrated of which were the Pythian, or Delphic oracle in Greece, the oracle of Latona, of Hercules, of Apollo, of Minerva, of Diana, of Mars, of Jove, of Serapis, in Ægypt. In short, the devil disseminated innumerable oracles through the globe, which were totally destroyed and silenced at the birth of our Redeemer, as the Pagan writer Plutarch complains about the beginning of the second century*.

The most celebrated of these oracles with us, besides the fatal stone now in the throne at Westminster, was Cromcruach, of which we have spoken before; and Clochoir, that is a golden stone, from which Clogher, a bishop's see has taken its name in Orgialla, where an idol made of a golden stone used to give responses. "This stone †" says Mr. Cathald Maguir, canon of Armagh, "is preserved at Clogher, at the right side of the church, which the Gentiles covered with gold, because in that they worshipped the principal idol of the northern parts, called Hermand Kelftach." The idol Cromcruach, to whom king Tigernmas, as we have said above, with all his people devoted his life, was the prince of all the idols of the coun-

* In his book of the cessation of oracles.

† In his Scholia.

try, and had his station, till the subversion of idolatry in Ireland by saint Patrick, in the plains of Moyseuct; which the kings and nobility of the kingdom adored with the highest veneration, and with peculiar rites and sacrifices; "because a foolish, ignorant, and superstitious people who worshipped him, imagined he gave answers," as Jocelyn says *, concerning the fall and destruction of this god, the author of the seventh life of saint Patrick thus says, in Colgan †; "It was an idol embossed with gold and silver, and had ranged on either side of it, twelve brazen statues of less distinction. For thus the delusive Lucifer devised it, and suggested to his blind and infatuated worshippers, that he might receive the same adorations and honour on earth, which should be poured forth to the son of God, and his apostles. But this usurping miscreant, not by any means an object of compassion, was subdued by the servant of the living God; and was publicly disrobed and divested of these honours which he had contaminated by usurpation, and at length tumbled to the earth with confusion from his elevated station. For when Patrick saw at a distance, the idol standing near the river Gathard, and as he was approaching, threatened to strike him with the staff of Jesus, which he had in his hand, the statue began to fall down to the right, towards the west; it had its face turned to Temoria, and had the impression of the staff in its left side, though the staff did not

* Jocelyn in his life of saint Patrick. c. 56.

† Part 2. c. 31.

touch it, nor did it even leave the hand of the man of God. The other twelve smaller statues were swallowed up in the earth to their necks, and their heads are to be seen yet as a lasting memorial of this prodigy, just over ground. He then commanded the devil, that leaving the statue he should appear visibly to them in his own shape, and called king Laogar, his nobility and subjects, to shew them what a monster they adored. In this conflict of the holy man with the father of deceit, a button happened to fall out of his coat, which when he found in heath, they took care to have the heath pulled up, in which place, to this very day that ground is free from heath, and is seen quite bare, producing nothing in the midst of the heath;" so far from Colgan. In commemoration of this memorable annihilation of idolatry, I believe the last Sunday in summer is by a solemn custom dedicated through Ireland, which they commonly call *Domnach Cromduibh*, that is, the Sunday of black Crom; I suppose on account of the horrid and deformed appearance of this diabolical spectre: others with more propriety, call it *saint Patrick's Sunday*, in regard to this conquest over satan.

We also read in the same author *, when *saint Patrick* afterwards was approaching towards *Cashel*, the seat of the kings of *Munster*, all the idols in the city, falling on their faces, lay prostrate on the earth. For as *Dagon* formerly could not stand before the *Ark of the Testament*, so neither could

* In the same author, part 3: c. 29. and *Jocelin* c. 74.

the idols before Patrick, who was the true ark of the covenant, and of the law of God; who carried about in the receptacle of an unspotted heart, as in a golden urn, the manna of sweetness, the tables of the new and old Testament, and the rod of heavenly discipline.

Cecrops the first king of the Athenians, in the year 2394 decreed, that Jove should be called and worshipped as a god, in honour of whom, he instituted inanimate sacrifices, as Pausanius Atticus informs us. Saint Athanasius* says, that Theseus king of the Athenians, in the year of the world 2720, had commanded Jove and the other deities to be so called. But Cicero † sums up many Joves, and Saturns, and Mercuries, and Sols, and Vulcans, in different countries, and at various periods; and he shews that one of these was the most ancient, and superior to the rest; which is corroborated by other writers of very great authority. Almost all nations acknowledged Jove, and adored him with distinguished honours, as being the principal divinity. There is a resemblance to Jehovah in Jove, with obscure allusion to one true God: and after the abolition of the true worship great numbers of fictitious deities have been added to this one real god.

I find no vestige of Jove, or of any other god, whom other nations worshipped among our pagan ancestors. The names of three days of the week are called after the Moon, Mars, and Saturn, and

* In his oration against the Gentiles.

† Book 3, of the nature of the gods.

I am of opinion that the cycles of the weeks have been introduced with the use of the latin language, which was imported hither with the gospel. The two daughters of Laogar, king of Ireland, very great favourites with the Magi, while they lived with their foster father, not far from Cruachan the palace of Connaught, entered into a conversation with saint Patrick about God, according to the ideas they had imbibed of their own gods, not having mentioned one of their country deities. Saint Patrick happened to be chaunting his matins with three of his bishops, and a great number of clergy very early on a morning at a fountain called Clabach, to the east of Cruachan, when the two princesses, at sun rise came forth to wash their faces and view themselves in that fountain as in a mirror. Look back you that are cloathed in purple and pampered with the refined delicacies of luxury, quite unknown to the simplicity of ancient times, and behold the retired, unattended, but innocent walk of the royal ladies, in order to make use of this chrystal fountain as a toilet to deck themselves. This custom has been universally admired by all countries, concerning which Virgil thus speaks in his second eclogue.

Nec sum adeo informis : nuper me in littore vidi.*

The kings of England, after the Norman invasion, used to sell garments † for a low price in the

* Nor am I so deformed, I have lately seen myself in a well.

† Camden's remains.

markets, and lay on straw beds *; but this by way of digression.

When the princesses saw these venerable gentlemen cloathed in white surplices, and holding books in their hands, astonished at their unusual dress and attitudes, they looked upon them to be the people Sidhe. The Irish call these Sidhe, *aërial* spirits or phantoms; because they are seen to come out of pleasant hills, where the common people imagine they reside; which fictitious habitations are called by us Sidhe or Siodha. Saint Patrick taking an opportunity of addressing the young ladies, introduced some divine topic, which was concerning the existence of one God only. When the elder of the sisters in reply thus unembarrassed enquired; Who is your God? and where doth he dwell? does he live in heaven, or under, or on earth? or is his habitation in mountains, or in valleys, or in the sea, or in rivers? whether has he sons remarkable for their beauty, and are his daughters handsome and more beautiful than the daughters of this world? are many employed about the education of his son? is he opulent and in affluent circumstances, and does his kingdom abound with a plenty of wealth and riches? in what mode of worship does he delight; whether is he decked in the bloom of youth, or is he bending under the weight of years? has he a life limited to a certain period, or immortal? in which interrogations there was not a word of resemblance, or comparison between the pagan gods Saturn, Jupi-

* Camden's Britannia, under the title of Buckinghamshire.

ter, Apollo, Venus, Diana, Pallas, Juno, and the unknown divinity. Nor did she allude in her discourse to that Cromcruach, the principal god of our heathen deities, or to any of their attributes.

From whence we may infer that the divinities of the Irish were local ones; that is, residing in mountains, plains, rivers, in the sea, and such places. For as the pagan system of theology taught, "as souls were divided with mortals at their birth, so fatal genii presided over them, and that the eternal cause has distributed various guardians* through all nations;" and that these topical genii never went to other countries.

The Flamens or priests of our heathen worship were Druids, whom the Latins commonly call Magi; because they understand Magic. *Druis* in Irish *Draoi* is derived from the Greek word *drys*, *dryos*†, that is an oak; or from the Celtic word *deru*, which imports the same; because they solemnized their superstitious rites in oak groves, or perhaps from the vocal oak grove, of which we have spoken above. Oak in Irish *Dair*, and the grove *Doire*; of which Lucan;

————— *Nemora alta remotis
incolitis lucis †.*

and Ovid;

Ad viscum Druidæ, Druidæ clamare solebant §.

* Symmachus Ethnicus. b. 1. Epif. 4.

† Pliny, b. 16. c. 44.

‡ You inhabit lofty woods, in retired consecrated groves.

§ At the oak, the Druids; I say, the Druids were accustomed to shout.

They

They were held in the highest esteem formerly in Gaul, Eritain, and Ireland. Some assert there was a college of Druids in Gaul before the year of the world 2187. Julius Cæsar * the conqueror of Gaul, has written a long treatise on them, from whom we have extracted what follows; “ the Druids superintended divine worship, they order both public and private sacrifices, they explain articles of religion, they give a decisive opinion in all controversies, they appoint rewards and penalties, to be interdicted from attending their religious duties is the severest punishment, this is the mode of excommunication, they are enrolled in the number of the impious and abandoned, all desert them and shun their company and conversation, nor is equity or justice administered to them when they want it, neither is any honour conferred on them, there is one who is invested with an unlimited authority, he is elected by the suffrages of the Druids, sometimes they have bloody engagements concerning the sovereignty, their order was first invented in Britain as it is supposed, and from thence transferred into Gaul, and now those who wish to attain a perfect knowledge of their rules and customs, go thither to study; the Druids are never engaged in military affairs, neither do they pay taxes as other subjects, they do not think it lawful to commit the principles of their system to writing; and they generally use the Greek language in other matters; they advance this particularly as a tenet of their doctrine that souls do not perish, but after

* Commentaries, b. 6

their separation from bodies pass into and animate other bodies, and by this belief they imagine they are inspired with, and excited to virtuous and noble actions through a contempt of death; they dispute on many things concerning the heavenly bodies and their revolutions; of the form of the earth, of the nature of things, of the attributes and power of the gods, and they instruct the youth in these matters." The island Mona, divided by a narrow sea from Britain, and quite different from that Mona which is also called Menavia and Mann, situate between the northern parts of Britain and Ireland, was the ancient seat of the Druids in Britain. Now it is commonly called Anglesey, as if the island of the English, the capital of which is Beaumorris.

The Druids strenuously opposed the gospel in Ireland, and we are told they predicted the arrival of saint Patrick in Ireland to the total destruction of their sect. So far we have expatiated on oracles, idols, and their ministers. But as things diametrically opposite in themselves, when set to view become more glaring, I shall oppose the certainty of real divinity of which we boast in a far superior degree to our pagan ancestors, handed down to us from generation to generation, to the execrable chaos of their groundless system.

In the beginning Adam received this doctrine immediately from God, at whose death Mathusalem, without mentioning others, was two hundred and forty-three years old, at his decease Sem ninety-eight when he died, Jacob was fifty, at his demise

Levi

Levi was sixty, Amram was thirty when Levi died, Moses was deprived of his father Amram at the age of sixty-seven. Moses being immediately instructed in this heavenly doctrine by God himself, which had been often received and confirmed by him before, committed it to writing; afterwards the prophets published their divine inspirations. To conclude, the coeval wisdom of the eternal father bequeathed it sealed with his precious blood to his apostles and disciples. The apostles and evangelists preached it to all nations, and left it in writing. The Roman pontiffs, successors to the prince of the apostles for an uninterrupted series of years have preserved it pure and untainted to our days, and will remain so to the end of time.



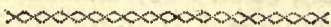
C H A P. XXIII.

Achy Edgathach the twenty-seventh king of Ireland.

ACHY Edgathach * the great grandson of Lugad, the son of Ith, after an interregnum of seven years, is put in possession of the throne of Ireland. In his reign there was a law enacted that each should be distinguished by the colour of their cloaths, according to their fortunes and dignities; the plebeians had one colour in their dress, privates two, officers and noblemens sons three, go-

* 3041.

vernors of fortified places four, dynasts five, those who had taken out doctor's degree in any art six, kings and queens seven colours.



C H A P. XXIV.

Kermna the twenty-eighth king, and Sobarch the twenty-ninth king of Ireland. Achy Foebarglas the thirtieth king of Ireland.

K E R M N A * and Sobarch, the sons of Febric or Ebric, the first from Ulster of the line of Hir the son of Milesius, were kings of Ireland; king Achy being slain by Kermna in the battle of Temora, swayed the sceptre of Ireland alternately.

Sobarch resided in the north of Ireland at Dun-Sobarche, a maritime fortress of Dalrieda near Murbolg: Kermna kept his court in the south at Dunkermna, near the southern extremity of Munster †.

Achy Foebarglas of the house of Heber, king of Ireland, when Sobarch was killed by Achy Meann king of the Fomorians, coming to an engagement with Kermna at Dunkermna, slew him and was declared king.

Seven plains during his reign, were reclaimed and rendered habitable; viz. Moy-smetrech in

* 3045.

† At present called Dun mhic Padrig in the territories of the Courcies.

Hyfalgy; Moy-aidhny and Moy-lurg in Connaught; Moy-learnna, Moy-inin, Moy-fubna, and Moy-dagabhor in Orgiellia. King Achy died of the plague then raging in Leinster, or, as others say, by the sword of his successor, in revenge of his father's death.



C H A P. XXV.

Fiach Labrann the thirty-first king of Ireland, Achy Mumo the thirty-second.

FIACH Labrann of the line of Herimon king of Ireland, often routed and subdued the Heberians. He totally vanquished the Ernaans of the Belgian line, by the assistance of a lake suddenly springing upon them, still known by the name of Erne, in Ulster. Mr. Ward* places those Erdinians of the two Bresinies, and the inhabitants of Fermanagh, a long time after near lough Erne.

In the reign of Fiach, the rivers Fleasg, Mang, and Labrann, called so from that Labrann, are said to have made their appearance.

Achy Mumo of the Heberian line, killed king Fiach in a decisive engagement, and succeeded to the crown.

The provinces of Munster are indebted for their names to the surname of Achy Mumo.

* In his Antiquities of Ireland, p. 53.

C H A P. XXVI.

Ængus Olmucad, the 33d king of Ireland.

ÆNGUS * Olmucad; of the Herimonian descent, having killed king Achy, in the battle of Cliach, got possession of the crown.

Having gained many victories at home and abroad, he signalized himself by obtaining the name of All-bhuad-hach, which signifies grand conqueror, or victorious. He conquered the Martineans at Sliaw-Cailge in Corcobaskinn, a part of Thuomond, where Baskin fell; he subdued the Heberians, the Ernaans, and Fomorians; and, passing the sea, he triumphed over the Picts and Belgians, and the inhabitants of the Orkney islands five times, twelve times over the Longobards, and four times over the Colastians †.

They were called Longobardi, from their beard, by the Norwegians, Goths and Germans, who leaving Scandia, in Denmark, about the year 382, and passing Sclavonia, the Ister, Gaul and Germany, arrived in Pannonia; and being invited into Italy from thence, by Narsetes, in the year 568, they founded the kingdom of Longobardia, or Lombardy, Ticinum being the capital of it in Italy: They were different from those Longobardians of the north of Britain, a people who derived that name from their bards, from which family Restitutus, the nephew of St. Patrick, by his sister being descended;

* 3150.

† Observe whether it should not be written Caledonians.

is one time called Longobardus, another time Hubaird, i. e. *of the Offspring of the Bard* *.

During the reign of Ængus, they were employed in cutting down woods; and Loch-cenbethe, in Hykrimthan, or Orgialla, Loch-salach, or Loch-failchetain, Loch-gafan in Moylurg appeared; and the ocean overflowing divided by its inundation Eaba from Rosketa, in Carbry, in the county of Sligo.

The mother of king Ængus was the daughter of Mogæth, the brother of Achy Mumo, king of Ireland. Moreover, Ængus was surnamed Ol-mogeth from his grandfather, by his mother; and Olmucadh, as is commonly reported, sprung from that.



C H A P. XXVII.

Concerning Olmucad, the surname of king Ængus.

A CERTAIN modern historian of ours, endeavours to amuse us by his witty (as he thinks) explanation of this word *Olmucadh*, which he makes *great swine*, in imitation of the low, ridiculous, and absurd sarcasms of chimney sweepers and oyster

* So mentioned in the Scholiast of the Martyrology of Tamlaet. in the Scholiast of Marianus, 27th November; in Cathald Maguir, author of the Annals of Ulster, from whom the annals which treat of the conquest of the Longobards by king Ængus are partly extracted, and in the Martyrology of Cashil, 27th November; likewise in Marianus Gorman, Martyrology of Dungall, the abovementioned Cathald 27. August. Annals of Dungal, at the year 447. the life of St. Patrick in Colgan 7. 1. 2. c. 18. and Ængus Colideus, in the Mothers of the Saints, n. 5, 6.

wenches, while he pretends to believe, "that the Ultonians, whose prince was Ængus, were attacked by some other party of the Irish, as the Hollanders were by the Germans, on account of hogs; because that prince delighted as much in hogs, as other princes do in hounds or horses." He has conjectured absurdly, impertinently, and with an air of buffoonery. He has not been sufficiently acquainted with the Irish idiom, in which one word admits of different explanations; and he himself, though an antiquarian, has laboured under defects in the language, as I can learn from his writings, which he objects to Ware, who was of a foreign extraction; and has by his reading and understanding the language, though he could not speak it, very assiduously investigated by far more Irish monuments and records; resting his acquaintance on those better informed in these matters. He calls Kethern (which he has corruptedly rendered Carny) a despicable name, and does not acknowledge it to be a military term. He has not read the etymological book of Cormac, bishop and king of Munster, in which he might see Kithearn, as if Kith-orn: Kith, that is, Kath; a battle; Orn, as if Orguin; Or, that is, to burn; Guin, to slaughter. Therefore Kethern, as it were Kath-or-guin, in battle burning and killing. "The Irish of the middle age, as Ware says*, trained two kinds of infantry; the one, called Galloglasses, were armed with an iron helmet, a coat of mail, and a cuirass; besides, they carried in one hand a very sharp battle-axe like the ancient Gauls, of whom Marcellinus speaks in his 19th book: the

* Antiquities of Ireland, c. 12.

other was light armed, called by Henry of Marleburgh, Turbiculi, by others Turbarii, and commonly Kerns: they fought with javelins tyed with strings, darts, and knives called *skaynes*. In an act made in the 5th year of Edward III. clause 25, among the articles to be observed in Ireland, the sixth was against the supporters and leaders of the Kerns, and the people called Idlemen, unless in the confines of the enemy, at their own expence." So far from the archives of the Tower of London.

Kethern (whom they call Kerns) is, properly speaking, a company of soldiers, and is much the same as the Roman cohort: but as *Tyrannus* and *Latro*, with many other words, have varied from their original sense, so the Kethern being reduced by war, and living in a barbarous and uncivilized manner in woods, first began to be held in a contemptible light by their victorious enemy, and afterwards by their fellow-countrymen.

In like manner he denies the bards to be poets; he very improperly calls them defamers, and they were hated on account of their satirical poems. But he could not be ignorant, if he had attained a tolerable degree of classical learning, that the bards were poets, which is a known fact, and were highly respected, not only with us, but in Gaul and Britain. It is obvious from Strabo*. Diodorus Siculus† calls a bard a composer of songs. A bard, according to Pompeius Festus, signifies, in the Gallic language, a singer, who celebrates the praises of heroes. — Wherefore Lucan, book I.

* Geography, b. 4.

† Diodorus, b. 5.

*Vos quoque, qui fortes animas belloque peremptios
Laudibus in longum, vates, dimittis ævum
Plurima securi fudistis carmina Bardi*.*

In Wales, the bards kept the insignia of the nobility, and their genealogies. Likewise he renders *Mac* and *O*, the elements of genealogists, similar to the German word *von*, or Latin *de*, being, I suppose, of German extraction. *O* signifying *de* or *A* in Latin, is declined by him in a different case in Irish from the *O'* subjoined to surnames; as *O'Niall*, from *Niell*: *O'Neill*, in surnames. *Mac* means a son, and *O* a grandson, but both imply posterity in a wide sense, as “Jesus the son of David:” according to the exposition of civilians, “grandsons and great grandsons, and their descendants, are comprehended under the appellation of children †.”—— An *O* or a *Mac* is prefixed to Irish surnames, which are generally the proper names of some of their ancestors, intimating they were surnamed the sons, grandsons, or posterity of the person whose surname they adopted; nor was it proper to use one name promiscuously in the place of another, as he writes *O'Murphy*, king of Leinster, instead of *Mac Murphy* (or rather *Mac Murchadh*:) but the family of *O'Murchadh* (which in English is *Morphy*) is very different, and inferior to this family. On the contrary, he improperly adds to the names of women by a Hibernism *to nata*, as *Slania the daughter of O'Brian*, instead of *Slania Brian*, or of *Slania*, the daughter of Mr. *O'Brian*. I do not impute it so

* You also, O poets, who in panegyric transmit to late posterity, illustrious and brave souls, in battle slain. O bards, in tranquillity you have composed numerous poems.

† F. of the signification of words, b. 210, 201, 104, and 56.

much to ignorance, as to vanity, that in the family of the O'Brians, which he only understood and cultivated, in his generations he makes Moriart, king of Ireland, brother to his father Tordelvach, and he creates another Moriart, the progenitor of the family of Mahon, (more properly Mac Mahon); as if it could derogate any thing from the most illustrious family of the O'Brians, that the family of the Mahons, which is inferior, should be descended from king Moriart, and he a younger brother of the king, but the progenitor of the princes of the posterity of the family. Thus numberless instances prove him to be most futile.

He has even erred in the orthography, when he blames Carran for writing Malcolm, and not Milcolumb. For that word being formed from the particle Maol and Columba, the name of the patron of Scotland, is written Maolcoluim, wherefore *aa*, a Scotie diphthong, is changed into *a*, or the Latin *æ* by all the Irish Literati, as it were Moel, or Malcolm, M. Columba, or M. Columbus: but no one, save an ignorant person, writes Milcolumb.

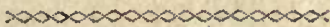
From what has been said it is obvious that he was unacquainted with the knowledge of the vernacular tongue, and consequently was an improper interpreter of the Irish word Olmucadh; but being reduced to a nonplus, he is obliged to shelter himself under the wings of authority. I am persuaded he has taken extracts from Mr. Keting's History of the Kings of Ireland, in which it is evident that the true reasons of surnames have not been assigned from history, but have been defined by either the real or conjectural meaning of the surnames, and confirmed by absurd

and fabulous accounts. Besides, I am not ignorant of all which that writer says about the antiquities of his country, which have neither been derived from the chronicles nor the archives of his ancestors, as he pretends; but have been deduced from the works of Keting, except what he said from his own authority as a party writer. Mr. Keting indeed was a man of profound reading in the antiquities of his country, but acted like that man, of the four seasons of fallad, who promiscuously threw in all sorts of herbs, without choice or selection.

Now let us concur with Keting, that king Ængus was called Ollmucadh, from the multitude of swine, (not Ol-mucadh) that is, Magniporcus, or Porcius. What can we infer from thence? No one ever imagined that the Roman Consular family, of the Porcian Catos, were descended from him, only to give an opportunity to mean, low quibblers, of disputing whether Ængus surnamed *great swine* ever reigned in Ireland? Nor was he more prince of the Ultonians, as this man contends, than he was of the Momonians; but he, as king of Ireland, governed both provinces with an equal authority. The offspring of Hir, at that time, commanded Ulster, and the posterity of Heber and Ith governed Munster. But the descendants of him surnamed *great swine*, in process of time, obtained the dominion of Ulster; also of Munster, Leinster, and Connaught; they also got some possessions in Great Britain. Let, therefore, the posterity of Ængus Olmucadh be ridiculed through Ireland and Britain, as well as in Ulster.

With a similar facetiousness of auricular monstrousness, (to use his own words) he derides the
Lage-

Lagenians, from the story of Midas, king of Phrygia, improperly applied by some one to Laurad, the Lagenian, in Keting. It is not my design to enumerate the facetious quirks and quibbles of this author, or to investigate his mistakes; I only advise the ass, to whose ears he alludes, to play on his lyre, while he revives an antiquarian controversy between Bruodin and Clery, which has long since been ably discussed by the illustrious archbishop of Tuam, Florence Conry, who underwent the tonsure under the person of Robert the son of Arthur, from ear to ear, lest any ass's ears should be concealed. Ears shall be imposed on you, Midas, unless you are silent.



C H A P. XXVIII.

Enny Airttheach, the thirty-fourth king of Ireland; Rotheact, the 35th king of Ireland; Sedna, the 36th; Fiach Finnscotha, the 37th; Munemon, the 38th; Faldergod, the 39th.

ENNY Airttheach*, of the Heberian line, being victorious in the battle of Carman, succeeded king Ængus, who fell in that engagement. He first superintended the making of silver spears, and that at Argatre, which he divided among his men, with horses and chariots.

Rotheact†, of the race of Herimon, deprived Enny of his life and kingdom in the battle of Raig-ny.

* 3168.

† 3192.

Sedna*, of the house of Hir, succeeded Rothact, who was vanquished in the engagement at Rathcrucan, and died of a wound he received at Temoria.

Fiach Finnscótha †, with the assistance of Munemon, ungratefully assassinated his father from whom he received his existence, and obtained the crown.

Munemon ‡, of the Heberian line, was the avenger of this parricide, in which he imbrued his hands by the slaughter of Fiach, by which he got possession of the throne. He first decorated the necks of the nobility with golden collars.

Faldergod §, descended from Munemon, succeeds his father: he was carried off by the plague of Aidhna. He first ornamented the fingers of the nobility with gold rings.



C H A P. XXIX.

Ollamfodla, the 40th king of Ireland.

OLLAMFODLA, of the house of Hir, the son of king Fiach, slew Faldergod in the battle of Temor, and ascended the throne. He had four sons, viz. Finnacta, Slanoll, Ged, and Carbry, the progenitor of the Rudricians; from his name Ollamh, the name of Ulster is said to be derived. He first instituted the assemblies of Temor, which were held every three years for enacting and executing laws. Three days before, and so many after the

* 3203.

† 3208.

‡ 3222.

§ 3227.

festival,

festival, which we call Samhuin, that is the end of summer, called by the Latins the kalends of November; these solemn assemblies were celebrated with great pomp and ceremony. He appointed over each *tricenaria* of land a dynast, and a governor over every town.

Our writers called Brugh, as if Borough, a town, from whence Bruigheadh, as it were the præfect or mayor of a corporation town is derived. Bringhadh is a person who gives an entertainment, and it is used by some on account of the affinity of the words, for Bruigheadh, præfect of a town*.

He being a man of great literary knowledge, is called Ollam-fodla, *i. e.* through Ireland which is called Fodla in our language, he was a great professor of learning, (to whom the name Achy was first given) which he deservedly obtained on account of his extensive learning. He erected Mur-Ollamhan, *i. e.* the wall of the learned, at Tara. You may call it a college, a canopus, a prytaneum, an academy, or a lyceum; concerning the last of which names hear the verses of Cicero.

“ *Inque Academia umbrifera, nitidoque lycoo
Fuderunt claras fecundi pectoris artes †.*”

* As in Cambrensis, Everfus p. 59, 60, and 301. •

† In the shady Academy, and in the elegant Lyceum, they sent forth the renown'd arts of a prolific genius,

C H A P. XXX.

Of the Irish letters.

I CANNOT but be greatly astonished at the liberty of the rev. father Boland*, who has within our memory stigmatized the Irish with a total ignorance of letters in the ages of paganism, and has not hesitated to declare that they, before saint Patrick's time, as well as the Iberians, Gauls, Britons, Belgians, and Germans, received the knowledge of them from the Romans: To support which, he produces the testimony of Tacitus concerning the manners of the Germans: but it does not follow that the Irish were unacquainted with letters because the Germans were so. Though Tacitus is looked upon as an author of very great respectability and credit, he has been greatly misinformed in the Jewish matters, which he might have otherwise learned from the Jews with whom he was acquainted; wherefore he is accounted false by Tertullian. Julius Cæsar, prior to Tacitus, writes that the Druids had the use of Greek letters in Gaul, and derived their discipline and knowledge from Britain, whither they went to study; we are very well assured that the learning of the Druids flourished in Ireland; therefore the Gauls, Britons, and Irish were not ignorant of the Greek letters from the earliest ages, contrary to what

* Tom. 2. at the seventeenth of March, in the life of saint Patrick, sec. 4.

Boland has so confidently asserted. Certainly if Boland consulted any Irishmen well informed in the antiquities of the country, they could produce him the nomenclature of writers who flourished in different ages before the mission of saint Patrick: some of whom Doctor Keting mentions in the reign of Laogar the second, and the author of Cambrensis Eversus in his twentieth chapter; among these, Amergin the poet, and brother and supreme judge to the leaders of the Scottish colony, leads the van: his sentence of old of this sort in metre between his brothers, prevailed afterwards as a fixed and immovable decree in the Irish law.

Aris præpositus sit doctior, aptior armis *.

All those who were instructed in every liberal art, and those who by their wisdom consulted the real advantage of their country, were called Fileadha, *i. e.* poets; wherefore Fileadh may be considered the same as philosopher. Maximus Tyrius † from the school of Plato, shews that philosophers were comprehended under the name of poets; he says, “they who were in fact philosophers, but by appellation poets, have brought an odious character on that profession, which used to flatter and entertain the people exceedingly:” and afterwards, “it is thus physicians throw some sweet liquor into a salubrious medicine, lest the patient should take a disgust at the bitterness or nause-

* Let the more learn'd preside over sacred rites, and the more qualified superintend military affairs.

† He flourished in the reign of the emperor Commodus.

ousness of it. In like manner we must judge of that ancient philosophy which first captivated and charmed the minds of the ancients by its fictitious allusions, and the pompous stile of its metre: nor could that be effected otherwise than by softening both the institution and their ferocious manners. Nor is there any reason why you should doubt whether the philosophers or poets talked better on religious matters; but you must understand that both studies were united, that they were in a manner the same thing and did not differ. For when you say a philosopher, you also say a poet, and when you say a poet, you also understand philosopher." Natalis Comes * in his *Orpheus*, has described the same very minutely, saying, "that a wise man was of that kind of ancient poets; and not as we think, that the necessary qualifications of that profession consisted in the measure and metre of words, and in paying adulation to princes in expectation of a recompense; they always declared the sentiments of their minds in verse, so that they were kept as the most holy laws: and very often cities contending about any thing, quoted the verse of some poet, as they would the opinion of some able judge." Therefore from the time of Amergin to the reign of Conquovar king of Ulster, who lived about the birth of Christ, the code of laws were in the possession of the poets, who gave their opinions in a concise speech. But in the Irish poetry there was such respect for letters, that in every fourth part of an entire distich, there should be a *paromæon*.

* In his *Mythology*, b. 7. c. 13. p. 7. 61.

of two words, the initial letters of which should be the same consonant, or some vowel ; as for instance that very ancient hemistich of Amergin, which we wrote above, first said in Irish thus :

Eagna la beagluis adir : agus feabhtha la flaithibb.

Where neither the particle *la*, nor the *b*, a letter of aspiration prevent *Eagna* and *beagluis* : *feabhtha* and *flaithibb* from agreeing in a paromæon, such as you may observe in these latin verses composed by some body in conformity to the two Irish kinds, in which the paromæon of each fourth part is marked with asterisks.

*Te duce stat * præsens * pax : * dudum * dextera pugnax :*
*Das bona * munera mas * : funera * dona * dabas.*
*Pæbe * libenter * luce : gaude * garrula * voce :*
*Alma * puella * place : Cæce duella * doce.*

Which paromæon of letters in poetry, Boland acknowledges to be the only guardian of records and annals with the pagan Irish, and it evinces the use of letters, the inseparable companion of ancient poetry.

We find that there were written laws in the reign of Conquovar, king of Ulster *, when before that period there were no fixed statutes ; but judgments were decreed, as I have mentioned before, according to the pleasure of the poets. The Athenians

* He began his reign in the year of the world 3937, and died in the year of Christ 48.

first received written laws from Draco* and Solon †, and the Romans received the laws of the twelve tables from the Athenians; whereas the latter lived 300 years without any written laws, until they created the decemvirs ‡ to collect a code of laws, and about 1000 years intervened between the origin of the Athenians, and the time in which Draco flourished. But I say when Conquovar reigned in Ulster, there were two celebrated poets, of the order we have already praised, Forchern § the son of Deag, from whom the Deagads of Munster are descended, and Ned the son of Adna, the grandson of Uthir, agreed to form laws. This same Forchern committed to writing precepts of poetry, and various kinds of verse, at Emania the palace of Ulster; in which book entitled *Uraiceacht na neagios*, i. e. "The precepts of the poets" and containing a hundred kinds of poetical compositions, Kennfoela the son of Olill, when Donald was king of Ireland || many ages after, made many interpolations at Doire-lurain. This very Forchern, and Ned, and also Athirn the arch poet of Conquovar, are ranked among the authors who drew up these axioms of laws, called celestial judgments,

* The first year of the thirty-ninth Olympiad, in the year of the world 3326.

† The third year of the forty-fifth Olympiad, in the year of the world 3356.

‡ The second year of the eighty-second Olympiad, in the year of Rome 304, and of the world 3500.

§ In the second part at the year 3892.

|| In the year of our Lord 628.

as they were termed the decrees of the wise men among the Greeks, Morann the son of Carbry, king of Ireland, and also supreme judge under Feradach* king of Ireland. Cormac, king of Ireland † (whose laws and institutions, and those of his son and successor Carbry, at Temor are yet extant ‡) Fithil the judge of king Cormac, and Finn the son of Cubal, general of the militia, and son-in-law to Cormac, planned these celestial ordinances. Among other legislators concerned in the divine institutions are ranked Factna the son of Sencha, and grandson of Coelclin; Sencha the son of Olill, Ner the son of Finncoll; Rogny Rosgadhach the poet, the son of Hugony §, king of Ireland; Man All-knowing, the poet, and Ethnea the daughter of Amalgad.

Even the christians cultivated and improved such statutes, as Dubthach O'Lugair who was converted to christianity by saint Patrick, of whom Jocelin says in his forty-fifth chapter, "The compositions which he once celebrated in honour of false deities, he now renders more illustrious, changing both his mind and diction to better advantage, by chaunting forth the praises of the omnipotent God, and commemorating his saints;" Senchan Torpest, in the time of Guar king of Connaught ||, Kennfoel the son of Olill, of whom we have spoken above, and who from the writings of their

* In the year 90.

† In the year 254.

‡ In the year 278.

§ In the year of the world 3619.

|| In the year of Christ 647.

predecessors formed a work entitled Celestial Decrees; the three O'Burechans, brothers, *viz.* Farrann the bishop, Boethgal the judge, and Maltul the poet, who lived under Cathald the son of Fingun, king of Munster*.

Some time antecedent to Conquovar, when Fergus the son of Led, governed Ulster †, the writer Sean the son of Agy flourished, who composed the *Fonn Seanchais mboir*, i. e. "the institute of great antiquity," the laws of Eogan the son of Darthact, were held in very high esteem, and the decrees of Achy the son of Lucta, king of Munster, all of whom were a little prior to Conquovar. Feredach ‡ monarch of Ireland, under whom Morann flourished, who was remarkable for his writings. Modan, the son of Tulban, in the time of Conn of the hundred battles §, king of Ireland, wrote a volume of these laws. I shall forbear mentioning Conla, the distinguished judge of Connaught, who maintained a literary dispute against the druids; and Sencha, the son of Coelclinn, (the father of the above-mentioned Factna); Kineth O'Conmid, with other Pagan authors, as I have not time to point out the particular ages in which they flourished. Forchern, Ned, and Athirn, whom we have commended before; and Fergus of Inisfinain, of Kerry; are said to have polished and brought the art of poetry to perfection.

* He died in the year 742.

† In the year of the world 3922.

‡ In the year of Christ 90.

§ In the year 177.

The Dananns were exceedingly well acquainted with letters, and with magic, as we are informed, the memory of Dagda, king of Ireland*; of Ogma; of Etana, the poetess, the mother of king Dalboet †; of Carbry, the poet, son of the same Etana; and of Dannanna, who was both daughter and wife of king Dalboet; of Brigid, the poetess, daughter of king Dagda; is yet preserved among the learned. To conclude, Duald Firbiss, hereditary professor of the antiquities of his country, has collected from the monuments of his ancestors, that one hundred and eighty treatises of the doctrine of the druids or magi, were condemned to the flames in the time of St. Patrick.

But of the origin of letters in general, many uncertainties and abstruse matters occur concealed under the veil of antiquity. The following trochaic verses have been found in the Septimanian library, concerning the first inventors.

‡ *Moses primus Hebraicas exaravit literas:*
Mente Phœnices § sagaci condiderunt Atticas.
Quas Latini scriptitamus edidit Nicostrata || :

* 2804.

† 2884.

‡ Moses first the Hebrew letters invented; the Phœnicians, with a mind sagacious, the Greek letters formed; Nicostrata produced the letters which we the Latins write; Abraham invented the Syrian, and also found out the Chaldean letters; Isis, by ingenuity not inferior to these, the Egyptian letters planned; Gulsila formed the letters of the Getæ, which we see the last.

§ Cadmus from Phœnicia.

|| Nicostrata Carmenta, the mother of Evander, who is also called Themis.

Abraham

*Abraham Syras, & idem repperit Chaldaicas.
 Isis arte non minore protulit Ægyptias.
 Gulfila * prompsit Getarum, quas videmus ultimas.*

The pillars of the Vatican library, the work of Pope Sixtus the fifth, shew us, that these, and others, were celebrated for the invention of letters. Abraham † invented the Syrian and Chaldean letters. Moses ‡ invented the ancient Hebrew letters. Esdras §, the modern Hebrew letters. Mercury Theot || wrote sacred letters for the Egyptians. The Egyptian Hercules invented the Phrygian. The Egyptians are indebted to Memnon, who was cotemporary with Phoroneus ¶, for the invention of letters. Queen Isis ** was the inventress of the Egyptian letters. Phœnix delivered letters to the Phœnicians. Cadmus ††, the brother of Phœnix, brought sixteen letters into Greece. Linus †††, the Theban, first struck out a Greek alphabet. Cecrops Dipies §§, the first king of the Athenians, was the author of the Greek letters. Pythagoras |||| invented a discipline to polish mankind. Epicharmus ¶¶, the Sicilian, added two Greek letters.

* Or Ulphias, as below.

† He died in the year of the world 2124.

‡ He died in the year of the world 2493.

§ He lived in the year 355 B.

¶ He was called Trimegistus, a cotemporary with Isis.

¶ Phoroneus, king of the Argives, from the year of the world 2143.

** Isis, the sister of Phoroneus.

†† In the year of the world 2388. Scaliger 2660.

††† 2702.

§§ 2394. Scaliger.

|||| In the year 3370.

¶¶ In the year 3420, a scholar of Pythagoras.

Simonides,

Simonides* invented four letters. Palamedes†, in the Trojan war, added four letters. Nicostrata was the inventress of the Latin letters, to the number of seventeen. Evander, the son of Carmenta‡, instructed the Aborigines in letters. Demeratus, the Corinthian, was the author of the Etruscan letters. The emperor Claudius§ invented three new letters, one of which was F; the other two are obliterated by use. St. John Chrysostom was the inventor of the Armenian letters, and St. Hieronymus invented the Illyrian alphabet: St. Cyril discovered other Illyrian letters. Bishop Ulphias invented the Gothic letters.

The most ancient of these were Abraham, Mercury, the Egyptian Hercules, Memnon and Isis, who flourished almost at the same time: the next to these are Phœnix, Cadmus, and Cecrops, who were all cotemporaries according to Scaliger, somewhat prior to Moses. Linus, Nicostrata, Evander followed, and Palamedes near a hundred years after, about the time of the destruction of Troy. Afterwards Pythagoras, Epicharmus, and Simonides. Esdras was the last of all before the birth of Christ. But Fenius || was older than all those, whom our writers assert to be the author of the Scottish letters. However, we are not to believe that our letters are more ancient than all others, because their author lived in an earlier age than the writers we have mentioned. Eusebius, in his Evangelic Preparation

* In the year 3416.

† Troy was taken A. M. 2767.

‡ Who arrived in Italy in the year 2709.

§ Who began his reign in the year of our Lord 41.

|| Above at the year 1758, in 2 part.

with Polenus, thinks the origin of letters was derived from Moses, who gave them to the Jews, from whom the Phœnicians borrowed them, and the Greeks adopted them. The Cadmean letters allude to this, entirely agreeing in figure with the old Ionian, as Herodotus asserts, whose representations and explanations Scaliger* shews, who in the same place informs us, that the ancient Hebrew letters were the same. But inventors of letters prior to Moses are produced; as Abraham, to whom Philo Judeus† allows the invention of letters, of whom there is no mention made among the heathens. Moreover, the Greek letters cannot be much subsequent to the Phœnician, if the brothers, Phœnix and Cadmus, as we have said before, were the authors of both. To which add, if the Greeks had borrowed their alphabet from Moses or Abraham, they would write like the Hebrews or Chaldeans, from the right to the left; but they write from the left to the right, as all the Europeans. Diadorus Siculus‡, and before his time Herodotus, § assert, that the Greeks understood the use of letters before Cadmus, and therefore do not acknowledge the letters which he introduced to be their own: and Pliny || writes, that the ancient Greek letters ¶ were almost the same as the Latin letters are now. Wherefore you may conceive that the inventor of the Greek letters was more an-

* In his criticism on Eusebius.

† He flourished in the year of Christ 43.

‡ Who lived in the year of the world 3887.

§ 3504.

|| He perished in Mount Vesuvius, in the year of Christ 77.

¶ Natural History, b. 7. c. 58.

cient than Cadmus, whose name has not been transmitted by them to posterity. What if I should be bold enough to assert, that our Fenius was that Phœnix, the author of the Greek alphabet, who devised those ancient Greek characters which the Latins use? The Irish letters are not very unlike the Latin; the name of Phœnix and Fenius, or Phœnius, are not very different, and the invention supports it; the time and place, in matters of such antiquity, are very often confounded. Besides, I have the authority of the above cited poet, Forchern, to give an air of credibility to my conjecture: in whom we read: "The book of Forchern begins. The place of the book* Emania †. The time when Conquovar, the son of Neffar, ruled Ulster. The person Forchern, the philosopher ‡. Fenius § Farfaidh composed the first alphabets of the Hebrews, the Greeks, the Latins, and Bethluifnin || an Oghuim.

But to return to Cadmus: He is said to have introduced sixteen letters, to which Palamedes added four, and Simonides as many, to complete the four-and twenty; wherefore the letter of Pythagoras makes twenty-five; before the invention of which I wish to know how he could possibly write his name. Aristotle, as Pliny writes, says that the ancient Greek letters were eighteen; that Epicharmus added two, who was a scholar of Pythagoras; he

* The place where he was born.

† The palace of Ulster.

‡ The author of the book.

§ Fileadh. Fenius.

|| The Scotie alphabet.

omits the letters of Simonides, who was cotemporary with Epicharmus, and the letters of Palamedes. If you add the letter of Pythagoras, the two of Epicharmus, the eight of Palamedes and Simonides, to the sixteen of Cadmus, the number will amount to twenty-seven. Nicostrata invented seventeen Latin letters, viz. A, B, C, D, E, F, G, J, L, M, N, O, P, R, S, T, V. The F is one of these which we are told Claudius invented, though Cicero, many years before the birth of Claudius, called his farm of Formia, Digamma, in a letter to Atticus, because it began with the letter F, which is called the Digamma. Who was the inventor of the H, the note of aspiration? When did we adopt into the Latin alphabet K, Q, X, Z? What Theseus will extricate himself from this labyrinth? We have got into difficulties and mazes, which we fear it is impossible to unravel.

The Chinese, the most ancient inhabitants of the extreme parts of Asia, are indebted for their knowledge in letters to the before mentioned inventors; who draw their lines not from the left to the right, nor from the right to the left, but, beginning from the top, write on straight to the bottom, on narrow and oblong pages of thin fine paper. They use signs like the Egyptian hieroglyphics, which they use in a different dialect, according to the difference of countries, insomuch that they scarcely understand each other. However, they conceive each other's sentiments in their writings and characters; as the Europeans understand the numerical figures, which we call Arabic, to be, as it were, peculiar in every vernacular tongue: they make use of characters

ters to express entire sentences and words, wherefore they have above five thousand marks of things and words. In the place of this mutual commerce of words, we, with greater facility and convenience, use the Latin tongue through Europe, common to all countries.

The island of Japan*, a remote country of the east, extends to the west of China, from whose inhabitants it has borrowed its laws and gods. They use only one idiom, which is very copious. The language of the men, and that of the women are quite different. Epistles are written by some in symbols, and books are written by others: the characters do not represent single letters, but entire words. St. Xavier, the first preacher of the gospel there, interrogated a certain Japanese, why he did not write from the left to the right like the Europeans? and he, on the contrary replied, We take Nature for our guide; for as a man's head is the highest, and his feet the lowest part, so it is proper that his hand in writing should go in a direct line from the top.

The Persian empire was formerly, and is at present, ranked among the most powerful of the east. Their idiom is very elegant, and made use of almost in all the eastern courts. They had formerly cha-

* Or a collection of sixty-six islands under one monarch, comprehending about the same extent of territory as we assign to dukes, marquises, and earls. These islands are somewhat less than Italy; some imagine they were known to Ptolomy and the ancients by the name of the Golden Chersonesus, and others suppose them to be rather Malaca, a peninsula in India beyond the Ganges. It is reported, that Japan was inhabited 600 years before it was discovered by the Spaniards, who were driven thither by a tempest in the year 1538.

acters peculiar to themselves, which can scarcely be found at this day in the vestiges of ancient monuments : for when they enlisted themselves under the banners of Mahomet, the Arabic language and letters were adopted. In India, and in the empire of the Grand Mogul, by far the most extensive, the common peculiar idiom of the inhabitants was very easy to pronounce, and was written by them, as with us, from the left to the right. It appears, then, that the languages, letters, and modes of writing of the Chinese, Japanese, Persians, Arabians and Indians, have been different, and, moreover, the inventors of them were not any of them the above-mentioned persons.

Therefore, emerging from the mysterious and almost unfathomable depths of antiquity, we will investigate matters that happened nearer our own time. No one, I presume, will deny the art of printing, which has procured immortality to letters, to be the invention of John Guttenberg, a German knight, in the year of Christ 1440. Every age shall gratefully acknowledge the advantages conferred on it by this inestimable invention, and the inventor shall be handed down to the latest posterity with singular applause. But we are informed, the Chinese at a very early period were acquainted with the use of letters, and of printing. About a thousand eight hundred years ago, as they report, they changed the bark of trees for the papyrus to write on ; and about two hundred years ago, a complete mode of printing was discovered. The printer cuts the letters on the tablets with as great facility as the person who writes them ; for, sticking the leaves at the opposite side, and the tablets, he commits each

letter from the manuscript in the same order and form to the tablets; so that there cannot be an error in the print, unless it be in the manuscript; and the same type, by no means effaced, furnishes more copies without any additional expence. One of the pages is not printed, but is concealed inside the other without any letters. Paulus Jovius saw a volume after this manner, with very long leaves folded inside, in a square form, in the Vatican, sent as a present by the king of Spain to Leo the tenth, with an elephant; and Petrus Maffæus, the jesuit, saw one in the Vatican, and also in the Laurentian library of Philip, king of Spain.

Further, I readily concur with Josephus the Jew, who in the first book of his Jewish Antiquities asserts, that the use of letters was known before the deluge, with the more ancient discipline of things. Wherefore, in the Vatican, under the effigy of our first parent, there is this inscription: "Adam, being instructed by Heaven, was the first inventor of sciences and letters; and under the effigies of his grandsons, the sons of Seth inscribe the doctrine of celestial matters in two pillars." Some ascribe these pillars, one of them of stone, the other of brick, inscribed with some prophecies, to Enoch; others, to Seth, the son of Adam. Josephus* assures us, that one of these was standing in his time: (he flourished in the year of Christ 84.) The epistle of the apostolic Jude makes mention of the prophecies of Enoch. Origin† says, that some books of Enoch (concerning the course, names, and revolutions of the heavenly bodies) were found in Arabia Felix, the dominions

* In his Antiquities of the Jews, book I.

† Homily I. in Numbers.

of queen Saba ; which Tertullian * declares he had seen, and read the pages through. St. Austin, the venerable Bede, and Procopius, make mention of the books of Enoch ; concerning which Augustine says as follows : “ We cannot deny that Enoch, the seventh from Adam, wrote some treatises of divinity.” Some likewise affirm, from the authority of Nauclerus, that all arts, either secular sciences, liberal, mechanical or physical, which serve to improve the genius of mankind, and are subservient to human curiosity, were invented in the eighth age, before the flood. Be that as it may, it is very probable that the pristine letters were the same after the confusion of tongues with Heber and his posterity, as the original ones preserved from oblivion : nor were the other families of men so confused in mind as in languages, but they might have communicated the gift of letters, which they understood in the primitive tongue, according to their abilities in the new idioms ; and they might have done that, not in the form and mode peculiar to the infant language, but, as a Japannese † says, by the assistance of nature, and pursuant to the knowledge and understanding of the improvers, and as the nature and genius of the language required. Afterwards, in conformity to the vicissitudes of countries and times, learning would receive a greater polish and degree of improvement, by long experience and an uninterrupted peace : at another period it would become quite obsolete, by the dreadful consequences of wars, invasions, devastations and emigrations ;

* Tertullian flourished in the year of Christ 193.

† Above mentioned.

again it would be revived and new modelled, and even receive an additional increase, by adopting the modes of writing and characters of the neighbouring nations, with whom we were at peace; as the Hebrews, Chaldæans, and Arabians, write from the right; the Europeans from the left; the Chinese and Japanese from the head. Hence, with different countries the names of the inventors are attributed, 1st, to those who invented the characters and mode of writing; 2dly, to those who perfected them; 3dly, to those who transferred them; and, 4thly, to those who increased them: As, 1st, Fenius and Phœnix are said to have invented letters; and since the birth of Christ, St. John Chrysoftom, St. Hieronymus, St. Cyril, and bishop Ulphias, invented the Armenian, Illyrian, and Gothic letters, the original ones, if there were any, being lost: thus Esdras invented a new Hebrew alphabet, and gave the old one to the Samaritans. 2dly, Abraham perfected the Chaldæan, and Moses completed the Hebrew alphabet: Moses indeed is undoubtedly the most ancient of all those whose works are extant. 3dly, Cadmus imported letters into Greece, and Evander and his mother introduced them into Italy. 4thly, those who improved and increased the alphabet, by adding letters, new modelling it, and rendering it more explicit, were Epicharmus, Claudius, &c. wherefore they have obtained the name of inventors.

But nobody will be surprized at the vicissitudes of letters when the languages themselves, of which they are composed, are subject to the same casualties. There were seventy-two matricular Babylonian

bylonian tongues, some of which were consigned to oblivion; and numberless languages were formed as well from them, as from other tongues; some of which have been cultivated sooner, some later, and others not at all. Joseph Scaliger reckons up eleven of these matricular languages yet remaining in Europe; *viz.* Latin, Greek, Teutonic, Slavonian, Epirotic, Tartarian, Hungarian, Finnonian, Hibernian, (which he by a barbarism calls Hirlandian) the Cantabrian, and the British.

The learned have distinguished the old Latin into idioms, Latin, Roman, and mixed. No one could understand the books of king Numa Pompilius in the Roman idiom, when they were found a few centuries after, or the auguries and linen volumes of the Tuscans. There were very few who understood the laws of the twelve tables five hundred years after their institution. There was not one even who could comprehend in two hundred years after, the convention and articles of treaty that were agreed to by the Romans and Carthaginians in the first Punic war*. In fine, the Latin itself, which spread far and wide with the Roman empire through the provinces these many ages past, is not the vernacular tongue in any country; it is to be learned in the schools only. In the reign of Tiberius the second, who was emperor of Constantinople in the year five hundred and seventy-eight, the Latin tongue was quite obsolete at Rome. We have already spoken of the ex-

* In the year of the world 3708. In the year of Rome 512.

tirpation of the Pictish language which was spoken in the lifetime of the ven. Bede, in the year 735*.

The Gallic language of the Franks in the reign of Clodovæus the first, was different from that used in the time of Charlemagne, and that in use in the time of St. Lewis differs from what is now spoken. I shall pass by in silence the people of ancient Gaul, the Belgians, the Aquitanians, and Celtæ, whose dominions were extensive, and their multitudes at home and abroad numberless, and the colonies of their superabundant offspring were formerly very numerous. They, according to Cæsar, differed from one another "in their language, institutions and laws;" but not a single vestige or monument of any one idiom is now to be found. Hear Claudius Minoe, a Parisian lawyer, speaking about the Franks; "I shall assert this, that the Gallic tongue which was in use in the time of Charlemagne, has been hitherto unheard of by us, and totally unknown; for we have no records by which we may form an opinion of it, and I shall moreover add, that the language which was common in the golden reign of St. Lewis was so unpolished and barbarous, that if it be compared with the language of our days, there would be as great a difference between them, as there is to day between the common conversation of the Parisians, and a popular oration of the Britons." Lansius † in his oration against Gaul says as follows; "we know

* c. 18.

† Ex. of Lipsius, cent. 3. to the Belgians. epif. 44. and from M. Frether in his notes on the treaty between king Lewis and Charles.

to a certainty, that a few centuries ago in Gaul the nobility and people of the first distinction spoke German; but that the rustics and plebeians spoke that corrupt and ungrammatical Latin or the French which is now used, called the Rustic, Roman dregs of the Latin, and the rust of trivial barbarisms. The English interpretation of the Lord's prayer in Camden's Remains,* shews the various changes the Anglo Saxon language has undergone in different ages; there was an innovation in it in the year of our Lord 700, another in the year 900; there was a different one in the reign of Henry the second, in the year 1154; another in the reign of Henry the third, in the year 1216; another in the reign of Richard the second, in the year 1377; at which period it began to be interlarded with Latin words; but within these two hundred years this language has been so interspersed and compounded with Latin and French phrases, that the old English in the time of Henry the second, which has been hitherto used in Ireland at Fingal and Wexford, is perfectly unintelligible now to the English. So that the modern French is composed of Latin, German, and the old Gallic tongue; the Italian consists of the Latin and German of the Goths; and the Spanish is a mixture of the Latin and German of the Goths, and the Arabic of the Moors; the fourth part at least of the Spanish is entirely Arabic.

But our Scotie language was not subject to the same fluctuations and changes which invariably

* Camden's Remains, p. 19, 20, and 21.

swayed the abovementioned languages; nor are our records or monuments even of the earliest date either unintelligible, or difficult to be understood. Besides there was one kind of discourse adapted to learned people, and another used by the ignorant and unlettered part of the natives. The former idiom was under the regulation of certain rules and precepts, and placed as it were on the summit of Olympus, braved all ærial concussions. "Which languages" Muretus* says, "were preserved by the literati from being hackneyed by the vulgar, whereby they acquired a degree of immutability." Some impute this kind of language as a fault to our writers, as it was removed by many degrees from the capacities of the generality of the people. For as Muretus very properly remarks in the same place, "the poets confess that the common people hate them; wherefore they did not think proper to admit them to be initiated in the mysteries of philosophy, therefore they concealed them intentionally, some wrapped them up in numbers, some in allegories, and others in a mysterious dark mode of writing, to shew they wrote only for those who intended to study them." And a little after he says, "those languages daily die, and are daily formed, which depend on the caprice of an illiterate multitude."

The Germans more than any nation equally detest exotic manners in their dress, and foreign auxiliary words in their language, from another idiom. The Teutonic language is spoken at this

* In the fifteenth oration of the second volume, p. 656.

day without any material difference through the two Germanies, from the Rhine to the river Vistula in Poland, (except Bohemia, Silesia, and a part of Poland where the Slavonian is spoken) also through Denmark, Sweden, Gothland, and Norway, (which nations in the former age, were known under the general appellation of Norman, while the empire of the Franks flourished) to the frozen Hyperborean ocean. This language supplies the Spanish, Italian, and French with auxiliary words, and it is the foundation and basis of the English. The monk Othfrid of Wissenburg was the first who wrote in this language in the reign of Charles the Bald *; it began to be written so late, that the emperor Maximilian † was the first who appointed premiums for such as would investigate the productions of antiquity, to find out any diplomas written in German characters at any time for three hundred years prior to that. There was no written French before Philip Augustus the grandfather of St. Lewis ‡.

There are indeed extant in the English works written by Eadfred the eighth bishop of Landisfarn, about the year of Christ 700. § Camden, a very great British antiquarian, conjectures, that the Anglo Saxons “received the method of forming their letters from the Irish, when it is very certain they had the same characters which the Irish now

* In the year of our Lord 876.

† In the year of our Lord 1493.

‡ King of France in the year 1180.

§ Camden's Remains, p. 19.

use." And he could assert that with greater confidence than (as follows in the same place*) that Egfrid king of the Northumbrians committed great ravages by fire and slaughter in Ireland; by which devastations he partly hints, that the study of sanctity and learning was soon extinguished there; but with Camden's leave, Egfrid's fleet made a descent only on one small district of Ireland, their depredations continued for a few days only, and they were soon repulsed by the natives, as the venerable Bede says †. Our domestic annals expressly mention the place to be in the plains of Bregia, in the east of Meath, the time to be the month of June, the losses sustained to be the plunders and captives brought by the clergy and people to their ships. The very character of the Irish letters plainly shew, that the English adopted the Irish mode of forming their letters. Besides the ancestors of the Anglo Saxons who used to form their months and years by the neap and spring-tides of the flux and reflux of the sea, and from thence their cycles, were as yet unacquainted with letters, which were imparted to their descendants ‡; but as Camden says in the above quoted place, "the Saxons flocked to Ireland from all places as the emporium of letters;" wherefore we often read in our writers concerning their holy men; he was sent to Ireland to be initi-

* Camden's Britannia, under the title of Ireland.

† In his Ecclesiastical history, b. 4. c. 26. according to whom Florent. Wigorn and Malth' of Westminster, about the year 684 relate the same.

‡ Bede concerning the nature of things, c. 28. Selden's Mare Clausum p. 122.

ated in their discipline: and in the life of Sulgenus who flourished six hundred years ago,

*Exemplo patrum, commotus amore legendi,
Ivit ad Hibernos sophiá, mirabile, claros:**

Nor do I think it reflects small honour, that saint Aidan our countryman, obtained the first episcopal see in the isle of Lindisfarn, from whence, as I have said before, we have had the first written English production. For saint Oswald †, king of the Northumbrians, when he was in exile with us, "having received the laver of baptism with those soldiers who attended him," sent for Aidan, from the monastery of St. Columba in the island, now known by the name of *Scotland*, to convert the country under his dominions; and this champion of the gospel preaching to them, as he did not perfectly understand the English, the king himself interpreted his words to his officers and attendants: because he had learned the Scottish language during the long time of his exile. Then numbers every day came to England from Ireland, and disseminated the gospel with great success through these English provinces that were under the jurisdiction of king Oswald, and such as were initiated in the sacerdotal functions imparted the grace of baptism to all believers. In consequence of this churches were

* After the example of his ancestors, fired with a thirst of letters he went over to the Hibernians, for wisdom fam'd, wonderful to tell.

† In the same place, b. 3. c. 3.

built;

built; the people joyfully resorted thither to chant the praises of the living God; possessions were granted them under the king's seal, with ground to erect monasteries; the English youth were instructed by Irish teachers in the rudiments of learning. Further*, king Oswald being converted, and instructed in the doctrine of this divine missionary, with the nation which he governed, not only qualified himself for the kingdom of Heaven unknown to his predecessors, but reduced under his subjection all the nations and provinces of Britain, which were divided into four languages. His brother and companion in his exile, Oswy, succeeded St. Oswald †, and governing the kingdom for some time on equal terms, as he was instructed and baptized by the Scots ‡, and understanding their language exceedingly well, he thought nothing better than what they inculcated §. His disciples, Finan and Colman, succeeded Aidan in his see. There were in Ireland at that time numbers of the English nobility and gentry, who in the time of the bishops, Finan and Colman ||, leaving their native country, came hither to hear lectures in divinity, or to lead a more retired life." Some of them devoted themselves to a monastic life, and others went from convent to convent to imbibe knowledge from the different teachers; all whom the Irish took care to maintain, to supply with books and instruction, without the

* In the same place, b. 3, c. 8.

† In the year 642.

‡ Bede, in the same place, b. 2. c. 5.

§ In the same place, b. 3. c. 25.

|| In the year 651.

smallest recompence or gratuity whatsoever*. Colman, after the third year of his episcopacy, returning to his native country, founded two monasteries †, one in the island of Bofinn ‡, for his fellow-citizens on the western side of Connaught; the other for the English who came over with him, at Mayo, from whence the county Mayo, where that abbey is situated, is called; which monestery is in possession of the English to this day, (*the age in which the venerable Bede lived*) and was greatly enlarged and aggrandized by the inhabitants § for Colman when he returned home, as the bishopric of the Scots, which they held in England in the year 30. Tuda, the minister of Christ, who was educated and consecrated bishop among the southern Scots, (that is, in the south of Ireland ||), was delegated bishop of the Northumbrians in his place. To whom succeeded Ceadda, the disciple of Aidan ¶, afterwards bishop of the province of the Mercii; and Eata, one of the twelve boys of Aidan, whom, in the beginning of his episcopacy, he took from England to instruct in the gospel**. From whom then did the English, who were unacquainted with letters, borrow the method of forming their's, unless from those from whom they imbibed both the principles of religion and learning, at home, under their kings at that time the most powerful in Britain, and

* Bede, *ibid.* b. 3. c. 27.

† In the year 664.

‡ 668.

§ Bede, *ibid.* b. 4. c. 4.

|| *Ibid.* b. 3. c. 26.

¶ *Ibid.* b. 3. c. 28.

** *Ibid.* b. 3. c. 26.

abroad, in Ireland, the characters of whose letters they have retained? We have said enough, or rather too much of letters in general; I shall now confine myself to our own language in particular.

There are five peculiarities belonging to the Irish language, in each of which it differs from the language of any other country, that is, the name, order, number, character, and power. And because Boland says, "they were ignorant of writing on paper or any other material," as he was himself totally unacquainted with these matters, I shall premise something concerning their writing materials. They were made of the birch tree, before the invention of parchment, which they called *Oraion* and *Taibhle Fileadh*, that is, philosophical tables. Not long since *Duald Firbís*, the only pillar and guardian of Irish antiquities, while he lived, and whose death was an irreparable loss to any further improvement in them, wrote me an account of his being in possession of some of these, and of the different forms of their characters, which he sums up to the number of one hundred and fifty, and of *Craobh-ogham*, i. e. virgean characters. Concerning these virgean characters, Mr. Ware says as follows in his *Irish Antiquities*, cap. 2. "Besides the common characters, the ancient Irish used various occult or artificial methods of writing, called *Ogum*, in which they wrote their secret and mysterious affairs. I have an old book filled with them. The letters themselves were anciently called *Feadha*, i. e. woods."

The ancient Latins first wrote on wood in tables, wherefore a book in Latin is so called &c

the bark ; also tablets and leaves are derived from trees.

————— “ *Foliis ne carmina manda,
Ne turbata volent rapidis ludibria ventis.*” *

ÆNEID. l. 6.

Ancient authors have entitled their works with the name of Sylva, in English a wood, in a double sense. “ Those, says Gellius †, who have acquired a various miscellaneous and mixed system of learning, gave it the titles most adapted to it. As we call that place a wood where many and different kinds of trees are growing. Suetonius ‡ speaking of Valerius Probus in this sense says, he left a very great miscellaneous work of the ancient phraseology ; Cicero §, first the wood, meaning a variety of subjects and opinions, is to be compared.” For so Alexander Aphrodisæus called under Severus and Caracalla, the different kinds and multitude of fevers “ a wood of fevers.” They used the word “ Sylva” or wood in another sense, when poets wrote verses by a sudden inspiration, because there were many things unpolished, and numberless redundancies which were to be lopped off. Those who compose a work in a swift stile extempore, actuated by a warm imagination, and a great flow of animal spirits, have acquired this epithet of Sylva.

* Only commit not thy prophetic verses to leaves, lest they fly about in disorder the sport of the rapid winds.

DAVIDSON.

† Gell. b. 12. c. 10.

‡ In his book of the famous grammarians.

§ B. 3. de Orators.

for their productions. They collect afterwards and arrange what they had carefully composed. So far Quintilian *; in this sense likewise Papinius Statius † inscribed some of his works, which as he himself testifies, “flowed extemporaneously from a prolific head, and with a degree of rapturous pleasure that forwarded their dispatch; and a little after he says, none of his poetical compositions were spun out to any greater length than two days, some of them were compleated even in one day.” And Lucan a great while prior to him inscribed his works with the title of woods.

The Chinese are said to have used the shrub Papyrus instead of the bark of trees, on which they wrote before 1800 years ago. The wooden tables on which our ancestors engraved before the invention of paper or parchment, demonstrate that the use of letters has been known at a very early period among us.

The Greeks did not acknowledge the letters which Cadmus brought them to be their own; for the letters of his alphabet, as *Alpha, Beta, Gamma, Delta, &c.* were not Greek, but some barbarous words, as appears from the Analogy of Varro. By this method of reasoning, it is obvious our letters were not derived elsewhere; nor are they indebted to any nation or idiom, as the words imposed on them have a peculiar signification in the idiom which they compose. Each letter has borrowed its appellation from trees: the name they have got

* B. 10. c. 3.

† Epist. b. 1. above mentioned.

confirms the ancient order of them. For as it is called *Alphabet* from the two first Greek letters *Alpha*, *Beta*, and *Abecedarium*, from the three first Latin letters A, B, C; so it is called *Bobelloth*, from the two first Irish letters B, L; or as I find it more commonly stiled *Beth-luis-nion* from *Beitbe*, which is B; *Luis*, that is L; and *Nion*, which is N. Wherefore we must imagine the N to be the third in order; though as below it is the fifth. Now I shall lay before you the number, order, and name of each letter as they are in the book of *Itecan*, with an English explanation to most of them.

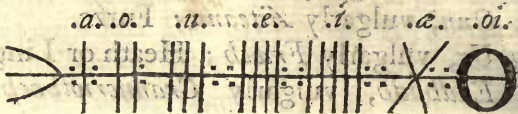
- B. 1. *Beitbe*, the Birch tree.
 L. 2. *Luis*, commonly *Caertheann*; the wild Ash.
 F. 3. *Fearn*, the Alder, of which shields are made.
 S. 4. *Sail*, the Willow.
 N. 5. *Nion*, vulgarly *Unsionn*; the Ash tree of which spears are made.
 H. 6. *Huath*, vulgarly *Scé*; White-thorn or thorny bushes, that grow on hedges.
 D. 7. *Duir*, vulgarly *Guileann*; the Scarlet Oak, Broom, Holm, Holly.
 T. 8. *Tinne*, the explanation of this letter is not given.
 C. 9. *Coll*, the Hazle.
 Q. 10. *Queirt*, vulgarly *Abholl*; the Apple tree.
 M. 11. *Muin*, vulgarly *Fineambuin*; the Vine tree.
 G. 12. *Gort*, vulgarly *Fidheann*; the Ivy.
 Ng. 13. *Ngedal*, vulgarly *Gilcach* or *Raid*; the Reed.

- P. 14. *Pethpoc*, we have no explanation for this.
- Z. 15. *Ztraif*, vulgarly *Draigbean*; the Sloe tree.
- R. 16. *Ruis*, vulgarly *Trom*; the Alder tree.
- A. 17. *Ailm*, vulgarly *Gius*; the Fir tree.
- O. 18. *Onn*, vulgarly *Aiteann*; Furze.
- U. 19. *Ur*, vulgarly *Fræch*; Heath or Ling.
- E. 20. *Eadhadh*, vulgarly *Cranncriothach*; the Aspen tree.
- I. 21. *Idho* or *Idhad*, vulgarly *Ibbar*; the Yew tree.
- Ea. 22. *Ebbadh*, vulgarly *Criothach*; the Aspen tree.
- Oi. 23. *Oir*, vulgarly *Feoras*; the Spindle tree or Prickwood.
- Y. 24. *Uilleann*, vulgarly *Eadhleann*; which I think is the same with *Feithleann*, and is known by these Latin names *Periclymenum*, *Matrisylva*, *Caprifolium*, *Volucrum majus*, *Lilium inter Spinas*, *Sylvæ mater*; Woodbine or Honey-suckle.
- Io. 25. *Iphín*, vulgarly *Spinán* or *Ispin*; the Gooseberry tree.
- X. 26. *Ambancholl*, I do not know the meaning of it.

The five last of these are diphthongs, one for each vowel; of which the *Y* has the force of *Ui*, and *X* of *Æ*. By deducting five diphthongs and *Q*, *Ng*, *Z*, the superfluous consonants from the twenty-six letters, eighteen simple elements remain; as many Greek letters as were according to the testimony of Pliny from Aristotle.

I find

I find these seven vowels A O U E I Æ Oi. thus decyphered in Virgean characters.



The order of the Latin alphabet has been already observed in our letters; from the word “Abecedarium,” unknown to us before saint Patrick. “Aibghittir” is corruptly formed in the Irish; and from Aibghittir, Abgetorium and Abgatorium in Latin are derived. Which Abgatorium (the Latin alphabet) was taught the Irish by saint Patrick, as Bolland writes, with whom we coincide in that article; but our alphabet formerly was “Bethluifnion,” the inventor of which is said to be Fenius, of whom we have spoken above. Having now shewn the Arborean names of the letters (they call them Ogham) of which the literati so readily and skilfully dispute, that ignorant of such names they do not even understand them talking in common discourse; as if in speaking of the word *Christos* you should form it of these Greek letters, *Chi-Ro-Iota-Sigma-Tau-Omicron-Sigma*; and so on the other parts of discourse. So much concerning the number, order, and names of Scottish letters.

The characters may be seen in printed books, concerning which Aubertus Miræus, fellow citizen of Bolland, and deacon of Antwerp, thus says*, “indeed the Anglo Saxons seem to have received

* In his Belgian records on the third of December.

the method of forming their letters from the Irish, as it is certain they formerly used the very same characters that the Irish use now." So far Ireland has derived from Camden's Britain, that uncertain account of which "seem to have received," gives it the greater air of certainty than (as he with great confidence asserts) that any loss was sustained in Ireland from the fleet of Egfrid king of the Northumbrians. But Miræus proceeds, "in which characters quite different from the other European ones: there are books printed at Louvain a few years ago in the college of the Irish Franciscans, for the advantage of the catholics of Ireland. To make it appear from these and other reasons that our Belgians refunded and repaid the favours that were formerly received from the Irish, or Scottish preachers of the gospel." In honour therefore to Miræus, I shall subjoin his eulogium most deservedly composed by Justus Lipsius.

Miræe docte, qui facis meos Belgas.

Ætate, sive incuria tenebrosos:

Nostrâ nitere rursus, atque splendere.

Qui singulorum patriam, atque natales,

Animique dotes, scripta, & ingenii fructus

Signas peritè, & acrimonia mentis.

Quid tibi reponet pro laboribus Belgæ?

Tituli hunc honorem; lux, Miræe, Belgarum.*

I shall

* O learned Miræus, who hath involved my Belgians in the darkness of antiquity or in carelessness.—Again ascend, and become in our country resplendent; who with judgment and accuracy marketh the

I shall say a few words concerning the power of the letters. We admit the *b* with the Hebrews the letter of aspiration, though the Greeks and Latins reject it from their alphabets; wherefore it is in great and frequent use in Irish. It is prefixed to vowels in form of a letter, it is never prefixed to consonants which it affects; but follows them occasionally, or is placed over them, being drawn with this mark [*r*]: *l n r* only never admit the *b*; it variously affects the rest, and assumes their power and force. But the aspirates *b* and *m* have the force of the Latin consonant *v*. *Cb* in the German sound, or the C Hebrew, or the Greek *X*, is pronounced before and after every vowel; but it has not the Italian, Spanish, Gallic, or even the English sound. Wherefore where we have *cb* after a vowel; they write *gb* to express our sound; as where we read *each*, they read *agb*: at another time *each* like our *eats*. *Db* and *gb* have the same sound, and when an *a* precedes them, they form a sound very difficult to be expressed by Latin letters, as *adbart*, a horn; *magb*, a field. The aspirate *f* admits of every power, as a *fbir*, a man, it is read as if *air*, and is joined with the following vowel, but never with the preceding. *Pb* assumes the sound of the letter *f*, as in Greek; as *Pbenius*, Fenius. The aspirates *f* *t* are totally deprived of their power, but they retain the force of

the country and nativity of every individual, the qualifications of his mind, his writings and the fertility of his genius, and the satirical turn of his mind. What recompense shall the Belgians make thee for your labours? This titular honour, O Miræus, thou art the luminary of the Belgians.

the

the aspirate; as *ashile*, O Ægidia, *a Thomais*, O Thomas, pronounced a *Hile*, a *Homais*. But at the end of an Irish word the aspirate *f* or *sh* are never put, but instead of them *th*.

All the consonants besides their aspirate power, are very often mute, except the Latin liquids *l m n r*, when another certain consonant precedes, and the radicals become liquids without any force; *b* being a liquid in this manner has *m* preceding it, because it totally destroys the sound of the silent *b*, and seems as if the *m* was alone. Thus the *g* is silent before the *c*, the *n* before the *d*, *bb* before *f*, also *n* before *g*, *b* likewise before *p*, *t* before *f*, *d* before *t*; in like manner *tt* is pronounced *dt*, also *cc* and *gc*.

The *M* is never doubled. *L, N, R*, when double, assume a different power from what they have when alone, but in a different sense; as *Geal*, white; *Geall*, a wager. Though they are never written double in the beginning of a word, yet they are pronounced in a different sense, one time as if they were double, another time as if alone; as *Lamb*, a hand; *Nambaid*, an enemy; *Rosc*, an eye: as if they were read *Llamb*, *Nnambaid*, *Rrosfc*: but a *Lamb*, a *Nambaid*, a *Rosc*, that is, his hand, his enemy, his eye, sounds with a simple *L, N, R*, if it be applied to the male sex; but if to the female, then it is pronounced a *Llamb*, a *Nnambaid*, a *Rrosfc*, in other consonants that distinction is made by *H*; as *Cos*, a foot; a *Chos*, his foot; a *Cos*, her foot: thus, *Gort*, a *Ghort*, a *Gort*; *Mac*, a *Mbac*, a *Mac*, &c. This distinction is formed otherwise by *H*, if it begin with a vowel; as *Ingbean*, a daughter; a *Ingbean*,

a *Ingbean*, his daughter, if applied to the father ; a *Hingbean*, if to the mother. In like manner, *Alt*, a *Alt*, a halt ; *ænmbac*, a *ænmbac*, a *hænmbac*, &c. *Ln* sounds like *ll*, as from the word *Colann*, a body ; *Colna*, of a body : and from *Aliunn*, beautiful ; *Ailne*, beauty ; pronounced *Colla*, and *Aille*. *D* after *N* passes into another sound ; as *Æ dia*, one God, and is pronounced *Ænnia* : so *Eunda* is expressed *Eunna* ; *Andeus*, or *Ennius* : except *Banda*, belonging to a woman, and such like. At the end of a word *nd* or *nn* may be written indiscriminately ; as *Ceand*, a head, or *Ceann*. If *R* should be at the end of a word, and *Dh* the beginning of the subsequent word, then *Dh* is pronounced as if it were an *R* ; as *Muintir Dhalaigh*, the family of the Dalys, is pronounced *Muintir Ralaigh*. The other consonants, save *L*, *N*, *R*, are affected, on account of the government, one time with an asper, another time with a gentle accent, and by the addition of a vicarial consonant in the nominative and the oblique cases ; as *Dia*, God ; *Do Dhia*, to God ; a *NDia*, in God. But the radical consonants are not inserted in vain, though they are deprived of their power, either totally or partially ; because from these the nominative cases and the derivations of words are extracted.

Besides, the poets divided the consonants that cohere in a rythmical harmony into light, tense, harsh, soft, and aspers, except *S*, which they call the sterile letter of its own power, because it will admit of no other pronunciation than that of an *S*. The light are seven, viz. *bb*, *mb*, *dh*, *gb*, *l*, *n*, *r*. The tense are five, viz. *rr*, *ll*, *nn*, *mm*, *ng*. Three harsh ;

harsh ; *B, D, G.* Five aspers ; *ch, th, f, ph, sh.*
Three soft ; *P, T, C.*

Some of the simple vowels are broad, as *a, o, u.* Others small, as *e, i.* The orthography of which is in each of the two syllables of one word, that if a vowel be small in the latter first syllable, the last vowel in the former should be small ; and broad, if the first in the latter be broad ; as *Bainchele*, a bride, where the small vowel *i* is put in *Bain*, because the following syllable *che* begins with the small vowel *e.* *Bainoigh* would be written erroneous, and *Banoigh*, (a virgin) should be written, that the long vowel *a*, in the first syllable, should agree in like manner with the long *o* in the second. Thus *Tiolaictbeach*, bountiful ; where *o* the broad vowel is put after *i* in the first syllable, because the second syllable begins with the broad vowel *a*, and the small *i* is inserted after *a* in the second syllable, to agree with *e*, the first vowel of the third syllable. The broad vowels are indiscriminately substituted very often for each other, and one small one for another, without any orthographical error. Which substitution, if it formerly was in use with the old Hebrews before the invention of punctuation, they could more easily be somewhat circumspect and precise. *C* and *G* retain the same power joined with *E* or *I*, as with *A, O, U* ; so *C* was formerly with the Romans, as in the old intercalery month, which was called *Merkedonius*, à *solvendâ mercede*, pronounced *Mer-kede*, because wages were paid at that time.

Various diphthongs and triphthongs are formed from vowels. Two or three vowels in one word do not form so many syllables, nor do any vowels
become

become consonants, as *I* and *V* with the Latins.— From *A* are derived *æ*, *ai*, *ao*, *aoi*. From *E*, *ea*, *eo*, *eo*, *eu*. From *O*, *oi* only. From *U*, *ua*, *uai*, *ui*.— The rest are common. The most of them, always long, form a sound not to be expressed by foreign letters; but *oi* is short; as *Coill*, a wood; *Coir*, a fault. From the various powers of letters, when Irish words are expressed in a foreign idiom, the difference of the orthography appears. For some imitate the radical letters of the nominative case, some the letters of others only, some the true sound of the word, and some a corrupt pronunciation in translating.

There is a kind of composition, which is looked on as exceedingly elegant; it is called a *paromæon*, that is, similar*, when many words beginning with the same letters are placed in order; but with the Latins it is a faulty composition, wherefore they call it *cacosyntheton*. This *cacosyntheton* of words is by no means approved †; as,

O Tite tute Tati tibi tanta, tyranne, tulisti.

Machina multa minax minatur maxima muris.

—— *Casus Cassandra canebat. Ennius.*

Post pugnam porcorum Portii poetæ. Juno Jovi jure irascitur.

Sofia in solario soleas sarciebat suas.

Having thus far premised this principal argument, on which Bolland grounds his assertion of his stigmatizing the Irish pagans with a total ignorance

* *Paromæon*, of which above in this chapter.

† Anton. Mancinellus. The objection of Bolland is done away.

in letters, is with the greatest facility done away. He produces as testimonies the tripartite life of St. Patrick, the seventh in the *Trias Thaumaturga* of the Rev. F. Colgan, and Mr. Ware, our writer, book 2. concerning the Irish writers, chap. 1. on the words of Nennius and Tirechan, that St. Patrick gave an alphabet to different people in Ireland; wherefore he no doubt improperly infers, that he first introduced the use of letters in Ireland. For in that very treatise of Mr. Ware (where that great author who was a most indefatigable collector of Irish antiquities, does not form the most distant doubt of this question) book 1. chap. 1. he does not consider that Benignus, the disciple of St. Patrick, and his successor, in the see of Armagh, even while he was alive, wrote a book, partly in Latin and partly in Irish, concerning the virtues and miracles of St. Patrick, which Jocelin says he used, in the year of our Lord 1185; and St. Fiach, who was appointed by St. Patrick to superintend the church of Sletty, wrote a hymn in praise of St. Patrick, which hymn we have yet extant in Irish, in the *Trias Thaumaturga*, being indebted to the care of F. Colgan for it. The Irish writing is totally exempt from all exotic characters; and St. Patrick "gave this alphabet in his own hand writing" to St. Fiach, as the same tripartite* life assures us. Therefore I shall endeavour to explain, in a few words how the matter really was.

The Irish, as Bolland judiciously remarks, not open to the invasions and incursions of the Ro-

* Par. 3. cap. 21.

mans, and paying no homage to any earthly power until they enlisted themselves under the banners of Christianity hoisted by St. Patrick, were unacquainted with Latin, which they stood in no need of: that language was of infinite advantage to him, (without which the sacred writings could not be defined) in instructing them in the liturgies and church offices, whereby he exerted all his abilities, and strained every nerve to promote the cause of religion. It was therefore on that account that this indefatigable planter of the gospel taught the Latin alphabet to the Irish converts. They, on the contrary, being very well versed in their native language, applied themselves with the greater facility to learn the rudiments of another; and St. Fiech of Sletty, the disciple of Dubthach, who was king and arch-poet, learned the alphabet at least in one day, and in the space of fifteen (for so I find his progress of one or of fifteen days distinguished in his Scholiastes in the *Trias Thaumaturga**) he attained a perfect knowledge in the Psalter and church discipline. Of which progress of St. Fiech, when the Rev. F. Ward † makes mention of it, he expressly declares the Latin to be that alphabet of the tripartite life.

But before Bolland there was never the smallest controversy between either foreign or domestic authors, otherwise Colgan would not intentionally pass by, without an explanation, those many passages of the tripartite life concerning the alphabet of St. Patrick, which were not properly understood by Bol-

* Page 4. Note 1.

† In the Life of St. Rumold, page 317.

land; and the great antiquarian Ward would take the pains of cancelling that error, if he had discovered it; nor would the venerable Mr. John Lynch pass it over in silence; who has ably supported the cause of antiquity under the title of Gratianus Lucius, against the revilers of his country. Indeed we find in very old parchments, and in some Latin aphorisms of our physicians, the Latin written not in Latin characters, but in Irish; I suppose because our penmen were better acquainted with them.

Moreover, Bolland has committed as great an error in declaring, that the Irish were acquainted with the mode "of colouring and painting their bodies with ink, or any other colour," as by his assuring us of their illiteracy in the days of paganism. The Irish, as well as the Latins, distinguish those who were painted, not with ink, but with the herb woad, and who were denominated *Cruithne*, i. e. Picts*, or painted, by a name in their respective languages taken from that artifice by themselves. But the Irish, who were called *Cruithne*, or Picts†, not because they painted their bodies, but from their alliance with the Picts, had contracted that name. But Camden‡ says, he cannot by any means conceive what the abbot of Fulda writes, "The Scots have derived that name in their own language from their painted bodies;" nor do I, who understand the language, comprehend it. But I know exceedingly well, that he extracted that from Isidore§, where we read, "the Scots have obtained that

* Usher in the beginning of his British church, page 1018,

† In the same place 1019, and above c. 18.

‡ Camden's Britannia, under the title of SCOTUS.

§ Isidore of Origin's b. 9. c. 2.

name in their own language from their painted bodies." What follows is taken verbatim from Isidore in the book of Lecan*, "that is various figures are imprinted on them with ink by iron marks." I suppose these passages have led Bolland into an error, and he properly understands the Irish by the name of Scots. And as Ware an author of very great authority shall answer for me †, it is most certain they have derived the name of Picts from that, but not Scots; and Isidore himself in his nineteenth book, declares the Picts were denominated on that account: these are the words of Isidore; the Picts are called so from their painted bodies, because an artist with the small pricks of a needle encloses the extracted juice of native grass, that the Picts being decorated with these spots, might bear them as the honourable scars of nobility.

Concerning which our Usher speaks; Pliny informs us that the Dacians and Sarmatians painted their bodies; which, I need not tell you from Claudian and Isidore, was the practice of the Picts. Hitherto we have digressed with Bolland, who has written somewhat incautiously. Let us now prosecute our intended design.

* Fol. 25. b.

† Ware's Ant. of Ireland, c. 1.

C H A P. XXXI.

Finnacta the 41st king of Ireland; Slanoll the 42d; Ged with the majestic voice, the 43d; Fiach Finnalcheas the 44th; Berngal the 45th; Ollil the 46th, viz. the three sons and three grandsons of Ollamfodla king of Ireland, of the line of Hir.

3276. **F**INNACTA succeeds his father Ollamfodla, who died at Temor.

Slanoll assumes the reins after his brother's demise, who was carried off by the plague at Moyinis*.

He died at Temor without any disorder or change of colour. So Justin relates, the body of Alexander the Great lay seven days; Ælian writes it lay lifeless thirty days without suffering the smallest putrefaction or corruption; nor did his complexion or colour suffer the least change.

3313. Ged with the majestic voice, succeeded his brother Slanoll to the throne of Ireland.

3325. Fiach Finnalcheas the son of king Finnacta, deprived his uncle Ged of his life and kingdom.

He erected a palace for himself at Dun-cule-fibrinne† in Meath, in the confines of both Tefias. He first set people to sink wells in Ireland, that the water might be drawn up by cranes. The first

* Now called Lecahil, in the county of Down.

† In English Kells or Kenlis; in Irish Kenan, a town in the east of Meath, where formerly there was a celebrated monastery of saint Columba.

inventor of wells in Greece; as Pliny relates, was Danaus, king of the Argives, in the year of the world 2475; who caused a dry country to abound with water by sinking wells.

Berngal the son of king Ged, and the avenger of his father's assassination, slew his cousin Fiach in the engagement of Bregia, and obtained the crown.

Olill the son of king Slanoll, after assassinating his cousin Berngal, by the assistance of Sirna Long-aged, was proclaimed king of Ireland.

He took up the corpse of his father that lay buried forty years quite entire and free from corruption; but the book of Lecan says it was taken incorrupt after one year: fol. 291. b.

C H A P. XXXII.

Sirna Long-lived the 47th king of Ireland; Rotbeact the 48th; Elim the 49th; Gillchad the 50th; Artur Imleach the 51st; Nuad Finnfail the 52d; Breas the Royal the 53d; Achy Optach the 54th.

3360. **S**IRNA Long-lived, prince of the Herimonians, recovered the regal diadem of Ireland which he claimed for a hundred years as his birth-right, by the death of king Olill, transferred from the Ultonians, the offspring of Hir. He

He * was called Long-lived because he lived 150 years. He conquered during his reign the Ultonians at Araskeltair, the Martineans, the Ernaans, and Fomorians in various engagements.

That *Aras-keltair*, or *Raith-keltair mbic Duach*, is the same as Down, memorable for the sepulchre of saint Patrick; concerning which in the will of saint Patrick published with his name, *Dun a mbiam'eis erge a Raith Chealtair mbic Duach*: that is, Down where my resurrection shall be in the fortification of Keltair the son of Duach.

In the reign of Sirna, the rivers Skirt, in Leinster; Doalt, in the country of Ros; Nithe, in the plain Murthemne †; Leamhuin or Levin, in Munster; and the Slaney, in Hyccrimthanan, began to spring.

3375. In the fifteenth year of his reign, in the memorable engagement of Montragy in Kiennacta, he, relying on the Irish forces, attacked Lugar the son of Lugad, who was descended from the house of Heber, and had sent for foreign Fomorians to his assistance; and while he was in pursuit of him from the field of battle, a plague unexpectedly destroyed Lugar with his army.

3381. Rotheact of the line of Heber got possession of the crown by the assassination of king Sirna at Allin.

He first managed a chariot in Ireland. Ericthonius the son of Vulcan, the fourth king of Athens, about the year of the world 2463, is said to be the

* The book of Lecan, fol. 291. b.

† In the county of Louth.

first inventor of chariots to hide the deformity of his legs which were crooked. Tertullian attributes that invention to Trochilus the Argive, who was in the same predicament; but Virgil,

*Primus Erichthonius currus, & quattuor ausus
fungere equos, rapidisque rotis insistere victor*.*

Georgic, b. 3.

3388. Elim succeeded his father Rotheact, who was killed by lightening at Dun-sobarche in Ulster.

3389. Gilchad, the grandson of king Sirna Long-lived of the Herimonian descent, paved the way to his hereditary crown in an engagement at the channel † of the three rivers, by killing king Elim.

3389. Artur Imleach avenged the slaughter of his father Elim, by depriving Gilchad of his life and kingdom in the plains of Muad.

Septem munimenta fossis vallavit †."

3410. Nuad Finnfal the son of king Gilchad, vanquished and killed Artur Imleach, and took possession of the kingdom.

3423. Breas the Royal, the son of king Artur, sacrificed Nuad to the manes of his father, and succeeded him in the crown.

* Erichthonius was the first who dared to join the chariot and four horses, and victorious to stand on the glowing wheels.

† Near the town of Ross in Leinster.

‡ He fortified seven fortresses with entrenchments.

3473. Duach Fionn the Heberian retaliated the death of his Father on Simon, having crucified him. Afterwards he was proclaimed monarch of Ireland.

Muredach Bolgra*, the son of king Simon the Herimonian, stripped of his life and dignity Duach in the battle of Maighe, king of Ireland.

Enn the red † retaliated on Muredach in revenge of his father Duach, by which he obtained the sceptre. Mailin Bruody erroneously declares him to be the son of king Sedny, having omitted Duach.

He first ordered silver to be coined in Ireland at Argeatre. It was called *Nummus*, that is, money, from Numa Pompilius ‡, the second king of the Romans, who first among the Latins stamped money with images, and impressed it with his name §.

Lugad Hiardonn ||, the Heberian, succeeds his father, or his relation Enny, who was carried off with a great multitude by the plague in the mountain Mis, in Munster.

Sirlam Long-handed ¶, prince of the Hirians, was placed on the throne after the death of king Lugad, who was killed at Rathclochair,

* 3481. † 3482. ‡ 3436.

§ Hidor. Epiphan cadren. || 3487. ¶ 3492.

C H A P. XXXIV.

Achy Fuarchis, the sixty-third king of Ireland: Containing also some account of the ancient ships of the Irish.

ACHY, surnamed Fuarchis*, from the wicker hurdles that were covered with hides, which he used in putting his men on shore from the vessels, when he spent two years committing piratical depredations, of the Heberian descent, was declared king of Ireland after the decease of his predecessor.

The ancient Irish had, besides, boats and canoes, which we even use, yet in crossing ferries, these small wicker boats (for Fuarchis, the surname of king Achy, signifies a boat not well joined) which St. Isidore † calls *Carabs*, and says they were made of twigs and covered with raw hides; which are made use of yet, in coasting along the shores and islands. They are called in Irish *Corach*, or *Noembog*.

In such a vessel as this, Fabius Ethelwerd, the Anglo-saxon Annals, Florentius of Worcester ‡, and Mathæus Florilegus § relate, that three Irishmen, Dufslan, Macbeth, and Magulmumen, the last of whom, as Ethelward || says, was “a perfect master of arts, a man of great literary abilities, and a distinguished professor of the Scots,” came from Ireland to Alfred king of the English; who, desirous

* In the year 3508.

† 10th book concerning Orig.

‡ About the year 892.

§ Ibid. 891.

|| Chron. b. 4. c. 3.

to lead a hermetical religious life, went on board a conoe, which was made of two or three ox hides, with provisions sufficient to support them for one week, and without sails or any other necessary tackling, sailing wherever chance led them, landed at Cornwall; and were admitted to the presence of king Alfred, to be assured of the miraculous novelty of it.

Besides, it is very obvious our vessels were formerly large enough, and sufficiently commodious, being sheathed with bull's hides, which were stout enough to undergo the voyages of those ages, and to endure their naval engagements. St. Cormac, a disciple of St. Columba, of Hy, as St. Adamnan relates, undertook a wonderful and laborious voyage in a skiff* covered with hides, which was furnished with a prow, stern, sails, keel, sides, oars and provisions, on board which there was a number of passengers. First weighing anchor from Irosdamnonia, he ploughed along the ocean: secondly, with full sail, he coasted along the ocean, and, after many doubles, he arrived at the Orkney islands: his third voyage was from land, for fourteen long summer days and nights; with a south wind he sailed a direct course to the north, so that the voyage, beyond the limits of human excursion, (according to the nautical knowledge of those times) seemed not to be explored back again. So far Adamnan: but long before this, when the Roman power was in a declining state in Britain, the Scots from Ireland made a descent on Britain in a fleet of this kind, as Gildas says

* In the life of Columba, b. 1. c. 6. h. 2. c. 42.

in his Destruction of Britain. "They sprung out of their canoes with a spirit of emulation*, in which multitudes of Scots and Picts sailed beyond the Scythian valley †." This invasion of the Scots on Britain happened in the year of Christ 431, in the reign of Theodosius the second, under whose father and uncle, who reigned jointly from the year 395 to the year 408. There was another expedition in a fleet of the same construction, of which Claudian ‡ introduces Britain thus speaking :

*Me quoque vicinis pereuntem gentibus, inquit,
Munivit Stilico, totam cum Scotus Iernen
Movit, & infesto spumavit remige Tethys §.*

We may conceive the structure and form of ships of this sort, although we can form no idea of the bulk, strength, or warlike apparatus of them, from the life of St. Brendan in a manuscript book of Carthusius Moguin, in the following manner:— They made a small ship, exceedingly light, lined with ribs and with timber formed like pillars, as it is the custom in these countries; afterwards they covered her with the hides of oxen, having made them red; then they daubed all the outside ligatures of the skins with butter, and they brought with them in the vessel two more hides prepared

* Corach, or Carab.

† The Irish Sea, now understood by Seldën to be St. George's Channel, in his *Mare Clausum*, b. 2. c. 1. p. 98.

‡ Book 2, concerning the praises of Stilico.

§ Stilico also fortified me. in danger of perishing by neighbouring nations, when the Scots had all Ierne in motion put, and when the sea with hostile ships had foamed.

for use, and necessaries for forty days. They likewise took with them a quantity of butter, in order to prepare the skins for covering the vessel, and every implement and utensil, with the necessaries of life. They also fixed a mast in the middle of the ship, and sails, and all things necessary for steering the vessel. The description of another author of the life of St. Brendan, in the Insular Book, of the structure of these ships, coincides with the foregoing account. They fitted out a small ship, very light, made of the pine-tree, as is the custom of that country, and covered it with the hides of oxen, made red, and daubed all the outside joined parts of the skins, and took with them necessaries for fifty days, and every thing requisite for the use of the vessel.

We are informed by Seneca, Solinus, Orosius, and other ancient writers, that vessels constructed on this plan were in use formerly in other countries. You may find the names of some learned men, who have written on vessels of this kind, in the glossary of Gulielmus Somnerus. Pliny* assures us, that the ancient Britons used these, and sometimes sailed for six days along the ocean. Festus Avienus thus speaks of the British inhabitants of the Scylly isles †:

Rei ad miraculum

Navigia junctis semper aptant pellibus:

Corioque vestrum sæpe percurrunt salum †.

* B. 4. c. 16. b. 7. c. 55.

† On the maritime coasts.

‡ In a miraculous manner they fit out ships made of joined skins, and in hides often sail through a vast sea.

And

And Apollinaris Sidonius thus speaks of the Saxon pirates*:

*Quin & Aremoricus piratam Saxona tractus
Sperabat †, cui pelle salum fulcare Britannum
Ludus, & assuto glaucum mare findere lembo †.*

In like manner Lucan § describes the brittle vessels of the Italians and Britons:

*Primum cana salix, madefacto vimine, parvam
Texitur in Puppim, caesoque induta juvenco
Vectoris patiens tumidum supereminet amnem.
Sic Venetus stagnante Pado, fusoque Britannus
Navigat oceano ||.*

And Charon's ferry-boat was of the same materials, as we learn from Virgil ¶:

*Simul accipit alveo,
Ingentem Æneam; gemuit sub pondere cymba
Sutulis, & multam accepit rimosa paludem**.*

* In his seventh poem.

† Pro timebat.

‡ And also the Aremorick tract dreaded the Saxon pirate, whose amusement it is to plough the British sea, and cut the azure main in a frail patched vessel.

§ Phars., b. 4.

|| First the hoary willow, after the twigs are moistened, is formed into a small ship, and lined with the hide of a slain ox, able to bear a passenger, and to ride on the boisterous surge. Thus the Venetians sail in the stagnant Po, and the Britons through the wide extended ocean.

¶ Æneis b. 6.

** At the same time receives into his bottom the weighty Æneas: The frail patched vessel groaned under the weight, and, being leaky, took in plenty of water from the lake.

DAVIDSON,

Wherefore

Wherefore the Irish word *Corack* seems to be derived from the Latin word *Corium*, a hide; and *Noevog*, from the diminutive word *Navicula*, a small ship. Ships of war of any stronger materials were unknown to the Romans, who were totally unacquainted with navigation before the Punic war in the year of the world 3686, in which the consul Duillius obtained the first naval triumph in the year 3690.

The Britons at the time of the invasion of Julius Cæsar, who made a descent on Britain in the year of the world 3895, and fifty-five years before the Christian æra, had ships whose keels and foot oaks were made of very slight materials; the bodies of the vessels, though being formed of wicker, were covered with hides*; which Cæsar used only for carrying his soldiers †, as he learned the use of them in Britain; and also he used to draw his waggons with them twenty-two miles. Wherefore when Cæsar first landed in Britain, the appearance of long ships was somewhat strange to the barbarians, as he himself most eloquently assures us ‡, in a little time after the barbarians stood astonished at the form of the ships, the motion of the oars, and the unusual kind of weapons; and at the second descent being so terrified at the multitude of the ships that they left the shore §. The panegyrist of the emperor Maxi-

* Cæsar, b. 1. c. 54. of his civil war.

† Cæsar in the same place.

‡ b. 4. of the Gallic war.

§ In the same place b. 5.

mian, at the close of the third Christian æra, supports the above account; in that age, that is when Julius Cæsar flourished, Britain was not furnished with a fleet to carry on any naval expeditions; therefore Luidus the brother and predecessor of Cassivellanus, who about Cæsar's time made himself master of many islands, as Henry of Huntingdon * writes, had no other fleet than ships covered with skins, such as we are informed by Gildas were sent by the Scots in Ireland to Britain, fitted out not for engaging in any naval operations, unless with a fleet of equal make and force, but to make descents on different parts of the country. Selden † to very little purpose endeavours to support with conjectures, that the Britons used to build ships of war of oak, and of stouter materials than skins and twigs, all which were totally destroyed in a sea fight of the Venetians in Gaul; so that the next year in which Julius Cæsar invaded Britain, there was not a ship of that construction to be found either in the sea or the British coasts. But Cæsar who must be allowed to be an unexceptionable witness, as he was present at the two battles, says in his third book of the Gallic war, "that auxiliaries were sent for by the Venetians from Britain; which is situate opposite these countries;" he would not have remarked that the Britons were alarmed at the unusual appearance and figure of the ships, if he had seen them use the former year ships of the same appearance and make in the Venetian war, Camden ‡

* History of Britain, b. 1.

† Mare Clausum, b. 2. c. 2.

‡ Camden's Britain, under the title of the British Ocean.

writes with greater candour as follows; "I cannot be persuaded to believe what some write, that ships have been found first in our sea; for Lucan and Pliny inform us that the Britons used brittle vessels which they now call Coraghs."

Concerning the Venetians, a people of Gaul, at the mouth of the Loire, in Britannia Aremorica, we read that in the time of Cæsar their power was very extensive * in the western maritime parts of Gaul; and that they excelled all others in knowledge, and in the art of navigation, and that their ships were made in the abovementioned battle entirely of oak, and very straight; whether you behold the sails of fine leather, or the iron chains of the anchors instead of ropes, or the timber able to bear any weight and fully manned to the number of 220, furnished with every necessary armament, sailing out of the harbour to meet the Roman fleet. But Cæsar understood, while he was making warlike preparations in Britain, that the enemy were supplied from thence with auxiliaries, (which auxiliaries of men and every other necessary, are what we should understand rather than any naval preparations,) he found that the places, harbours, and havens were almost totally unknown to the Gauls. Nor could any person go to them with safety except the merchants; nor were they acquainted with any parts save the maritime coasts, and those places immediately opposite Gaul. Therefore having called all the merchants to him from all quarters, he could get no information of the extent of the

* Cæsar, b. 3. of the Gallic war.

island, or who or what nations inhabited it, or what knowledge they had of war, or by what institutions or laws they were regulated, or which were the proper harbours for receiving ships of war*.

But Ireland at that time was not so unknown or inhospitable, for one hundred and fifty years after Cæsar invaded Britain, when the emperor Claudius had reduced to subjection the south of Britain, and after Julius Agricola under the emperor Domitian had penetrated into the remote quarters of Britain, and sailed round the whole island; Tacitus the son-in-law of Agricola in his life writes, that in his time "the havens and ports of Ireland were better known than those of Britain for carrying on trade and commerce." Wherefore it is beyond all manner of doubt, that the use of stronger ships was introduced in this kingdom earlier than in Britain, from the more frequent commerce held up between it and other countries. But now apropos to our history, let us furl the sails of our ancient ships.

* Cæsar b. 4. of the Gallic war.

C H A P. XXXV.

Achy the Huntsman the 64th monarch of Ireland; Conang the Intrepid the 65th; Lugad the Red-handed the 66th; Artur the 67th; Olill Fionn the 68th; Achy the 69th; Argetmar the 70th; Duach Ladgar the 71st; Lugad Lægb the 72d.

3520. **A**CHY the Huntsman, and Conang the Intrepid, both brothers of the Herimonian line, having dethroned king Achy, put him to death: Achy resided in the south of Ireland, and the other in the north, and reigned alternately.

3525. Lugad the Red-handed of the Heberian descent, killed Achy, dethroned Conang (brothers) and raised himself to the crown.

3529. Conang by the fall of king Lugad reinstated himself in the throne.

3536. Artur, the son, brother, or relation of king Lugad of the line of Heber, advanced himself to the crown by the death of Conang.

Olill Fionn the Heberian succeeds Artur, who was taken off by Fiach Tolgra the uncle of kings Achy and Conang of the Herimonian line, and by his son Duach Ladgair, and maintained the supreme authority against them nine years.

3551. Achy the Heberian, after his father Olill's and Artur's assassin was destroyed, immediately succeeds them.

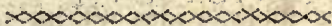
Duach

Duach the son of Fiach was reduced to submission by king Achy, and Argetmar of the Hirian race, and an accomplice of Fiach, was expelled the country.

3558. This Argetmar of the Hirian race returning from exile, having formed a conspiracy a second time with Duach, assassinated king Achy at Knoc-aine, in the county of Limerick, after which he ascends the throne.

3568. Duach Ladgar the son of Fiach Tolgra the Herimonian, put Argetmar (whom he before assisted) to death by the help of Lugad the Ultonian, and immediately succeeds to the crown.

Lugad Laegh the son of Daire Doimtheach, the Heberian, by the same arms with which he advanced king Duach, his ally, he became the avenger of the assassins of king Achy the Heberian; he was monarch of Ireland.



C H A P. XXXVI.

Aid the Red, Dithorb, Kimbaith, all of the Hirian line, the 73d, 74th, and 75th kings of Ireland: and Macha, queen of Ireland, the 76th in order who filled the throne.

A I D the Red, of the line of Hir, capitally punished king Lugad for killing his grandfather Argetmar. Dithorb and Kimbaith, cousin Germans by the three brothers, entered into a compact to govern the kingdom alternately.

Argetmar king of Ireland had five sons, Badorn the father of Aid, Diman the father of Dithorb, Fintan the father of Kimbaith, kings of Ireland; Fomor from whom is descended Rudric, king of Ireland, the progenitor of the Rudricians, and Cas, from whom are derived almost all the kings of Ulster, from the death of queen Macha to that of Rudric, who was created king of Ulster in the year of the world 3792.

3589. Dithorb, Aid the Red, delivering to him the government according to agreement after the expiration of his septennial reign, succeeds him for the subsequent seven years.

3596. Kimbaith*, at the expiration of Dithorb's septennial reign, takes the government on him. He was the first who reigned at Emania, which he built most superbly, not far from Ardinach, afterwards the seat of the Ultonian kings. The moats and vestiges of the walls still to be seen with the rubbish, give a sublime idea of its former grandeur.

Tigernach of Cluanmacnois who died in the year 1088, has left these matters written in Latin; "that all the records of the Scots to the time of Kimbaith are uncertain." We have shewn you in the second part, that the periods of the Ultonian kings, from king Kimbaith to the destruction of Emania, have been supported by infallible accounts; but it has been otherwise before Kimbaith.

* *Cimbaoth caomb cead-fblaitb Eambna.*

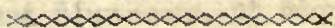
Kimbaith the noble, Eamhan's first fam'd lord.

G. Coeman, in his poem of the kings of Ireland.

3603. Macha, the only daughter of king Aid, queen of Ireland, was raised to the throne as follows:

King Aid * was drowned at the cataract Easroa, to which he gave a name, in the Samaritan river of the lake Erne. Then Macha claiming the kingdom in right of her father, and meeting with opposition, recovered it by force of arms, and to revenge the insulting denial, she punished Dithorb and Kimbaoth. She banished the latter to Connaught, where he fell by the sword of his three nephews at Corann in the county Sligo; she admitted the other to be the partner of her kingdom and bed; who dying in some time after, she administered the affairs of the kingdom herself.

We reject as fabulous the captivity of the sons of Dithorb, and that the building of Emania became the ransom of their liberty; Kimbaoth was the first founder of Emania, and was the first who resided there.



C H A P. XXXVII.

React Red-wristed, the 77th king of Ireland.

REACT Red-wristed † of the Heberian house, deprived Macha of her life and crown. King React made a descent on the north part of Britain,

* *Eas Aodha ruaidh.*

Red Hugh's cascade.

† 3610.

as Ængus Olmucad* often did before. As Buchanan has written with truth; "Our annals give many accounts of Scottish Invasions from Ireland on Alba," that is modern Sotland. We do not by any means acknowledge that fictitious Fergus the first, who, about this time in the days of Alexander the Great, founded an empire in Scotland from Ireland, and gave an origin to that prolix series of Scottish kings. Perhaps the error which we read † in O'Duvegan's book has originated from this opinion; "Ferc and Iboth the two sons of Irial Glunmar at an engagement in Albany, reduced the inhabitants under the power of React Red-wristed, so that React was king of Albany and Ireland, as we learn from the Psalter of Cashel." But that Irial governed Ulster not later than five hundred years ago; and whoever that Ferc or Fergus was, who fought under king React in that expedition, he obtained no Scottish dominion of entire north Britain, nor did he transmit it to his posterity.

* King of Ireland, in the year 3164.

† Fol. 89. b. in Grat. Lucius, p. 63.

C H A P. XXXVII

C H A P.

C H A P. XXXVIII.

*Hugony the Great the 78th king of Ireland;
Laogar Lorc the 79th; Cobthac Coel the 80th.*

3619. **H**UGONY the Great, of the line of Herimon, adopted by king Kimbaoth, and queen Macha, having killed React the assassin of queen Macha, was crowned king of Ireland.

He extended his empire beyond Ireland in the western islands of Europe in the Mediterranean, where the Sicilian and African seas are situate. He secured to himself and posterity for ever the regal honour, by administering an oath to the princes and nobility by all things created, visible and invisible.

The heroine Cæsarea his consort, of the Gallic nation, had Cobthac Coel, Laogar Lorc, and three daughters, Aifea, Albea, and Muresca. She had twenty-five children in all, 1. Cobthac Coel, of Bregia; 2. Cobthac Murthemn, of Murthemny; 3. Roigny, of Moy-raigne, the poet; 4. Laogar Lorc, of the Liffey; 5. Fulle of Feibh; 6. Cuan of Argetre; 7. Nair of Moy-nair; 8. Norba of Moy-norba; 9. Fasy of Moy-femin; 10. Tarra of Moy-tarra; 11. Triath of Moytretherne; 12. Mal of Cliu-mail; 13. Sincy of Luachair; 14. Bard of Cork; 15. Fergus Cuai of the southern *Desies*; 16. Aidny of Aidne; 17. Moen of Moen-moy; 18. Sanby of Moy-æoiridric, of the northern *Desies* in Meath; 19. Carbry of Corann; 20. Laogar I.ine of Line; 21. Lath of Latharne; 22. Man of Meath,

23. Aife of Moy-naife; 24. Muresca of Moy-nuirske; 25. Albea of Moy-nailbhe. He divided Ireland among these into twenty-five districts, and that division continued three hundred years; during which period all royal taxes and revenues were paid.

Laogar Lorc ascends the throne of his father Hugony, after the slaughter of his uncle Bachad.

3649. His brother Bauchad assassinate king Hugony at Kill-Droicheat, on the banks of the harbour of the Boyne in Drogheda; then he was proclaimed monarch, but he enjoyed the title for a day and a half only, for he was stabbed by Laogar;

*Unusque titan vidit, atque unus dies
Stantem, & cadentem*.*

Antiquarians have not enrolled him in the catalogue of kings as he reigned so short a time.

3665. Cobthach Coel of Bregia, having killed his brother Laogar and his son Olill at Carman, recovered the crown that had been forcibly taken away from a younger brother.

* The same sun and the same day
Saw him alive and dead.

C H A P. XXXIX.

Labrad the Naval the 81st king of Ireland; Melga the Praiseworthy the 82d; Mogcorb the 83d; Ængus the Learned the 84th; Hierngleo the 85th; Fercorb the 86th; Conla the 87th; Olill the Rough-toothed the 88th; Adamar the 89th; Achy remarkable for his beautiful hair the 90th; Fergus the Strong the 91st.

3682. **T**HE Naval Laurud the grandson of king Laogar Lorc, by the death of his predecessor obtained the kingdom.

Laurud, after the murder of his father and grandfather, being banished into Gaul, in a few years after brought a great number of strangers in a large fleet (for which reason he got the epithet *naval*) into the harbour of Wexford. Afterwards he rushed into the palace of Cobthach at Dinrigia, near the river Barrow, and put the king with thirty of the nobility to the sword, and laid the entire palace in ashes. I find the time of the year pointed out, being the day before that day on which (in the third age after) Christ was born at Bethlehem, that is the day before that day on which we now celebrate the nativity of our Redeemer: as according to the Julian computation, which we make use of in antecedent facts, we say such a transaction happened in the month of July or August, which happened many centuries before the birth of either Julius or Augustus.

Moriaha,

Moriatha, the daughter of Scoriath of Fearmore, at present called Hyconnal Gaura in the west of Munster, was Laurad's queen.

Leinster has obtained that appellation from the word *Lancea*, a javelin; and the broad-pointed weapons which these foreigners imported hither, were till then unknown to our countrymen.

Giraldus Cambrensis gives us the following information of the Irish arms at the English invasion*: "They use three kinds of arms, short spears and two javelins; also large battle-axes of fine polished steel, which they borrowed from the Norwegians and Ostmen. They use the battle-axe with one hand only, extending the thumb on the handle, which directs the blow: from which neither the helmet can defend the head, nor the iron coat of mail the rest of the body. Wherefore it happened, even in our own time, that the entire hip of a soldier, though exceedingly well environed with iron, was cut off by one blow of a battle-axe; on one side of the horse, the hips, together with the thigh, on the other side the body fell lifeless to the ground. They also use with great promptitude and dexterity, large stones, when other weapons fail them, which prove very fatal to the enemy in battle." They wear likewise very sharp and long swords; sharp at the side only, wherefore they strike with the side only, and not with the point. So much concerning the military weapons of the Irish, by way of digression.

3696. Melga, the praise-worthy, the son of king Cobthac, having killed Laurad, ascends the throne.

* The topography of Ireland, distinc. b. 3. c. 10:

3708. Mogcorb, of the Heberian descent, transgressing the decree of Hugony the great, killed king Melga, in the battle of Clare, and obtained the kingdom.

3714. Ængus Ollamh, or the doctor, the grandson of king Laurad of the Herimonians of Leinster, succeeds Mogcorb, whom he assassinated.

3721. Irereo, or Hierngleo Fathach, the son of king Melg, murdered his predecessor Ængus, and assumes the reins of government.

3727. Fercorb, the son of king Mogcorb, killed and succeeded Hierngleo.

3734. Conla, the son of king Hierngleo, assassinated king Fercorb, and succeeds him in the crown.

3738. Olill with the rough teeth succeeds his father Conla, who died a natural death at Temor.

3763. Adamar, the son of king Fercorb, deprived king Olill of his life and crown.

3768. Achy with the long hair retaliated the slaughter of his father Olill on king Adamar.

3775. Fergus the Strong, the grandson of king Ængus of the Herimonians of Leinster, obtains the monarchy of Ireland by the fall of his predecessor.

CHAP.

C H A P. XL.

Ængus Turmeach, the 92d king of Ireland; Conal Pillar-like, the 93d; Niasdamon, the 94th; Enny Aighneach, the 95th; Crimthann Cosgrach, the 96th.

3787. **Æ**NGUS Turmeach, of the Herimonian line, retaliated the slaughter of his father Achy with the long hair, and is proclaimed king.

He was the progenitor of the subsequent Herimonians, from whence the surname Turmeach* is deduced, by his two sons Enny, king of Ireland, and Fiach the sailor, the original stock of them all, save the Lagenians, the progeny of king Laogar Lorc.

3819. Conal pillar-like, the son of Ederseol, succeeds his uncle Ængus, who died at Temor.

3824. Niasedamon, of the house of Heber, became monarch of Ireland by the fall of king Conal.

3831. Enny Aighneach, the son of king Ængus, of the line of Herimon, was proclaimed king of Ireland by the slaughter of his predecessor.

3841. Crimthann Cosgrach, or the Champion of the Heremonians of Leinster, was elected king of Ireland, having killed Enny in an engagement at Arderimthann.

King Crimthann had by his son Bresal three grandsons, viz. Lugad Loitfionn, the grandfather of Nuad the White, king of Ireland; Fergus the Sailor,

* *Fodboin, is chuige tuirmidhtbear leath Chuinne, Fir Alban, Dailriada, agus Dailffiatach.*

For in him centre Leath-Cuinn, the men of Albany, Dalriada and Dalffiatach.

from whom the kings of Leinster are descended; and Conla, the progenitor of the Ossorians, from whom the family of the Fitzpatricks, barons of Upper Ossory, derive their genealogy.



C H A P. XLI.

Rudric, the 97th monarch of Ireland; Innatmar, the 98th; Bresal, the 99th; Lugad Luagny, the 100th; Congal Clairingneach, the 101st.

3845. **R**UDRIC, king of Ulster, violated the faith plighted by his ancestors to Hugony the Great, and to his Herimonian posterity, the first of the line of Hir, having shed king Crimthan's blood, ascended the supreme throne.

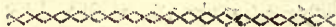
The posterity of Rudric are the only branch of the Hirian stock, now surviving. He had eleven sons, whose names are, 1. Bresal, king of Ireland; 2. Niell; 3. Congal, king of Ireland; 4. Ros; 5. Cas; 6. Ængus; 7. Kinga; 8. Feafile, the poet; 9. Olill; 10. Fiachna; 11. Led; whom the book of Ulster places fifth in order.

3862. Innatmar, of the Heberian origin, succeeds Rudric, who died of the plague at Argatglinn.

3865. Bresal, the son of king Rudric, having destroyed Innatmar, was advanced from the kingdom of Ulster to the monarchy of Ireland.

3874. Lugad Luagny, the son of king Innatmar, cut Bresal's throat, and got the crown.

3889. Congal Clairingeach, the brother of king Bresal, king of Ulster, obtained the dominion of the whole island, and retaliated the assassination of his brother on king Lugad.



C H A P. XLII.

*Duach Dalta-degaha, the 102d king of Ireland;
Fachna, Fathach, the 103d.*

3892. **D**UACH Dalta-deagha, of the Heberian origin, was declared monarch of Ireland, after the fall of king Congal:

Duach did not obtain the surname Dalta-deagha, that is, the blinder of his brother Deag, having no brother, as some fabulously declare; but Dalta-deagha, because he was the favourite of Deag, the son of Sen, of the Ernaans. So the book of Lecan* has extracted from the Munster book, G. Coeman † and O'Duvegan's book ‡ assert the same.

But Fiach, the Sailor, the son of king Ængus Turmeach of the Herimonian descent, had a son Olill Aronn, who obtained lands in Ulster, from which surname Aronn his posterity, were denominated Ernaans, quite different from the more ancient Ernaans, of the Belgian origin, afterwards distinguished into the Deagads of Munster, and Dalfiatachians, of Ulster. Therefore Deag, the grandson of Olill Aronn, by his son Senn, being expelled Ulster by the sons of Rudric, obtained

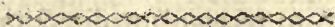
* Fol. 203. a.

† In the same place.

‡ Fol. 81. a.

a principality in Munster, while his darling Duach held the sovereignty of Ireland, and after the death of Duach was declared king of Munster; as his posterity have governed it after both alternately and in conjunction with the Heberians: the former governors of the north, and the latter of the south of Munster.

3899. Fachna Fathach, the grandson of king Rudric, by his son Cas, king of Ulster, killed king Duach in the battle of Ardbrestine, and was invested with the supreme monarchy.



C H A P. XLIII.

Achy Fedloch, the 104th king of Ireland; Achy Fedloch, of the Heremonian line, deprived king Fochna in the battle of Letreachruadb, in Corann, of his life and dignity.

2922. **H**E had three sons, called Finns, distinguished by the name Breas, Nair, and Lothar; and six daughters, Mumania, Helia, Mauda, Derdria, Clothra, and Ethnea. His queen Crofinna, the daughter of Artur Uctlethann, was delivered of the three Finns and Clothra at a birth. Tirinair, in Mallia, has been so called from Nair; Dun-mbres, near Lough Orbien, has got that appellation from Breas. Conquovar Nessan, king of Ulster, married Mumania and Ethnea: the former was the mother of Glasn, king of Ulster; and the latter was the mother of Furbad, son to Conquovar. Fergal was husband to Helia, the son of Mogach,
of

of the royal Damnonian family of Connaught. — Mauda, a powerful termagant, who lived to a very advanced age, a woman of very unruly and inordinate appetites, was married to Finn, the son of Conry, king of Connaught: After his death she married Olill, son to Rofs the Red, king of Leinster, she then cohabited with Olill Finn the Damnonian, and Fergus Rogy, king of Ulster.

3923. King Achy, in the first year of his reign, instituted a pentarchy, or rather revived it. But it is not to be understood that each pentarch had an absolute and supreme jurisdiction in his own province, and was to receive no directions or regulations from any higher power. That would be totally repugnant to a monarchical form of government, which has been maintained and supported in this island, time immemorial; and the title of monarch of Ireland would be no more than a shadowy and empty one, if each of these petty princes were to discharge the supreme office in their respective provinces. We must not suppose that the pentarchy was instituted for the first time then, whereas it appears that there were five rulers over the five provinces, from the commencement of the regal axiom or code of laws. Afterwards when the Scots enjoyed the government, the same form was adhered to; some of whom, as the Heberians and Dergtinians, the descendants of Lugad the son of Ith, governed the two Munsters; and though the Heberians were for some time interrupted in the quiet enjoyment of their territories by the Ernaans, the offspring of Herimon, and driven to the western recesses of Munster; however they again with re-

doubled

doubled vigour re-possessed themselves, and enjoyed the sovereignty uninterruptedly to the English invasion. The Ultonians to the destruction of Emania, and the Hirians still longer, being afterwards incorporated with the Herimonian Ernaans after the first Christian æra, governed for a long series of years. Leinster was ceded to the Herimonians, as was Connaught in some time, and at length Ulster.

The political divisions of Ireland have been various, according to the will and jurisdiction of the princes, which however did not do away the principalities already mentioned, nor did they totally abrogate the first five fold division. In the Scottish dynasty we read there are five divisions; the first between the brothers Heber and Herimon, consisting of two divisions; the second between the brothers Sobarch and Kermna, who were kings of Ireland, which also consisted of two distributions, and as we are informed, continued one hundred years; the third, of Hugony the Great, consisting of twenty-five divisions, which lasted three hundred years; the fourth, of the Pentarchs just mentioned; and the fifth, of two divisions between Conn, monarch of Ireland, and Eugenius Moganuad, king of Munster.

Three hundred years having elapsed since the division of Hugony the Great, king Achy having rescinded that form, circumscribed the five provinces within certain bounds, and confirmed in each province a pentarch of the reigning princes; the governors of the provinces were Fergus the son of Sed king of Ulster, Deag * the son of Sen, and Tiger-

* C. 42. the kings of Ulster.

nach Tedbannach, the brother or cousin of Deag; he presided over the Munsters; Ros the Red, the son of Fergus the Sailor, was prince of Leinster. The Triumvirs of the Damnonian line, possessed Connaught, which was then divided into three parts, viz. Fidhaic, the son of Feg, governed Fircraibia, from the palace of Fidhaic to Limeric; Achy Allat was master of Irrasdamnonia from the river of Galway to the rivers Dub and Droby, in the confines of Ulster; and Finn, the son of Conry, was ruler of the plain Moy-sainbh, and the lands of Tuatha-taidhean, from the palace of Fidhaic to Temor de Broganiadh, in Leinster. Among these were the clans of Mornai and the Gamanradians of Irras, the last of whom were kings of Connaught of the Damnonians; also the factions of Tuatha-taidheann, and Sliaw-furry, and Fircraibians, and the other ancient inhabitants of Connaught, called Olnemaect. Tinn, son-in-law to king Achy, by his daughter Mauda, was advanced from his triumvirate to the throne of Connaught, who, after the demise of Achy Allat, gave the sovereignty over the Gamanradians of Irras, to Olill Finn, the son of Magach.

Moreover Magach (called by some Mata) of Muresca*, the mother of that Olill, the greater number of whose sons were called Magach, being queen of Leinster, descended from the Damnonian Olnemaect, the daughter of Olill the son of Carbry Firdaloch, who was himself of the Damnonian line,

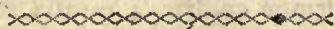
* Where there is at present a convent of Augustinian friars on the verge of the ocean near the foot of St. Patrick's mountain in Hymallia.

had sons besides Olill, Keat Magach, Anluann, Mogcorb, Toca, Scandal, Anfind, and Fergal son-in-law to king Achy Fedloch, by his daughter Helia; and having married Rofs the Red king of Leinster, she had by him Carbry Niafear king of Leinster, Finn the poet, the progenitor of the kings of Leinster, and Olill the Great, king of Connaught. Mauda having lost her consort Tinn, after leading a life of celibacy ten years at Cruachan the palace of Connaught, married in compliance to the desires of the Conatians, Olill the Great, the son of Magach, and Rofs the Red, who was related by his mother to the kings of Connaught of the Damnonian line, and that Leinster and Connaught might by a strict alliance be united against all oppositions and attacks; having first entered into a covenant with him that he should not upon any account be tormented with the spirit of jealousy, if she by living according to the licentiousness of her former celibacy, should indulge herself in bestowing favours on whom she pleased. In conformity to this preliminary, she publicly had a criminal connexion with Fergus Rogy king of Ulster, by whom she had Kier, Corc, and Conmac.

Fligusia was wife to Olill Finn, lord of the Gamnadians, grand-daughter of Fidhaic lord of the Fircraibians by Olill Dubh, and afterwards married to Fergus Rogy, on whose account the Fligusian plunder was committed. From this Fidhaic, and from Keat the son of Magach, and brother to Olill, the kings of Connaught of the Damnonian

line are descended; the posterity of Keat are called the clan of Morna.

Hiar succeeded Deag in Munster, with his six brothers the sons of Deag, *viz.* Daire, Binn, Ross, Forr, Glas, and Congan Cneas. Whose daughter being pregnant nine times in nine months by the incantations of the Druids, and who was not then delivered of an embryo, but of a boy with long hair, and the down on his chin, quite mature, not an infant, but who could articulate, all which seems to be the production of a poetical imagination; we also hear there have been three in Ireland after that, who spoke at their births; Cid the son of Ollav, in the reign of Fiach * his uncle the son of Dalboet; Morand the son of Main, judge to Feredach the Just †, king of Ireland, and the grandson of Daire. Eugenius the grandson of Hiar, succeeded Daire; and Curo, Daire's son, succeeds him.



C H A P. XLIV.

Achy Aremh the 105th king of Ireland; Ederfcol the 106th; Nuad the White the 107th.

3934. **A**CHY Aremh, of the Herimonian family, brother of Achy his predecessor, who died a natural death at Temor, was put in possession of the crown.

* Above, c. 14.

† Below, c.

Edania the daughter of Edar lord of Eochrad, after whom Binnedair near Dublin is called, and of Marga queen of Ireland, had a daughter named Efa, by king Achy, who marrying Cormac Conlongais, son to Conquovar king of Ulster, had by him Mesbocalla, king Ederfcob's queen.

3944. Ederfcob the great grandson of Hiar, sometimes patronomically called of the Herimonian Deagads, king of Munster; the son of Eugenius king of Munster, is invested with the crown of Achy Aremh, his wife's grandfather, who was killed by lightening at Fremoin, a hill of Tefia in Westmeath.

Queen Mesbocalla, the grand daughter of king Achy Aremh by his daughter Efa, and of Conquovar king of Ulster by his son Cormac, was the mother of Conary the first, Monarch of Ireland, by king Ederfcob.

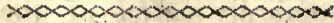
The Ernaans of the middle Munster are descended from Cathir the son of king Ederfcob, and the southern Ernaans of Dun-kermna, derive their genealogy from Dubn the son of this Cathir.

3949. Nuad the White of the Herimonians of Leinster, having killed king Ederfcob at Allen, is declared monarch of Ireland.

He enjoyed the sceptre of Ireland six months only, when Conary enquiring into the assassination of his father Ederfcob, retaliated on him by killing him in the battle of Cliach; from thence returning victorious, he levied a fine on the people of Leinster for the murder of his father.

The Lagenians in conformity to a most solemn treaty and obligation, resigned for ever to the se-

ven kings of Munster at Cashel, that tract of Offory extending from Gauran to Grene, as an atonement for the murder of this king, in the formal words of surrendering "heaven and earth, sea and land, sun and moon."



C H A P. XLV.

Conary the first, the 108th king of Ireland.

CONARY the first, son of king Ederfcol and Mesbocalla, ascends the supreme throne of Ireland.

Moltaca, daughter to Morna, and queen to Mel-lach, by whom she had Carby Einmor king of Munster.

The writers of that age have recorded, that the reign of king Conary was blessed with an uninterrupted peace and tranquillity, that the seasons were serene, enriching the earth, whose products of every kind were remarkably fine, and in exceeding great plenty, and that the seas and rivers particularly the Boyne and Bofs, abounded with an immensity of fish. The assiduity of historians marking these periods is admirable, whose accuracy and authenticity are reconciled by a comparison of these æras; because we should not be amazed that these days were peculiarly auspicious, in which the Redeemer of mankind, and the bestower of all good things, breathed the same common

mon air with us, and walked in a human form among us, when the first light of christianity dawned on the world, by the preaching of the gospel propagated by the apostles through the habitable globe.

In the beginning of his reign, after the first destruction of Bruighean-da-dhearg, where his palace was, in the second conflagration of which he himself perished; he again confirmed the pentarchy, and limited the provinces according to the pleasure of those constituted to lay them out. The princes who presided over them, were Conquovar Nessan over Ulster, whose court was held in Magh-inis, now called Lecahil in the county of Down, near the bay of Carrigfergus; Carbry Niafear was King of Leinster, whose palace was then at Temor de Broghaniadh in Leinster, from which he was called king of Temor; Olill and Mauda governed Connaught, and resided at Cruachan; Achy Abratruadh, son to Lucty, exceeding by many degrees the common stature, ruled south Munster; and Curo the son of Daire was prince of North Munster; by whom they were distributed into five provinces, the first, the fifth division of Curo, as Ulster was denominated the fifth division of Conquovar, and Leinster was called the fifth portion of Carbry Niafear.

Fedelmia was the wife of Carbry king of Leinster, the daughter of Conquovar king of Ulster, and mother of Eric, after whom Rath-erc in Bregia is called; Fianscotha the daughter of Cuculand, was Eric's wife; from Achail the sister of Eric,
Achail

Achall at Temor has borrowed its name. In honour of Fedelmia, Carbry permitted as they report, three baronies of his jurisdiction between Temora and the sea, to be annexed to the province of his father-in-law; in marking the boundaries of the provinces.

Moranda was the mother of Curo king of Munster, the daughter of Hir, who was the son of Anfind of the Picts of Mann, and sister to Achy Eachbheoil, who was the father-in-law of Conal Kerneach. Keting assures us, that the Picts at this period, in the reign of Carbry Niafear in Leinster, occupied the Hebrides in north Britain, and the adjacent islands. Carbry Finnmor the son of king Conary, succeeded Curo in Munster, and the poet Finn succeeded his brother Carbry Niafear in Leinster.

King Conary, after a reign of sixty years in Ireland, his palace of Bruighean-da-dhearg* being set on fire by a banditti at night, perished in the conflagration. There was an interregnum at Temor five years. Blind Ankel O'Conmaic, Dekell, and Dartad, three of these desperadoes, whom Conary banished on account of their incessant riots and depredations, were the principals in this horrid act, having invited a number of foreigners to their aid. They were the descendants of Arec son of Milesius, or the Damnonians of Connaught; and Ankel was stiled son to the king of the Britons, because his mother Bera was daughter to Ocha prince of the

* In the year of Christ 60.

Britons of Mann, who was the son of Ochma-
fius.



C H A P. XLVI.

*Fergus Rogy, king of Ulster; Olill and Mauda,
king and queen of Connaught.*

3934. **I**N the first year of Achy Aremh, mo-
narch of Ireland, Fergus surnamed Rogy,
from his mother Rogia, the daughter of Achy the
son of Carbry, who derived their origin from Ith
the uncle of Milesius, or Arec the son of Mile-
sius, the grandson of Rudric, king of Ireland (by his
father Ross the Red) after the Rudrician lake had
buried in its waters Fergus Led, king of Ulster;
was proclaimed his successor; but having scarce
completed the third year of his reign, he was de-
throned by Conquovar Neffan of the Rudrician
line.

3937. Many different and extensive families,
and many saints are indebted for their origin to the
sons of Fergus, through Munster, Connaught, and
Ulster, *viz.* Conry, from whom the Dalconries,
of whom was Elim king of Ulster and Ireland;
Aulam, or Corb-aulam, from whom the Dal-au-
lams, among whom were St. Erc of Slane, and St.
Brendan of Birr, and Corcoaulamia; they say
Conry and Aulam were twins, and that Aulam's
ear was bit off by Conry at their birth; where-
fore

fore *Au-lom* signifies a person wanting an ear: Buind, from whom Dal-mbuinne; Dalann, from whom Corco-dalann, from whom Cannic in Hydalann; Ferkidhec, from whom the Orbradies; Ethnean, from whom the Mendradies; Masc, from whom the Mascradies; Fertlaët, from whom a people of the four fold Arad Cliach near the city of Limerick to the east, and Ængus Fionn from whom the inhabitants of Gregagia* near Lough-Techet in Connaught are descended.

Fergus being dethroned and expelled Ulster, took refuge in Connaught under Olill and Mauda, who then governed it; and having procured their assistance, hostilities commenced between the Connations and Ultonians, which were vigorously carried on for seven years, which hostile preparations have been blazoned and embellished by the poetical fictions of those ages. About the middle of this war, eight years prior to the Christian æra, Mauda queen of Connaught in conjunction with Fergus Rogy, carried off an immense quantity of cattle, memorable for the egregious valour of those who drove and pursued them from Cualgny in the county of Louth. For there were never at any period in Ireland, champions of more extraordinary bravery and courage than the Croebrian wrestlers at Emania under Conquovar, the Gamanradians of irras Damnonn under Olill, and the Deagads under Curo, king of Munster.

About this time Fergus had in adultery by Mauda, three sons, the progenitors of many fami-

* At this day Culavinn, a half barony of the county of Sligo.

lies of distinction; as Conmac Magodoid, whose offspring founded these districts called Comhaicne, *ſc.* Conmacnia of Moy-rein in Brefny, in the county of Longford, and the Eolaſians in the county of Leitrim, in the latter of which the O'Farrells yet reſide, and in the former the Magranells. Conmacnia of Kinel-Dubhan, at this day called Conmacnia of Dunmore, in the county of Galway, in which is ſituate the archiepiſcopal ſee of Tuam, the metropolis of Connaught, whoſe firſt prelate was St. Hierlath of the ſame family, whoſe prophecies concerning the future prelates of that ſee to the end of time, are extant in Irifh metre. Conmacne, a maritime barony of Ballynahinch in the ſame diſtrict, and Conmacne Cuile-tola in the county of Mayo, called the barony of Kilmain; he had Kier another ſon called Mogatæth, from whom the Kierrigians are deſcended, who poſſeſſed Kerry Luachre, a weſtern county of Munſter, held by O'Connor Kerry; Kerry Ai, now Clann-kethern, in Roſcommon; and Kerry of Loch-mairne in the county of Mayo, called the barony of Coſtello; beſides Guirke, Coneand, the Kerries of the three plains, all which have been poſſeſſed by his poſterity. Fergus's third ſon by Mauda was named Corc Feardoid, from whom were deſcended O'Loghlin and O'Connor Corcomro, lords of the two baronies of Corcomdhruidh, or Corcomro in Thoumond.

Fergus in ſome time after, a rival of Olill's as they ſay, died by unjuſt means; and with reluctance ceded Ulſter to his competitor Conquovar:
after

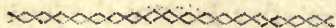
after he had slain with his own hands, Fiachne the son of Conquovar, Gargand the son of Illad, and Eugenius the son of Darthact, lord of Fernmoy; besides innumerable other losses sustained by Ulster in that war.

Mauda surviving her husband Olill eight years, who died in the ninetieth year of his age, departed this life at a very advanced age, after she had reigned ninety-eight years in Connaught; which time Dr. Keting distributes into ten years after the death of her former husband Tinn, eighty years married to Olill, and eight years after his decease; but it is proper the time she lived with Tinn, as well as the time she was married to Olill, should be added to the ninety-eight years: which being admitted, nothing contradictory occurs, provided we grant she lived to almost one hundred and twenty years, a thing not improbable; for Tigernach has marked the period of her existence in the first year of the reign of the emperor Vespasian, which was the seventieth of Christ, and the 4019th of the world, according to our computation; which being premised, she came into Connaught in the year of the world 3921, or 3922, being, as we suppose, seventeen years old, at which time Achy commenced his reign in Ireland. About the same period Olill was born, whose father was king of Leinster, A. M. 3223, and Tinn the consort of Mauda, from being Triumvir was proclaimed king of Connaught; in the year 3927 Tinn, as we suppose, died, and she remaining ten years a widow, at the age of thirty-four, in the year 3937, before Fergus was driven out of Ulster, she married Olill, who

who was about seventeen years old, with whom she lived seventy-three years. But I am inclined to believe this is something fictitious, that Olill at the age of ninety fell by the sword of Conal Kearnach, who was upwards of ninety, and the aggressor was on the spot capitally punished by Olill's lifeguards, and eight years after Furbad the son of Conquovar, king of Ulster, and her nephew by her sister, stabbed Mauda, who was more than a hundred years old; is it probable that people at so advanced a stage of life could entertain thoughts so mortally inimical to each other? it is by no means credible; for Conal in the war of Conquovar against Connaught shewed extraordinary instances of intrepidity and valour, which war lasted seven, or as some write, ten years; for it would not be a septennial or decennial war, but a war continued for the space of seventy years, if it had been carried on at the above-mentioned deaths of Olill and Mauda. Finally, what removes every shadow of doubt is, it is evident that Furryal, the son of this Conal, reigned ten years in Ulster before the above marked year of Mauda's decease, and consequently two years before Olill's death; at which period Conal was a long time dead, or certainly in a state of dotage.

After Mauda's death, Man Aithreamhuil, one of the seven of the same name, whom she had by Olill, is proclaimed king of Connaught by the inhabitants of Cruachan, the Tuatha-taidhen, the Gabradians of the Suc, the Fircraibians, the Cathragians, and the inhabitants of Badhne; in opposition to the posterity of Magach, the Clannhuamorians, the posterity of Sengan and Ganann, kings of Ireland,
and

and other Damnonians who endeavoured to set up by force of arms Sanb, grandson to Magach, by his son Keat; Sanb succeeded Man for twenty-six years, until at a very great age he fell in an engagement against king Tuathal.



C H A P. XLVII:

Conal Kearnach, and Cuculand, cousins.

3937. **I**N that war of Fergus and Conquovar, kings of Ulster, which we have spoken of, were Conal Kearnach and Cuculand, heroes of distinguished valour. In which war Keat, the son of Mogach, the brother of Olill, king of Connaught, by the same mother, and brother to Olill Finn, lord of the Gamanradians, was slain by Conal. Conal by his parents was descended from the same house with Fergus and Conquovar, that is, the Rudrician, whose father was Amergin, and grandfather Cas, great grandfather Cathbad, and great great grandfather Kinga, the son of king Rudric; and his mother was Finncoema, grand-daughter to Conal, king of Ireland, by his son Cothbad the druid. His wives were Loncada, the daughter of Achy Eachbheoil, of the Picts, mother to Euryal Glunmar, king of Ulster, from whom are descended the Dalaradians; and Lagis Lannmor, the progenitor of the Lagisians in Leinster: his second wife was Landabaria, the daughter of Eugenius, the son
of

of Durthaët*, lord of Fernmoy : by his third wife Maina, who was the daughter of Keltchar, he had Eugenius the son of Conal : and by his fourth wife Phœbe, the daughter of Conquovar Neffan, king of Ulster, he had Fiach, who was called Fiach Mac Fir Phœbe, from his mother. Euryal Glunmar was called the grandson of the Picts, on account of his mother Lonncada, from whom his posterity, the Dalaradians, have obtained the name Cruithne, or Picts. Curo, the son of Daire, and Cuculand, are said to have fought on her account, when they forcibly carried her off from Mann, being of exquisite beauty. Lonncada's father was uncle to Curo. The Hyconnallians acknowledge Conal to be their progenitor in the territory formerly of Conal Murthemne, or Machar-chonail, in the county of Louth : of which Conallian race was St. Monema, a virgin of Sliave-Culinn, who was also called Darerca. She died very old, in the year 518. She is not the same with Darerca, St. Patrick's sister. We give you her epitaph.

*Ortum Modwennæ dat Hibernia, Scotia finem :
Anglia dat turmulum, dat Deus alta poli.*

*Prima dedit vitam, sed mortem terra secunda :
Et terram terræ tertia terra dedit.*

*Aufert Lanfortin, quam terra Conallea profert.
Felix Burtonium Virginis ossa tenet †.*

* Duthraët, the son of Falby, the son of Ængus, the son of Rudric, king of Ireland.

† Hibernia gives her birth at Modwenna, in Scotland she dies, in England is interred, and in Heaven received by God. The first country gave her existence, the second put a period to it, and the third country commits earth to earth. Lanfortin deprives us of her whom the land of Conal produces, and the happy Burtonium contains the virgin's bones.

Here we must remark, that this epitaph was composed many centuries after this virgin's death, in which modern Scotland and England are mentioned. The writer of her life assures us, her father Mocty was the proprietor of Hyveach, in the county of Down, and the territory about Ardmach, and the county of Louth. From whence we may infer, that the Conallian race has been descended from no other branch of Conal than the Dalardian.

3924. Cuculand, a most celebrated champion, was born a year after the pentarchy was revived. At the age of seven he was initiated and honoured with the military order, according to Tigernach, which agrees with the account given by John Froissard*, the Frenchman, of the four Irish princes in his history; who, when Richard the second, king of England, in the year 1395, was conferring the military order on them according to the English mode, said they were initiated in the military line by their parents a long time before, when they were seven years old, and, according to the usual ceremonies, each *Tyro* at the time of his creation should fix in running a small spear, adapted to a boy, in a target placed on a stake in the middle of a plain, and he was honoured in proportion to the quantity of spears he broke; and if his father was not living, the nearest noble relation used to perform that office. But at that time these four princes, having solemnly performed their vigils and heard mass on the feast of the Annunciation of the Blessed Virgin,

* Vol. 4. c. 63. Military order.

were again invested with military honours by king Richard, and dined that day with his majesty after their installation, dressed according to their dignity. So far Froifard.

3941. Cuculand was seventeen years old eight years before the commencement of the Christian æra, when he exhibited the first specimen of his valour in the pursuit of the Cualgnian plunder. At this age the Romans entered into military service, as Plutarch relates in his Gracchi; and at the age of fifty, at farthest, were discharged. Ferd, the son of Daman, of the Damnonians of Connaught, was slain by Cuculand in this war, from the place of whose fall Ath-fird, now contracted into Ardee, or Atherdee, in the county Louth, has taken its name.

Soaltam, the father of Cuculand, descended from the Ernaans, or another Herimonian branch; and Conall Kearnach, are the first who managed and broke horses to the saddle, except Lugad Longhanded, the Danannian king of Ireland. For before that it was the custom to fight and travel in cars, waggons, or chariots drawn by two or four horses; the charioteer, whom they called *Ara*, managing the horses with bridle and whip. Cæsar* speaks as follows of the Britons, on whom he made war a little prior to this period, in the year of Rome 699, and in the year of the world 3895: "They generally use waggons in their battles: the ranks are put into disorder by the terror of the horses and the noise of the wheels; they leap from their chariots, and fight on foot. The charioteers, in the mean time, retire some distance from the battle."

* Book 5. in his Gallic War.

Cuculand, by his mother, was related to the kings of Ulster, and all the Rudricians, from whom he was descended. Dechtira was his mother; Cathbad, the druid, was his grandfather; his grandmother, by his mother, was Nessa, the daughter of Achy Sulbhuidhe; his uncles were Conquovar Nessan, king of Ulster, and Cormac his son; his aunts were Inlenda, and Finncoema, the mother of Conall Kearnach. Inlenda, the daughter of Cathbad, had three sons by her uncle Uslenn, the son of Congal, king of Ireland; 1. Nis, the husband of Derdria, son-in-law to Fedlim Dall, chamberlain to Conquovar Nessan, king of Ulster; 2. Annly, son-in-law to Eugenius, son to Durthaet, lord of Fernmoy; and 3. Ardann.

Emeria was the consort of Cuculand; his father-in-law was Forgall Manach, son to Ross the Red, king of Ulster; his mother-in-law was Tethra, the daughter of Ochmand, the Fomorian; Finnscotha was his daughter, and Eric, the son of Carbry Niafear, king of Leinster, was his son-in-law, and grandson to Conquovar Nessan, by his daughter Fidelmia.

In the second year of the Christian æra, Cuculand, in the twenty-seventh year of his age, fell by the sword of the sons of Calitin; or, as Tigernach writes, was assassinated by Lugad, grandson of Carbry Niafear, king of Leinster. I shall beg leave to insert Tigernach's words on this subject: "The death of Cuculand, the most distinguished hero of the Scots, *so far he writes in Latin—then in Irish*, occasioned by Lugad, the grandson of Carbry Niafear. At the age of seven he was initiated in the military order; at seventeen he pursued the plunder of Cualgny; and was murdered in the twenty-seventh year of his age."

C H A P. XLVIII.

Conquovar Nessan, king of Ulster; and the first report of Christ's passion in Ireland.

3937. **C**ONQUOVAR, surnamed Nessan, from his mother Nessa, the daughter of Achy Sulbhuidhe, son to Fachna; king of Ulster and Ireland, after the deposition of Fergus Rogy, ruled the sceptre of Ulster sixty years, and died a natural death in the forty-eighth year of Christ.

King Fachna begot him by Nessa, the wife of his cousin-german Cathbad the druid, by whom, in one of her fits of intoxication, Conquovar had his son Cormac Conlogais, as they write.

*Egit qui in ortus semet, & matri impios
Fætus regessit, quique nec mos est feris,
Fratres sibi ipse genuit*.*

Seneca in Oedipo, *vers.* 638.

Oedipus, king of Thebes, after murdering his father king Laius, had by his own mother Jocasta, Eteocles and Polynices, on whose account a most bloody war was carried on at Thebes by all Greece: in like manner Thyestes debauched his brother's wife, and was father and grandfather to Ægistus Clytemnestra's gallant, by his daughter Pelopeia.

*Who, by lust impell'd, the authorefs of his birth embraced, and to his mother an impious race returned, and brothers for himself begat, a custom from which the brute creation are averfe.

He was also called Conquovar, the son of Cathbad, because he was educated with his step-father Cathbad. He had above twenty-one sons, whose offspring is extinct these many centuries. He had Glasny, king of Ulster, by Mumania ; and Furbad, by Ethnea, the daughters of Achy Fedloch, king of Ireland.

His daughter Phœbe was mother to Fiach-mac-fir-phœbe, son of Conall Karnach. He had another daughter Fidelmia, from whom Rath-fedelin at Temor, of Brogadkniadh, in Leinster, is called. Conall Karnach took from Carbry Niafear, king of Leinster, the mother of Eric, Carbry's son, and of his daughter Acaill. Cormac Conlongais, son to Conquovar, and son-in-law to Achy Aremh, king of Ireland, had Mesibocalla, queen of Ireland, and mother to Conary the first, monarch of Ireland. Crabtine Crutaire was musician to this Cormac.

The first rumour of Christ's passion was propagated in Ireland in the reign of Conquovar Nessan, according to the traditional accounts of our writers. The account is delivered in various and different shapes, as events enveloped in such obscurity, and so remote from our parts, generally are. We cannot by any means believe, that this revelation has been rendered more conspicuous and obvious by our Druids than by the prophets of God ; or that a more certain knowledge of it has been received by those far removed from the anamolous excursion of the sun from his climate, than by those who were nearer the theatre on which this bloody tragedy was acted. Of those who lived more contiguous to this scene, St. Dionysius alone is said to have exclaimed,

That

That either the God of Nature was suffering, or that the dissolution of the world began.

The unnatural eclipse of the sun for three hours, has been registered in the public records of the Romans, in the fourth year of the 202d Olympiad, as Phlegon Trallianus, the freedman of the emperor Adrian, had discovered, by the testimony of Eusebius, but no one could ascertain what these unusual phenomena of nature portended.

Others write, that Conall Kearnach, as we see in the book of the death of the wrestlers, the most celebrated champion at Jerusalem “of all those of every nation that was under the sun*,” was at that time there, and brought home an account of these transactions. But Conall, in the war of the Ultonians against the Conatians, having acquired great reputation the first seven years of Conquovar, five years before the Christian æra, was not less than sixty years old then; wherefore it does not appear that he had abilities at that time to traverse foreign climes in quest of glory. Conquovar also came to the knowledge of it, and is said to have been so affected, that he was near committing suicide by knocking himself against the trees of a neighbouring wood, called *Coill-lamrigh*, in Ferarofs, as if he were with his drawn sword attacking the Jewish victors. He lived to a very great age, having died fifteen years after Christ's passion: nor can we think he was more moved at the sufferings of our Redeemer than the centurion, “and those who were with him guarding JESUS, who when they saw the earthquake, and these things that happened, were greatly afraid,

* Act. 2.

saying, Verily, he is the Son of God*." That most partial judge, Pilate, four years after, gave an account of this matter to Tiberius Cæsar †, and obtained a decree, that he should be enrolled among the divinities for the celebrity of his miracles. Tiberius moved it to the senate, with the prerogative of his suffrage: the senate reprobated the idea, as not meeting with their approbation: Cæsar was irrefragably firm in his opinion, denouncing punishment on the persecutors of the Christians. But neither Tiberius, nor any senator, was so astonished as we are told Conquovar was. From this tradition the only certainty we can collect is, that Conquovar lived at the time of Christ's passion, and that, if he had any intelligence of it, he received it from travellers, or very probably from the preaching of the apostles; as, according to the authority of Cæsar, "their voice went forth to all nations ‡."

For at the first dawn of Christianity, in the reign of Tiberius, Caligula, and Claudius, and to the tenth year of Nero, the clangor of the evangelical trumpet was echoed through all nations, without any obstacle, by the preaching of the apostles, "from India to Britain §." The islands were not exempt, neither the continent; and if Nature had assigned a third habitation, (as Gregory Nice says ||) the word of God was not only preached on the continent, but even in the islands ¶ situate in the middle

* Matth. cap. 26.

† Euseb. either in the last, or second last year of Tiberius.

‡ Psalm 18.

§ Hieronym, in his third epistle to Heliodorus.

|| In his oration for St. Peter and St. Paul.

¶ Augustine in Psal. 96.

of the sea. St. Chrysoſtom* writes of St. Paul, that he converted to Chriſtianity the Romans, Perſians, Medes, Indians, Scythians, Æthiopians, Sauromatians, Saracens, and all tribes of people, in the ſmall ſpace of thirty years, having completed his evangelic war for Chriſt in thirty years †. — Which account St. Clemens, the diſciple of St. Paul, corroborates in his epiſtle to the Corinthians ‡: “ This apoſtle had ſtamped an illuſtrious character on the goſpel in the Eaſt and in the Weſt, inſtructing the world in juſtice.” Which Paul himſelf teſtifies: — “ But the Lord was with me, and ſtrengthened me, that the preaching might be completed by me, and that all nations might hear.”

Nicephorus§ from Simon Zelotes, and Dorotheus in his ſynopſis ||, and the Greek menology declare very learnedly that the Britiſh iſles have been viſited by the apoſtles, (where they ſay he was crowned with martyrdom on the tenth of May, but according to others he ſuffered in Perſia on the twenty-eighth of October ¶;) Eusebius and Metaphraſtus, from Simon Peter, prince of the apoſtles, on the twenty-ninth of June **; from Paul, doctor of the

* Homily 4, concerning the praiſes of St. Paul.

† Nicephor, in his Eccleſiaſtical Hiſtory, b. 2. c. 34.

‡ Uſher, in the beginning of his Church of Britain, p. 1053.

§ Ibid. l. 2. c. 42.

|| Tom. 2. Antiq. Leſſion. of Hen. Caniſius from St. Peter and St. Paul.

¶ The Roman breviary. Martyrology Rom. of Bede, Uſuard, the martyrology of Adonis on the 28th of October.

** Sophronius the patriarch of Jeruſalem. Magdeburg, b. 2. c. 2. cent. 1. Robert Perſon, concerning the three converſions of England, par. i. c. 1. ſect. 22. Jo. Pitæus, tom. 1. Relat. Anglic. p. 11.

Gentiles, as others write; concerning whom Venantius Fortunatus speaks thus in his third book in the life of Martin:

*Transiit Oceanum, vel quâ facit insula portum;
Quasque Britannus habet terras, quasque ultima Thule*.*

He consecrated Zebedee † the father of the apostles, John and James, bishop of Britain (of whom Romans 16. 10.) the husband of Mary Salome, and one of the seventy-two disciples whose feast is held on the fifteenth of March.

Different writers assert that St. James the son of Zebedee propagated the gospel in Spain ‡, and in the western countries. Flavius Dexter § writes, he preached in Britain, Vincentius of Beaumais || says, he preached in Ireland; and of the domestic authors Stanihurst ¶, and long before him Godfrey O'Cluan **. Julianus, archpresbyter of Toledo, contends, that he wrote a canonical epistle in Ireland; but it is beyond all controversy, that this canonical

* He crossed the ocean where the island forms a harbour, and passed through these countries which the Britons possess, and through those which are occupied by the remote Thule.

† As the Greek menology mentions, Dorotheæ in his Synopsis, and bishop Helec, Cæsar Augustus.

‡ Anas, patriarch of Antioch in Jo. Marianus concerning the arrival of St. James in Spain, c. 27. Isidore concerning the fathers of both testaments, c. 72. Freculph Lexov. tom. 2. of Chronicles, b. 2. c. 4. bishop Maximus Cæsar Augustus, in his Chronicles at the year 622.

§ Flavius Dexter about the year 41.

|| In his Speculo Hist. C. 8. c. 7.

¶ In the life of St. Patrick.

** In O'Duvegan.

epistle

epistle was written by saint James the son of Alphæus *; and there are some who think it more probable †, that saint James the son of Zebedee, was destined for Spain and the western countries before the dispersion of the apostles into different climates, being put to death by Herod Agrippa, according to Acts 12. "he slew James with the sword, and set people to seize on Peter also." Manchen our countryman of Lethen, supports these ‡, or whoever was the author of that poem, who says that neither of the apostles by the name of James ever left their own country.

Be that as it may, the gospel was beyond all controversy preached at the first time of its institution to the Britons and Irish, though it was but coldly received by the inhabitants; some however paid an implicit faith to it, and others were less credulous. Gildas the Briton writes of his countrymen, who in the beginning of the reign of Tiberius, and the thirty-sixth year of Christ, at which time the gospel began to be propagated through the world, received the unerring truths of Christianity to the sixty-first year, in which Paulinus Suetonius after conquering queen Boadicia, and killing eighty thousand Britons, again recovered the province. In which space of time Conquovar king of Ulster,

* Bellarmin concerning the church writers. Usher in the beginning of his British Church, p. 743.

† Turpin in the exploits of Charlemaigne. Baronius about the year 44. sect. 1. 14. Usher de Primordio, p. 6.

‡ *Fedbal o ro hairgedhsem.*

Since Idols were destroyed. Manchen, flourished in the seventh century.

from

from the twelfth year before Christ to the forty-eighth year of the Christian æra, might have received some account of these things "that were done in Jerusalem in those days*." Among the first propagators of the gospel, Ireland produced saint Mansuetus, disciple of saint Peter the apostle, who converted the nation of the Leuci in Lorrain (so it afterwards was called) in the city of Thoulouse, being the first bishop of it.



C H A P. XLIX.

Lugad Riabhderg, that is, marked with the Red Spots, the 109th king of Ireland; Lugad Riabhderg, the grandson of king Achy Fedloch, of the Herimonian descent, after an inter-reign of five years, is proclaimed king of Ireland.

THE three brothers of the name of Finn, sons to king Achy, being at one time inflamed with inordinate desires, indulged themselves in the incestuous embraces of their own twin sister Clothra, who as they say, had disguised herself. She proving pregnant from this triple coition, was delivered at the usual time of king Lugad, who had some resemblance to each of his fathers: he being marked with red circles on his skin, with a distinct mark peculiar to each embrace, was on that account called Sriabhndearg, *i. e.* with red circles. But

* Luck. 24.

this method of procreation, according to naturalists, is repugnant to nature. When he grew up, he had his son Crimthan, who was afterwards his successor, by his own mother, an incest still more detestable; in memory of which unnatural action there is this distich from the Irish:

*Crimthanno frater, genitorque Lugadius; eidem.
Clothra salax, avia incesta, parensque fuit*.*

King Lugad's wives were Crifanga from the north of Britain, and Dervorgalla from Lapland, now called Denmark, who were the daughters of princes. They who write, that he being struck with compunction for committing incest with his mother, according to this verse of Seneca;

Sed Matrem amavi; prob loqui hymenæum pudet†;

and being weary of life fell on his sword, have not considered that the son he had by this incestuous wedlock was not posthumous, but was of an age to claim his hereditary title a year after his father's decease; as for Clothra, the daughter of king Achy Fedloch, her years of pregnancy were a long time over not only before the end, but even before the commencement of Lugad's reign.

But the more probable and common opinion is, that he pined away with grief for the premature

* Lugad was the brother and father of Crimthann, and the libidinous Clothra was his incestuous aunt and mother.

† But my mother I have loved; alas! I am ashamed to mention my wedlock.

death of his wife Dervorgalla *. Neither in my opinion are we to give credit to those who write, that the three brothers of the name of Finn waged war against their father Achy, and deflowered their sister, the offspring of which incest was Lugad, and that they in a short time after were killed in the battle of Druimcriaidh; the event of which was, king Achy was deprived of his children, and was called Fedhloch, *i. e.* in tears; because for the residue of his days he was inconsolable. For from the irrefragible account of the periods of the kings of Ulster, from the death of Achy to the beginning of Lugad's reign, ninety years elapsed; as many years as Lugad should be at least, when he began his reign, if he were born during the life of his grandfather, nor could so old a man be supposed to lament the loss of his wife so excessively as to decay away with extreme old age, being ninety when he died. Many ages before this the Royal Psalmist had experienced the goal of human life, when he had sung—Psalm 89. “the days of our years are threescore years and ten, and if by reason of their strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away.”

It is therefore contrary to the course of nature, that different coitions should equally concur in the production of one child, and that a man in the eightieth year of his age should have a child by a woman past bearing, and at so advanced a stage of

* G. Coeman in his poem of the kings of Ireland. The book of Lecan, fol. 194. b. Tigernach, and the Annals of Dunnegal.

life could sacrifice to the goddess of love, or that his posthumous son should engage in warlike matters at the age of two years. It is a certain fact Lugad was not born during the life of his grandfather, but a long time after; and that he was not marked with red circles on account of his plurality of fathers; that his son Crimthann was not in his infancy, but was arrived at the age of manhood when he lost his father; in fine, that his father pined away with grief for the death of his wife, not in an advanced old age, but in the bloom of youth. Moreover I think it carries an air of incredibility with it, that Lugad was begotten by the son and daughter of king Achy, and that Lugad had Crimthann by his own mother; according to which we must suppose that Clothra and her brothers were born about the last year of their father Achy; and she was either more or less than thirty when she had a son by her brother; and fifty when she had a younger son by her own son; so that Lugad, in the space of about ninety years, which intervened between the death of his grandfather Achy and his own, being somewhat under sixty, left a son when dying somewhat under eighty.

In the reign of Lugad the lakes Neach and Ree began to make their appearance, the one emptied itself into the river Bann, the other into the river Shannon. Of the plains which they overflowed, there is the following account in Irish; *Tombaidhm*

Lionnmbuinè

Lionmbuinè tar Liathmbuinè; agus Lochb Ribb for Mhagh Nairbbtbeann.*

In Lough Ree, the island Clothrann is called so from Clothra the mother of Lugad. The transmutation of holly into iron and hones in Lough Neach, is ranked among the thirteen wonders of Ireland, which I shall insert from an Irish poem.



The wonders of Ireland.

BY the experience at least of latter times, it can be proved, that some of the thirteen following wonders of Ireland are true, some false, and others blended with falsehood; but as they are handed down to us by the ancients, I shall beg leave to insert the following translation of the original.

1.

ON Temor's height a dwarf entomb'd doth lie,
Whose tomb-stone equals infant, man, or boy;
Its growing length, and marvellous decrease,
Keeps with each varying stature constant pace.

2.

AMLUNNIA'S tract swells on the ravish'd eye,
Which woods adorn, and hills do occupy;

* The bursting forth of Linmonn over Liathmon, and of Loghree over Moynaveenn.

N. B. Linmonn was the old name of Loghneagh.

Should

But should the last be reck'n'd or survey'd,
 Unhappy he, by dæmon sure betray'd,
 As all the fortune of his life's decay'd.

3.

Ulster's fair lake, Lough Neach for ever nam'd,
 For certain qualities thro' ages fam'd,
 Assumes a power from source unknown deriv'd,
 Of changing holly, by what means contriv'd
 Art has not yet at knowledge of arriv'd.
 Should holly branch be plung'd into this lake,
 Its bottom part an iron form will take;
 The part lash'd by the waves becomes a hone,
 A wooden substance, that in air is shewn,
 In seven long years these changes all are done.

4.

In Sligo district, on mount Gam's high side,
 A fountain lies, not wash'd by ocean's tide;
 Each circl'ing day it different waters brings,
 The fresh, the salt, from it alternate springs.

5.

Liffey, the pride and boast of Leinster, shews
 A mount, from whence a spring of water flows
 Native and pure, in which the hazle tree
 To ash transform'd each traveller may see.

6.

In Iniskea, as credulous ancients tell,
 From earth's foundation, one lone crane doth dwell;
 Where

Where Irras' brows o'er ocean's tide impend,
Coeval stars his happy life attend.

7.

At Inisglorre, in view of Irras' shore,
Should we the bodies of our fires explore,
We'd find them blooming still, both nails, and hair;
No human flesh can fade, or perish there.

8.

On Eothul's shore, in Sligo's wide domain,
I' th' centre o' th' beach a ridge of rocks is seen,
Whose top has scarce the ebbing tide o'er-stood,
And yet its summit stems the reflux flood.

9.

'Bove Mayo district and Tirawley's coast
Loch-can, in equal space returning, boast;
Still to the bank it steers its eager course,
E'en o'erflowing, or rolling to its source;
The lake retiring at the wave's approach,
To th' bank returns, on ebbing tide t' encroach.

10.

Lochlein in Munster, is with mines well stor'd,
Embowell'd treasures, in a vast great hoard
Shew to the curious, who would there explore,
Four veins, of copper, iron, tin, and leaden ore.

11.

An ancient palm with shady branches grows,
 If palm it be, to none its substance shews;
 Whose shadow near the cataract is seen,
 Yet trees, or substance near it ne'er have been.

12.

Loughrea, its vast expanded bosom shews,
 A scene diversified with various hues,
 Whose azure, saffron, green, and sanguine dye,
 At times with wonder strike th' astonish'd eye.

13.

The cause lies hid, but the effect is prov'd,
 In Afdia's mysterious soil, tho' mov'd
 From fiery particles, ærial vapours cause,
 Display'd by Afdia, against nature's laws.

Nennius, the Briton, a writer of the ninth century, under the title of the Wonders of Ireland, thus speaks of the first: "There is another miracle in that country, which is called *Cereticum*; there is a mountain there called *Crucmaur*, and there is a sepulchre on the top of it, and any man who comes to that sepulchre, and extends himself near it, tho' he should be a short low man, the length of the sepulchre is found to be equal to the man's stature: and if he be a tall big man, though he should be six feet, the tomb is found exactly to correspond

with a man of any stature." This, as Mr. Ware* says, is with more propriety arranged among the Wonders of Britain, where this *Cereticum*, or *Cereticæ*, is situated; which we now call *Cardiganshire*.

Of the tenth and third wonder, Nennius speaks as follows: "There is in that country a lough called *Loch-lein*, containing in its bowels four circles; the first circle is a mine of tin, the second is a mine of lead, the third a mine of iron, and the fourth a mine of copper. There are also many margarites found in this lake, which kings wear in their ears. There is another lough which petrifies wood. People cleave the wood, and after they form it, throw it into the lough; and it remains there to the beginning of the year, and is found to be a stone. This lake is called *Loch-ecac*." This is the *Lough-Neach*, of which we have spoken in the preceding chapter; but *echac*, or *echa*, is the proper name of a man, (which I turn into *Achy* in Latin, others *Echod*) from the oblique case of which [*Neach*] *Lough-Neach* is derived, which most assuredly converts holly into hones: but whether in the space of a year, or in seven years; or whether a part of it is transmuted into iron, as above mentioned, are matters I cannot attest.

* Antiquities of Ireland, c. 14. p. 72.

C H A P. LI.

Conquovar Abratro, the 110th monarch of Ireland.

CONQUOVAR Abratro*, grandson to Ross the Red, king of Leinster, by his son Finn, of the Herimonians of Leinster, succeeds Lugad Riabnderg, who died of grief.

Cucorb was king of Leinster the age after this, being a Christian æra. He was the grandson of king Conquovar, by his son Mogcorb. He had four sons: Niacorb, from whom the kings of Leinster are descended; the one-eyed Cormac, from whom Dal Cormaic, Messincorb, and Carbry Cluthicar, Messincorb, the progenitor of the Dalmessincorbians, had a son called Achy Lamhdhearg, whose grandson Garch was the founder of the country, Hy-garchon, and that family in Leinster: there were, besides, others of the Messincorbian house, these four holy bishops, Conleth of Kildare, Nathy of Cuilfothribh, in Dalaradia; Ethchæn of Cluanfod, and Dagan. Carbry Cluthicar had the sovereignty in Munster, where the family of O'Dwyer remains descended from him.

Cucorb, when the Momonians were conquering and subduing Leinster as far as Maistean, sent for Lugad Laighis to his assistance. He was the grandson of Conall Kerneach, by his son Lagis Lann-mor, and cousin to Fiach, who was king of Leinster from the year of our Lord 100 to the year 120;

* In the year of Christ 73.

who, after vanquishing the Momonians, erected the sevenfold Lagisia for himself and posterity. It is called by the moderns *Lexia*, *Lesia*, and *Lisia*; according to the sound of the word. This place is situate in the Queen's County, whose ancient proprietor, O'Morra, descended from the first founder, was deprived of it, being confiscated to the crown in the year of our Lord 1555, in the reign of Philip and Mary. This country was twice recovered afterwards by the O'Morras; and it was restored by letters patent of queen Elizabeth to Calvach O'Morra, until, with many others, he was compelled to leave his native soil.

But after comparing the periods, they are able to rectify their mistakes, who frivolously assert, that Achy, the father of the Fotharts, was driven into Leinster by Artur Unic*, and was cotemporary with Lugad Laighis; and that Mauda, the wife of Artur Unic, was the same with that of Cucorb; that the assassin of Cucorb was Fedlin, the grandfather of Artur; and that Ethnea, the daughter of Ængus Musc, one of Carbry Musc's sons, who was son to Conary†, the second king of Ireland, was the mother of Messincorb and Carbry, sons of Cucorb.

* King of Ireland, in the year of Christ 220.

† In the year 212.

C H A P. LII.

Crimthann Nianair, the 111th monarch of Ireland.

C RIMTHANN Nianair*, the son of king Lugad Riabnderg, of the Herimonian line, after the death of king Conquovar, ascended the throne.

Nairia, the daughter of Loich, the son of Dareletus of the northern Picts of Britain, was Crimthann's queen, after whom, I suppose, he was called Nia-nair.

In the third year of Crimthann's reign†, Julius Agricola fortified the bounds of his empire in Britain, where it is narrowest, being twenty-two miles only between the two bays Glota and Bodotria, according to Tacitus, son-in-law to Agricola, "having obliged the enemy to decamp, as it were, into another island." These two bays were the streights of Edinburgh to the east, and the streights of Dunbriton to the west; which, washing both sides of the island, divide Caledonia, which is the greatest part of modern Scotland; into which, as it were, as into another island, the enemy were driven by Agricola, from South Britain, which was then a Roman province. The Irish and Picts were at that time enemies to the Britons, whose incursions, (as Gildas and the venerable Bede affirm) viz. of the Scots from Ireland on the south, and of the Picts from Caledonia on the north, quite sunk and distressed the Britons at various times, to the Saxon invasion. Wherefore it will not be foreign from

* In the year of Christ 74.

† Ibid. 77.

the present subject to expatiate a little on British transactions not totally unconnected with the Irish.

Wherefore, four years after this *, Julius Agricola first discovered Britain to be an island, having sailed round it, and subdued the Orkney islands, unknown before that time.

The following year †, Agricola having reduced the Roman province in Britain to a state of acquiescence and obedience, delivered it up to his successor; but some time after, Arviragus, a Briton, recovered it as far as Caledonia, when it lay in a defenceless situation, being quite abandoned and neglected by the emperor Domitian, upon which he was proclaimed king of the Britons. Of whom Juvenal addressing Domitian, thus speaks :

*Regem aliquem capies, aut de temone Britanno
Excidet Arviragus ‡.*

Crimthann §, after a reign of sixteen years, being dethroned, died at Dunrimthan, his palace, near Binnedair, having lately returned from his celebrated foreign expedition, in which he obtained a very rich booty; among which was a golden chariot; a pair of tables studded with three hundred brilliant gems; a quilt of singular texture, worked with a variety of colours and figures; a cloak, interwoven with threads of gold, such as Virgil mentions,

* In the year of Christ 81. † Ibid. 82.

‡ You'll take some king, or Arviragus will fall from a British chariot. SAT. 4.

§ In the year of Christ 90.

Tyriouque

— *Tyrioque ardebat murice læna*
*Demissa ex humeris**.

A sword, engraved with various figures of serpents, which were of the purest gold; a shield, embossed with refulgent silver studs; a spear, which always gave an incurable wound; a sling, so unerring that it never missed; two hounds, coupled with a chain, which, being made of silver, was worth three hundred cows; with other valuable rarities.



C H A P. LIII.

The missile weapons of the ancients.

I HAVE in a former place explained, that the warlike machine, from which the ancients threw stones at a distance at the enemy, in Irish called *Cran-tabhuil*, was the sling, because the ancients knew no other machine for emitting weapons, save the hand and sling. Their missile weapons were either sharp pointed wooden spears, or poles headed with iron. Their sharp-pointed wooden weapons, were burning stakes or lighted torches; their iron weapons were the spear, the lance, the dart, the dagger, the javelin with a barbed head, and the axe. They call that a spear, which being heavy, is used in close engagements, and the light spear, which they throw at a distance; as the

* His cloak glowed with Tyrian purple flowing loose from his shoulders.

axe is both missive, and also calculated for a close engagement.

The *funda*, or sling, was so called by the Latins, because weapons were thrown from it of which there were two kinds, stones and leaden balls. The materials of the sling were at first the Spanish broom, a species of the pointed bulrush, a great quantity of which is found in Spain; and under that name we even comprehend flax and hemp: Secondly, hair was used; and thirdly, strings. The form of it was, a small cord, somewhat wider than an oval form in the centre of it, and gradually terminating in a narrow manner.—Pliny attributes the invention of it to the Phœnicians; Strabo to the Ætolians; but, according to common report, the Balearians in the Spanish sea were the inventors of the sling.

Stuppea torquentur Balearis verbera fundæ.*

VIRG. Georg. 1.

*Non secus exarsit, quam cum Balearica plumbum
Funda jacit†.* OVID, Metamorph. 2.

Roboraque et gravidas fundæ Balearis habenas‡.

Stattius, b. 10.

Et Libys et tortâ Balearis sævus habenâ§.

Silius. b. 5.

* The hempen thongs of the Balearian sling are whirl'd. *Davidson.*

† He was as much enraged as the Balearian sling, when it whirls the lead.

‡ The strength and heavy strings of the Balearian sling.

§ Both the Lybian and the Balearian, fierce at the whirled string.

Et.

Et flexæ Balearicus author habenæ.*

Statius, b. 4. Achil.

Cautius Hispanæ certamina dicere fundæ†.

Mantuanus.

A Balearian boy, as Florus assures us, does not take any food from his mother, unless what he kills from his sling by her directions. The sling was used by different countries, which they whirled thrice round their heads, to give it the greater force, as being ready and easy to be reiterated, as also because it struck at a distance, and with strength: for oftentimes to warriors armed *cap-a-pee*, round stones thrown from the sling are much more injurious than arrows.

Besides the common sling, there were other different kinds, as the Achaian, the Cestrophendone, and the Fustibulus. Livy speaks in the following manner of the Achaian: "Wherefore they use this weapon at a greater distance, with more certainty and force than the Balearian slinger; and it does not consist of a single string, like the Balearian sling, or that used by other nations, but consists of a triple sling hardened by thick seams, lest, by the yielding of the string, the ball should get out of its direction; but when it remains evenly poised, it might be discharged, as if driven by the string of a bow." In this passage the string is called *Sculale*, because that part of the sling, in which the stone is

* And the Balearian, the inventor of the bent string.

† With more caution to declare the contest of the Spanish sling.

placed,

placed, resembles in some measure the shape of a shield.

The cestrophendone is thus described in Suidas: "This new military engine was invented in the Persian war. The dart itself was two spans in length, having a small tube equal to the point of a sword: into this a wooden spear is put a span in length and a finger in breadth. In the centre of this, three very short wooden pegs were fixed; this was placed on the sling, which had two unequal cords, slightly tied by a leather strap, so as to be easily loosened in the midst of the two; and then during the circumrotation of the sling, it remained with the cords firmly stretched. When one of the cords has got loose at the instant of discharging the sling, then the dart falling from the leather strap, is drove like a ball from a sling, and, falling with impetuosity, violently strikes whatever opposes it."

The third sort of sling was the sling-staff: a sling tied to a staff is so called, from which, when shaken, stones are with dexterity and force thrown. They who used this engine are called *sling-staff-men*, and not slingers; for the words *fundibulus* and *fundibulator*, are the same as *funditor*, i. e. a *slinger*. The ancients called them *librilia* and *fundas libriles*, from their slinging stones of a pound weight; and they who used them were called *libratorcs*. Vegetius thus describes it:—"The sling-staff was a pole four feet long, to the centre of which is tied the sling made of leather, and being driven by both hands, directed rocks nearly with as much violence as the *onager**." This last kind appears to be the

* A military engine for throwing great stones.

Irish sling, which was fastened to wood, as we conjecture from the *Crann-tabbuil*.

The great engines and machines used by the Romans in demolishing walls, and in overpowering multitudes, were the battering ram, with its prominent iron head, shaking walls and the larger catapultas. The larger catapultas threw weapons nearly four feet and a half long; the smaller catapultas threw weapons three spans in length; and sometimes very large weapons, not only spears and javelins, but beams and rafters eighteen feet in length, to the distance of a furlong. The smaller slings were called *centenary*, as being made for throwing a hundred pound weight. The larger slings or crossbows cast three hundred pounds weight; and not only round stones were hurled from them, but stones of an enormous bulk, such as sepulchral stones and mill-stones, by which houses and buildings were demolished, and whatever opposed them; and they sometimes threw from them the carcases of horses and men, and sometimes they made use of them in battle. Formerly weapons and large arrows were darted from the catapulta, stones and rocks were thrown from the crossbow; but by the moderns the names of these two engines are indiscriminately used. One man directed the scorpio, called also a crossbow, different from the crossbow and catapulta. One time the scorpio is called the *balista*, or the crossbow, another time the *onager*.

The scorpio is so called, as Annianus writes, because being erect it has a sting on the top of it. Moderns have given it the name of *onager*, because
asses,

asses, when pursued in hunting, throw stones at such a distance by kicking them backward, as to make them pierce the breasts of the pursuers, and to break their bones and fracture their heads. The scorpio is properly explained, as Tertullian defines it, to be a dart, and the hole of it from being small, widening in the wound, and where it fixes itself pours in the poison.

For all these various machines, hempen or iron slings or strings to receive the stones, are necessary and requisite: for these engines are of no use, unless firmly stretched by strings. The hair of the tails and manes of horses is useful, and, without doubt, the hair of women: for women's hair, when thin, long, anointed with a quantity of oil, and combed, acquires strength and a strong stretch, so as not to differ much from the strength of strings.—The Carthaginians when besieged, shaved their women for the purpose of procuring strings for their catapultas; and the Romans, at the siege of the capitol, did the same: wherefore a temple was dedicated to bald Venus.

So much for the defensive and offensive weapons of the ancients.

C H A P.

C H A P. LIV.

Carbry Caithean, the 112th monarch of Ireland; Feredach the Just, the 113th monarch of Ireland.

CARBRY Caithean *, by the secession of the Cathragians, of Connaught, and the insolence of the plebeians, being advanced to the supreme power, preserved the sceptre peaceably to his death.

His father's name was Dubthach, who derived his extraction from the Belgians †, Damnonians, Danannians, or Luagnians of Temor, or from some foreign stock, according to the various opinions of writers, having come over with the naval king Laurad.

Feredach the Just ‡, son to king Crimthann by his queen Nair, after the demise of king Carbry, was proclaimed king of Ireland. The antiquarians are not decided as to the name or family of his consort.

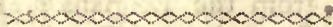
Morrann Main, son to Carbry Caithean by his queen Maina, daughter to the king of Leinster, was as celebrated for the strict tenour of justice and equity, which he invariably observed, as for his learning and jurisprudence, who spontaneously resigned the crown that was placed on his head after the decease of his father, to Feredach, as to the lawful heir. As a supreme judge in deciding all litigations, he procured the epithet of *Just* for king.

* In the year of Christ 90.

† But they were later than his posterity.

‡ In the year 95.

Feredach, and deservedly acquired a character not inferior to that of Rhadamanthus, or Æacus, in Greece. He was so accurate and sagacious in investigating the truth, and so careful that his delegates and subordinate justices should act impartially, that antiquity has attributed a ring to him, which being put on any body's neck, would not suffer him to articulate a word, save the truth. So that it has since become a proverbial saying in matters of intricacy and ambiguity, "We could wish to have Morran's ring."



C H A P. LV.

*Fiatach Finn**, the 114th monarch of Ireland; *Fiach Finnoladh*, the 115th king of Ireland; *Elim Conry*, the 116th king of Ireland.

FIATACH Finn †, of the Ernaans of Ulster, the descendants of Herimon, succeeds Feredach the Just, who died a natural death at Liatruim (for that was the name of Temor.)

The Dal-fiatachs, a royal family formerly in Ireland, were descended from him.

In the beginning of Fiatach's reign, the emperor Adrian coming to Britain, first laid the foundation of a wall to secure the Roman borders from the incursions of the barbarians, having laid great logs in the ground, in form of a mural rampart, for eighty-

* In the year 116. † Ibid 117.

† The wall of Adrian in Britain.

two miles between the river Tyne, on the east near Newcastle, on the opposite side of the Tyne, and the river Esca at Carlisle, to the west; which was distant eighty miles from the bounds of the empire assigned by Agricola.

Fiach Finboladh*, son to king Feredach, got possession of his hereditary crown by the slaughter of his predecessor.

Elim Conry†, king of Ulster, of the Rudrician family, of the line of Hir, succeeded the monarch Fiach, who was killed by the provincial kings.

The provincial kings at that time were, Elim, king of Ulster; Sanb, king of Connaught; Lugad Allathaim, great grandson of Conary, the first monarch of Ireland, and grandfather to Conary, the second monarch of Ireland, king of Munster; Achy Ancheann, the son of Brandub Brec, king of Leinster; Forbry, the son of Finn, of the line of Ith, king of the other Munster, who concerting similar measures with these by which Caithean was advanced to the throne, in preference to Feredach the father of king Fiach, murdered Fiach at Temor—and not at Moybolg, as they contend who have penned the fabulous story of the preservation of his son Tuathal in his mother's womb.

Tuathal therefore, the royal heir, being obliged to retire into North Britain from these scenes of calamity and devastation, levied an army of foreigners and natives. Landing, therefore, at Irrasdamnonia in Ireland, he reinforced himself with a great body of forces, revenged his father's murder, and claimed

* In the year 119.

† Ibid. 126.

the crown; he rooted and conquered the posterity of the Belgians, the Damnonians, the Galenians, and the other associates in this horrid conspiracy against his family. He fought eighty-five battles for the crown. He killed Elim in the battle of Acaill; he killed Achy Ancheann in another engagement at Ocha in Leinster; he vanquished and slew Forbry in the battle of Femin; and Sanb in a very advanced age in the battle of Dumha-sealga in the plain Ai in Connaught. Besides in the engagements fought in Leinster, there fell Ecrad the Damnonian, in the battle of Edair; Finchad of the Galenians, at Belach-oirbthe; Fithir son of Dod of the line of Magach, in the battle of Refad; Laurad Long-handed, the great grandson of Carbry Niafear*, at the Liffey; Man and Olill the great grandsons of Sedny Sithbac. In Munster, fell Femin in the battle of Raigny †; Conall in the battle of Clare, both of the Deagads of Munster; Lugad the son of Ross, of the house of Mumny, king of Ireland, the son of Herimon at Allam, and Nuad of the same family, in the battle of Ferne. In Connaught were slain Amergin the Belgian, in the battle of Orbsen; the four sons of Trithem of the Damnonian descent, at Moyfleucht in Bresfny;

- | | |
|--|---|
| * 73 Carbry Niafear, king of Leinster in the year of the world 3949. | 72 Sedny Sithbac, about the year of the world 3949. |
| 74 Achy | 73 Eugeny |
| 75 Atheman | 74 Ugy |
| 76 Orbsen | 75 Ogaman |
| 77 Laurad Long-handed | 76 Indad |
| | 77 Mann and Olill |

† Magh Raighne, i. e. the plain of Raigny.

besides

besides many others in various engagements thro' the kingdom in Umallia, Brefny, Keara, and Cruachan-aigle *.

We must ascribe to these conflagrations, devastations, and ravages, the miseries and calamities of Elim's reign, if it be true as they say, that it was in the utmost distress, occasioned by a scarcity of provisions.

C H A P. LVI.

Tuathal Bonaventura †, the 117th king of Ireland.

TUATHAL Bonaventura, the son of king Fiach by Ethnea the daughter of Imgheal, king of the Picts, having revenged his father's assassination, and having slain king Elim in an engagement at Acaill near Temor, ascended the throne.

Bania the daughter of Scal Balb king of Finland, was Tuathal's queen, who built Rathmor, or the Great Palace in the plains of Moyleamhna, in Ulster; she was interred in the hill of Knockbane, which was so denominated from her. She had Fedlim, monarch of Ireland, Fedelmia the Red, the mother of the three sons of Fiachre, Fidera, and Darfhinea.

* At present called Saint Patrick's mountain, in Umallia.

† In the year of Christ 130.

I find this Scal the father-in-law of Tuathal, called king Fomuire, that is, of Finnland, by which* I conclude he was king of Finnland, and that those northern inhabitants (now the Danes, Swedes, Iothians, and the people of Finnland) were anciently known to us by the appellation of Fomorians, that is, Fomorians, whom we have called Lochlunians, from their piratical depredations, because they were remarkable since the eighth century for their invasions and piracies; they were denominated Normans by others from their situation. Finnland at this day is a part of Sweden, and is surrounded on the east, west, and south by the sea, the inhabitants of which, called by our writers Finnlochlunian pirates, I do not doubt were Picts, in contradistinction to which the others were called Dubhlochlunians, that is, black pirates, because Finn with us signifies white. Finnland with them as if Fineland, is so called, because it is more pleasant and fertile than Sweden.

Tuathal having got possession of the crown, proclaimed a convention at Temor, to which the princes and nobility of the kingdom assembled; at which they all swore by their heathen deities the sun, moon, and all the other celestial and terrestrial divinities, as their ancestors had done to his predecessors Herimon and Hugony, that they and their posterity would observe an inviolable attachment, subjection, and homage to him and his posterity as kings of Ireland, while Irish soil should be surrounded by the sea.

* The book of Lecan, fol. 194. b.

He enlarged the bounds of the county Meath in the centre of the island, having taken a portion from each province, and appropriated this land as the peculiar patrimony of the monarch. Where three solemn conventions were kept every year, one at Tlachtga, in the Momonian division on the last day of October, celebrated by night to appease the topic deities, by immolating victims and raising fires, which were performed by the druids; the other on the first of May at Usneach, in the Connaught division, for the sale of merchandises; and the third at Taltin about the first of August, to contract marriages with parents, and to obtain the suffrages of friends in the Ultonian division. Besides in the Lagenian division, every third year about the first of November, the convention of Temor was held for the administration of public affairs. Each of these places allowed a certain stipend to the kings of the province, from which they were separated.

The kings* who were constituted over the provinces at that time by Tuathal, were Fergus Febhal, and Achy Conry, in Ulster; Eugenius the son of Olill, and Achy the son of Daire, in both Munsters; Conry the son of Derg, in Connaught; and Achy the son of Achy Domlen of the Damnonians, in Leinster. I find that none of these, except Achy king of Leinster, are mentioned any where else as provincial kings. In Ulster, after the death of Conquovar Mac Nessan, in the year of

* The kings of Leinster, Munster, Connaught, and Ulster.

Christ 48, Achy O'Floinn * enumerates five kings to the destruction of Emania, in the year 332. Colman O'Sefnan † has given us their names and periods in verse; among whom the above mentioned kings are not ranked. In Connaught after Sanb, Ængus Fionn the son of Donald of the line of Fidach, at the end of Tuathal's reign governed, being of the Damnonian descent. Carbry the son of Mann, king of Connaught, was cotemporary with Sanb; but Achy the son of Carbry, the last of the line of Olill and Mauda, was king of Connaught in the beginning of Tuathal's reign, between Sanb and Ængus. Ængus Fert succeeded his father Ængus as king of Connaught.

King Tuathal ‡, in the fourth year of his reign, declared war on Achy king of Leinster, who was his son-in-law twice, enraged on account of the fate of his daughters Darfhinea and Fidera. Moyluagat, or Rath-imil, otherwise Garbhthanach, was the palace of the king of Leinster at that time. In this war the Ultonians lost Fergus Febhail, and reduced to ashes Naas, Allen, Maisten, and Rairenda. Achy was beheaded, and his brother Eric, the son of Achy Domlen, was substituted in his place by Tuathal, who imposed a very exorbitant mulct on the Lagenians, called the Boarian, to be paid alter-

* *Eamhain iedhnachaibh, aibhinn.*

Delightful, joyous, stately, noble Emhan.

† *Eamhain alain arus Uladh.*

Delightful Emhan, Ulster's regal seat.

‡ In the year 134-

nately every year for ever to himself, and the kings of Ireland of his line: one-third of which was paid to the kings of Ulster, until the destruction of Emania, it was ceded by a decree of Muredach, monarch of Ireland, to the Orgiellians; another third part to the kings of Connaught; king Tuathal himself distributed the remainder between the queen of Temor and the king of Munster. This fine was paid with the greatest reluctance to the latter part of the reign of Finnacta the Banquetter, monarch of Ireland, and was the cause of the effusion of much blood, being often demanded by the one party, and as often refused by the other. — Wherefore St. Moling obtained a remission of it from king Finnacta, in the year of Christ 693. — The book of Clunmacnois has marked both the year of the imposition and remission of this tax.

In the fourteenth year of the reign of Tuathal *, the emperor Antoninus subdued, by his general Lollius Urbicus, more than the half of Britain; having kept out the barbarians by another wall built of sod, made in the same narrow space of country which Julius Agricola had formerly garrisoned.

* In the year 144.

CHAP

C H A P. LVII.

Mal, the 118th monarch of Ireland; Fedlim the Legislator, the 119th monarch of Ireland.

MAL*, of the Rudrician house of Hir, king of Ulster, after the death of king Tuathal, ascended the supreme throne.

King Tuathal fell in the battle of Moyline at Moin-an-chatha, from whence the rivers Ollar and Ollarba derive their sources, near Linn-ann-ghobhann, at the hill Kennguba in Dalaradia, a county in Ulster.

The following year † Calphurnius Agricola wages war in Britain for the Romans.

Fedlim the Legislator ‡, the son of king Tuathal by his queen Bania, after the death of king Mal, claimed his hereditary crown.

Bressal, the son of his brother Briun, succeeded Mal in Ulster, whose wife Mora died with grief for the loss of her husband Bressal, after whom the palace Rathmoire, at Moyline in Dalaradia, is so called.

King Fedlim's sons were Fiach Sugdy, who died before his father, and the progenitor of the Desies; Conn of the hundred battles, monarch of Ireland; Achy Fionn, the progenitor of the Fotharts; the three Conalls; and Luagny, from whom the Luagnians of Temor are descended.

He obtained the surname of Lawgiver, not more

* In the year 160.

† Ibid. 161.

‡ Ibid. 164.

from his enacting than from his strict adherence to the laws; of whom an old Latin writer says*, “he was called Fedlimidh Reachtmar, because he enacted good and salutary laws in his reign in Ireland, for *Reacht* in Irish signifies a law.” He changed the law of retaliation, according to Kings iii. cap. 20. “a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot,” into a more lenient penalty, according to the enormity of the fact, which we call *Eruic*.

The punishment inflicted on homicides in our ancient code of laws, which some greatly censure, prevailed equally in England during the Anglo-Saxon period; as we read in the laws of king Athelstan, in the chapter of the different prices for murder: “The price of killing an archbishop or duke is fifteen thousand *thrymsas* †, eight thousand for killing an earl, four thousand for killing a viscount, two thousand for assassinating a presbyter or baron. Also, if he be a *churle* ‡, so that he possesses five hides of land § awarded him by the king ||, and should be killed, two thousand *thrymsas* should be paid.” In like manner, we read of these and all other penalties in Domesday book, compiled between the 14th and 20th years of the reign of William the Bastard. “If the king's peace given under his hand and seal be broken, restitution must

* The author of the life of St. Brigid, in Colgan, order 4. c.

† Thrymsa is the third part of a shilling amongst them.

‡ Churle, i. e. plebeian.

§ A plowland 120 acres, the same as a hide.

|| Which he received from the king for his military services.

be made by eighteen hundreds* ; twelve shall make satisfaction to the king, and six to the earl."

Multiplying, therefore, eighteen by eight, produces 144. Likewise, if the king's peace given under his hand, or by his patent, or by his representative, should be infringed, the king has one hundred shillings by that. If any gentleman disturbing the peace should kill a man in a house, all his lands and effects shall be confiscated, and he shall be outlawed †. But no pardon can be given to any outlawed person, unless by the king. Whoever sheds blood from Monday morning to Saturday evening, must forfeit ten shillings ; but whoever sheds blood from Saturday evening to Monday morning, shall forfeit twenty shillings. In like manner he shall forfeit twenty shillings, whoever commits this crime within the twelve days of the Nativity, and on the day of the Purification of the blessed Virgin, and on Easter-day, and on the first day of Pentecoste, and on Ascension-day, and on the Assumption or Nativity of the blessed Virgin, and on the day of the feast of All-saints. Whoever murders a man on these solemn festivals, shall forfeit four pounds ; but on other days the mulct shall be forty shillings only. Whoever commits Revelach, or high-way robbery, or a rape, he shall forfeit forty shillings for each of these crimes. If any one unlawfully cohabits with a widow, he shall be fined twenty shillings, and ten shillings for an illicit connection with an unmarried woman. If any one

* A hundred is worth eight pounds.

† A forfeiture, mulct, or confiscation.

sets fire to a city, the person out of whose house he comes, shall make atonement by paying two and six-pence, and by giving two shillings to the proprietor of the next house. Two parts of all these fines shall be given to the king, and the third to the earl."

King Fedlim died in the tenth year of his reign, in peace.

Conall Cruachna, of the Damnonian line, the son of Ængus Fert, was king of Connaught in the reign of this monarch.



C H A P. LVIII.

The conversion of the Britons to Christianity.

AS we are indebted to British missionaries for the total conversion of Ireland to Christianity, I do not think it foreign from the present subject to animadvert a little on the conversion of the Britons, and the period in which that glorious work began. In that part, therefore, of Britain which was subject to the Romans, the inhabitants of which were with propriety called Britons, there was, with the permission of the Romans, a king in a certain district of that province, (for they had kings as the tools of slavery) called Lucius; in the vernacular idiom Lles, surnamed Lever Maur, i. e. of great splendour*.

* Nennius, or Samuel Beulant, in his additions to Nennius,

————— *Nam lucet in ejus*
*Tempore vera fides, errorum nube fugata**.

The son of king Coill, and the grandson of king Maire, who in the beginning of the papacy of Eleutherus, and the last year of the emperor Lucius Aurelius, having written letters to pope Eleutherus by the doctors St. Fagan † and St. Duvian or Derwian, embraced the principles of truth with the greater part of his subjects, all ancient Britons. Wherefore they have remarked, “that Britain first of all the provinces publicly conformed to the Christian religion ‡.”

There is the greatest controversy possible among writers concerning the period of this glorious reformation, from the year 137 to the year 190. But the times of the two emperors Marcus and Lucius Aurelius, do not agree with the papacy of Eleutherus in any other respect, but in the year 171, in which year Eleutherus was created sovereign pontiff on the 14th of May, according to Onuphrius; and Lucius one of the emperors, died of an apoplexy. In this almost all writers concur, that king Lucius consulted pope Eleutherus at the beginning of his pontificacy by embassy, which

* For in his reign the true light shines, the mists of error being dispersed. — Gildas the British poet, in the year 171.

† They are both written variously, as in Usher in the beginning of Eccles. Britan. p. 54.

‡ Sabell. Pol. Virgilius George Lily, orators for the king of England in the council of Basil, in the year 1434, Guil. Lombardus expositor of the laws of Edward the Confessor, Petrus Cratepolius, and cardinal Poole.

was in the last year of the two emperors, as the venerable Bede informs us in the 4th chap. of his 1st book of the history of England, wherein he hints that eleven years were allowed to Lucius Aurelius with Julius Capitolinus, Aurelius, Victor, and Eutropius; but not nine years, as some contend.

Lucius the first Christian British king died without issue in the 201st year of the Christian æra, and Tertullian, who wrote at that time, says, "that the British places which were inaccessible to the Romans, submitted to and embraced the Christian doctrine,"



C H A P. LIX.

Cathir the Great, the 120th king of Ireland.

CATHIR the Great*, of the Herimonian line, the last of Leinster, monarch of Ireland.

Mann Mal, the brother of king Cathir gave name to Imala, from whom O'Kelly Cualann, in the county of Wicklow is descended.

Of the thirty sons king Cathir had, ten only had issue, viz. 1st Rofs Falige the eldest, from whom the Hyfalgians are descended; three families of which yet remain, viz. O'Connor Falgy, deprived of the sovereignty of Hyfalgia, in the reign of Philip and Mary; O'Dempsey, lord of Clann-

* In the year 174.

malugra; and O'Duinn; 2d Daire Barry, from whom O'Gorman is descended; 3d Crimthann, after whom the country Hy-crimthann is called; 4th Bressal Enachlas; 5th Achy Fimine; 6th Olill Ketach, after whom the country Crioch-na-Ketach is called; 7th Fergus Loscan; 8th Dearcmaifeach, whose posterity formerly lived near Dublin; 9th Ængus Nig; and 10th Fiach Bacche the youngest, the progenitor of the kings of Leinster; from whose two grandsons, Enny Niadh by his son Bressal Belach, and Laurad the progenitor of the Hykenfals, sprung the subsequent kings of Leinster. The wives of king Cathir were Marnia the daughter of Morand, a Pictish princess; Mauda daughter of Bressal, mother to Rofs Failge, Daire Barry, Achy Fimine, and Bressal Enachlas; Crimanda the daughter of Achy Black-toothed of the Ultonians, the mother of Crimthann: he had Ængus Nig by his own daughter.

Before king Cathir fell in the battle of Talten, he ordered his son Rofs Failge to give the following legacies to the rest of his sons, and to the other nobles of Leinster.

To Bressal Enachlas, five ships of burden fifty bossed shields superbly inlaid with silver and gold round the edges; five golden hilted swords, and five chariots with their horses.

To Fiach Bacche fifty goblets, fifty cups or dishes of yew*, fifty dappled horses with brazen bits †.

* Dabhach.

† Credumha.

To Tuathal Tigeach his nephew, by his brother Mann, ten chariots with their horses, five pair of tables*, five chess boards †, thirty bossed shields with the edges elegantly inlaid with gold and silver, and fifty polished swords.

To Daire Barry one hundred and fifty round spears with silver blades, fifty shields in cases of gold and silver richly carved, fifty swords of a peculiar workmanship, five rings of gold ten times melted, one hundred and fifty cloaks variegated with Babylonian art, seven military standards.

To Crimthann fifty hurling balls made of brass, with an equal number of brazen hurls ‡, ten pair of tables on an elegant construction, two chess boards with their chess-men distinguished with their specks and power, on which account he was constituted master of the games in Leinster.

Vida of Cremona, bishop of Alba, thus describes a pair of tables in a poem entitled the game of chess.

*Sexaginta insunt, & quatuor ordine sedes,
Ostono parte ex omni via limite quadrat
Ordinibus paribus, nec non forma omnibus una
Sedibus, æquale & spacium; sed non color unus.
Alternant semper varice, subeuntque vicissim
Albentes nigris; testudo picta superne
Qualia devexo gestat discrimina tergo §.*

* Fithechioll.

† Brandabh.

‡ Coman.

§ There are sixty-four stations in order, every eight is square with equal rows, form, and space, but the colour is not the same; as they are chequered, the white alternately succeeding the black; a painted shell hangs over, which bears on its shelving back distinctive marks.

He describes the men in the following manner ;

*Agmina bina pari numeroque, & viribus æquis
Bis nivea cum veste octo, totidemque nigranti.
Ut variæ facies, pariter sunt & sua cuique
Nomina, diversum munus, non æqua potestas*.*

The following bequests were given to Mogcorb the son of Laogar Birnbuadhach, a hundred cows streaked with white and with red ears, with as many bull calves yoked two and two, a hundred shields, a hundred red spears, a hundred white javelins, fifty saffron coloured cloaks, a hundred golden thorns, a hundred horses different in colour, a hundred goblets of beautiful workmanship, a hundred cups of red yew †, fifty chariots most magnificently adorned, ten of which were of singular workmanship, fifty pair of tables, fifty other pair of tables of quite a different sort, with which wrestlers played, fifty trumpets, fifty brass kettles, fifty standards with authority to be prime minister to the king of Leinster.

The king of Leinster got a hundred cows, a hundred shields, a hundred swords, a hundred spears, and seven standards. He executed all his father's commands with the greatest punctuality in this respect. Thus I find the will of king Cathir has been committed to writing.

* There are two sets of equal number and power, sixteen in white and the same number in black ; as their appearances are different, their names also vary ; for different offices with unequal power intended.

† Dobthach.

C H A P LX.

Conn of the hundred battles, the 121st monarch of Ireland.

CON of the hundred battles* son to king Fedlim, by Una a Danish princess, after killing king Cathir in the battle of Moyacha by the assistance of the Luagnians of Temor, took possession of the crown.

On his birth day which happened on a Monday, many phœnomena happened: Lugad O'Clery in his civil dispute with Thadee Bruodin the son of Daire, quoting the authority of Arne Fingin, has exhibited these wonders, in the following lines:

*Do' Chonn ni misdè a mbaoidheamb,
A chumaoin air chricck 'n gaoidheal;
Chuig phriombroid go port Teambra,
Do frioth oidhche a gheineambna.
'San oidhche cheadna ro clos,
Leim Boine 'na ffaighthide 'n tionumbas;
Is leim Chomair na ttri Sroth,
Isdà loch um Loch Neachbach.
Craobb Daithin, is craobb Mugbna,
Is Craob Uisnuigh Cnuas cumbra;
Bille Torthon, Eo Rosa,
Frioth san oidhche cheadna so †.*

These

* In the year 177:

† To Conn's great fame for ever let me tell
His obligations on green Erin's clime;

These trees flourished in the highest bloom among the other trees of Ireland, and their fall is described after this manner by writers in the social reign of the sons of Aid Slaine, in the year of Christ 665. Eorossa* was the yew tree, and fell to the east of Drumbar. Croebh-dathin, the ash, giving its name to a country in Westmeath, and by its fall towards the south of Carn-ochtair-bile, killed the poet Dathin. Eo-Magna, the oak, fell on the plain Moy-ailbhe to the south, towards Carthe-crainn-beodha. Bile-Torton, the ash, fell to the north west, towards Kill-hiachtair-thire; and Croebh-usnigh, an ash tree in Westmeath, fell to the north towards Granard in Carbury, in the county of Longford.

Five spacious roads to Temor's royal seat
 Were first discover'd on his fam'd birth-night.
 On the same night, as old tradition tells,
 Burst forth the Boyne, that copious sacred flood,
 As did the bason of the three great streams,
 And two lakes more, beside Loch-neach so fam'd.
 And Dathia's branch, and Mughna's sacred bough,
 And Uisneach's tree of copious rich produce,
 The trunk of Torton, and the yew of Rofs
 Were on this night first known to rise in air.

† *Callibus insignis Temorensia ad atria quinis
 Quo primum natus tempore Quintus erat.
 Bonnius hac musis sacer, hac via triplicis amnis†
 Fluxit cum Neacho nocte, duoque lacus.
 Quinque etiam vise monumenta celebra planta,
 Tunc primum patulas explicuisse comas.*

‡ Cumar na ttri nuifge.
 The bason of the three streams.

* Eo Rofa, Craobh-dathin.
 The yew of Rofs, and Dathin's branch.

The five foads to Temor, which were discovered as they tell us, at the birth of king Conn, are said to be these; Slighe-asuil, Slighe-midhluachra, Slighe-cualam, Slighe-mhor immediately joining Eskir-rieda, and Slighe-dhala.

But the river Boyne abounded with fish in the reign of Conary the first, as we read; and the bed of the three rivers is placed as the boundaries of Leinster, from the mouth of the Boyne*, when the Belgians swayed this island. The original eruption of Lough Neach is recounted with that of Lough Ree. The history of the battle of Lenen makes mention of the three lakes and three rivers that sprung up at the birth of king Conn, which are Loch-neach, Loch-ree, and Loch-len; the rivers Suire, Feore, and the Barrow, all disemboguing themselves into that confluence of the three rivers. But the Barrow, which is called Berva, is enumerated among the first ten rivers of Ireland †.

The sons of king Conn were Conla, Crinna, and Artur, who, after killing his brothers, obtained the surname of Melancholy; there was beside these another son, according to some writers, called Achy Ulstlethan. There were also three daughters heroines remarkable for their illustrious offspring; Maina the mother of the three Fergus's, one of whom the Black-toothed, wasking of Ulster and Ireland, of the Dalfatachians; Saba the mother of

* Above c. 8.

† Above c. 2.

Lugad Mac-con of the line of Ith, monarch of Ireland; and by her second nuptials she was mother to the sons of Olill Olom king of Munster, and progenitor of the surviving Heberians, from whom they were patronomically stiled *Sabine* by the poets; and Saradia, queen of Ireland, mother to the three Carbrys the sons of Conary the second, monarch of Ireland, from one of whom the Dalriadians, a family of Scottish kings, are descended. His wives were Aifea the daughter of Alpin, a princess of Scotland, the mother of Saba, Conla, and Artur; Landa the daughter of Crimthann Cas, king of Leinster, the mother of Crinna, Achy, Maina, and Saradia; Landabaria the daughter of Cathir, monarch of Ireland; and Aifea his sister and wife.

He undertook a war against Achy king of Leinster, of the Damnonian race; the occasion of these hostilities was the non-payment of the Boarian mulct, which his grandfather imposed on Eric the father of Achy, and the succeeding kings of Leinster. But he exacted it twice by the persuasive argument of the sword; however on the third time, the king of Leinster totally vanquished him in a decisive engagement at Maisten, and marching to Temor, possessed it four years. But Conn having mustered a fresh supply of forces, re-possessed himself of Temor, and exacted the Boarian tax from the Lagenians while he lived.

During his reign Feredach succeeded his father Conall Cruachna in Connaught; who in like manner was succeeded by his son Forгна.

Euenius

Eugenius Mognuad the Great, of the Heberian line king of Munster, whose mother's name was Sida, the daughter of Flann, who was the son of Fiachre the descendant of the Ernaans of Munster, was a very powerful enemy to king Conn; who at length obliged him to seek an asylum in a foreign clime: having lived nine years an exile in Spain, he at length entered into a confederacy with Fræch the son of Heber, the grandson of Midna a Spanish prince, whose sister Bera he obtained in marriage; by whose co-operation he landed a numerous army of strangers in Ireland; and not only weakened the hereditary sceptre of the Momonians, but over-ran the entire southern parts of Ireland, from where the Riædean hills, or Ekfir-rieda by the high quarters of Dublin in a direct line to the peninsula Medrigia near Galway extend, having conquered Conn in ten engagements. Wherefore the southern part is denominated from thence Leth-mogha, *i. e.* the moiety of Mognuad; and the northern part Leth-quin, the moiety of Conn.

This division into two parts was observed no more than a year, when Eugenius began to concert new measures*. The only pretext for this rupture was, he represented to them that the northern bay of Dublin, and the harbour that belonged to Conn, was infinitely more advantageous in regard of the profits arising from ship duties, fisheries, and other commercial emoluments, in consequence of which

* The battle of Lenen in the year 192.

he demanded half the revenue. Their pristine animosities were renewed; they are determined to decide the controversy by the more powerful argument of the sword, and accordingly both armies encamp in the plain of Moylena in Ferakelly, in the King's County. Conn, being inferior in point of forces, had recourse to stratagem; having attacked the improvident enemy very early in the morning, he obtained a signal victory.

——— *Dolus, an virtus quis in hoste requirat**?

VIRG.

Goll, the son of Morna, of the race of Sanb, king of Connaught, a distinguished champion, killed Eugenius, who, not apprehending any attack from the enemy, was asleep. There are yet to be seen at this place two hills, in one of which we are informed the corpse of Eugenius was interred, and the corpse of Fræch, the Spaniard, who was also slain there, was intombed in the other. Conn, after this engagement, being proclaimed monarch of Ireland, reigned twenty years in an uninterrupted peace and tranquillity. After this battle of Lenen, Forga aspired to the sovereignty of Connaught, having succeeded his father Feredach, and kept possession of it to the battle of Mucrom, in which he was slain, in the year of our Lord 250. Felia, the daughter of Gerad, aunt to the abovementioned Goll, was his mother.

* Stratagem or valour, who would require in an enemy.

C H A P. LXI.

British transactions in the time of king Con-

THE emperor Severus*, after the assassination of Clodius Albinus on the 18th of February, having settled the affairs of Britain on a permanent basis, divided the administration of the island into two provinces, the upper and lower, over each of which a prefect was appointed.

Verius Lupus†, governor of Britain, by the revolt of the Caledonians, was compelled to purchase a peace for a great sum of money from the Mœatians, inhabitants of that tract of country between the fortifications of Adrian and Antoninus.

The emperor Severus ‡ marched to Britain with an army, and passing the wall of the emperor Adrian that was made of sod, at that time the boundary of the empire, and forced a passage first through the territories of the Mœatians, then through the Caledonian regions beyond the wall of Antoninus, to the remote part of the island, where having lost fifty thousand of his men, and obliging the enemy to enter into an alliance, he drew a stone wall, “the greatest ornament of his empire,” as Spartian says, where Adrian made the wall of sod, from sea to sea, in an oblique line across the island, between Gaytis-hevid, near the river Tyne, on the east, and the river Esca, otherwise Scotwath, near Carlisle, to the west. This garrison was called

* In the year 197.

† Ibid. 201.

‡ Ibid. 208.

Thirlwall*, near which is the Hefennfeld of the venerable Bede†, i. e. the celestial plain, at this day Haledon, situate not far from the church of Hagustilden, or Hexham, and the river Tyne, and the royal village called Admur‡; in the vicinity of which Bede was born and educated; but being led into a mistake by the fallacious distinction of *murus* and *vallum*, which are promiscuously used by the Latins, he supposed the fortification of Severus not to be the stone wall. But the fort of Thirlwall is visible to this day on the wall of Severus on the borders of Northumberland and Cumberland.

As Severus was forming schemes of reducing the Moetians and Caledonians who had revolted, he died in the midst of his preparations on the fourth of February, at York; and the place of his interment is known ever since by the name of Sever's-hill.

C H A P. LXII.

The death of king Conn, and of the days of the week, and the fast on Wednesday.

TIPRAD Fir, king of Ulster, the son of his predecessor Bressal, by his consort Mora, infiduously murdered Conn of the hundred battles, mo-

* In Latin it signifies a perforated wall, from the attacks and retreats of the Picts and Scots, making breaches through the wall.

† Bede's history, b. 3. c. 2.

‡ Ibid. c. 21, 22. at present Walltown.

§ In the year 211.

narch of Ireland, who was basely and treacherously delivered up to him by his own relations*, on the twentieth of October on a Tuesday, while he was preparing to hold a convention at Temor, on the first of the following month, November. Senchan Egceas has remarked, that he was born on a Monday, and died on a Tuesday.

From hence, and from the Lord's-day in the second part of this work at the year one hundred, in like manner from the fifth day at the year two hundred and fifty, we may collect that the systematical revolution of seven days, which the Greeks call *Hebdomas*, and the Latins *Septimana*, has been always observed by the holy fathers as a divine institution from the creation of the world, and has been received as an established custom formerly by the orientals, particularly the Arabians, and has been embraced by the Mahometans, and propagated far and wide with the principles of Christianity: however, this periodical usage was strictly adhered to by the Irish in these ages, though not totally converted. We call the second of these days the day of the moon, the third of Mars, and the seventh of Saturn: the other four days have derived their names from certain Christian rites; for the first day is called *Domhnach*, from *Dominica*, the Lord's-day; the fourth and sixth days have obtained their names from a fast commanded by the church to be observed on these days: the one is called *ceut-aine*, that is, the first fast of the week; the other is antonomastically called *aine*, that is, fast. The fifth

* By the brothers Achy Fionn and Fiach Sugdy, Cambrensis Everfus 69. But Achy did not live at that time,

day, which comes between the fourth and sixth, has got the appellation *dia dardaine*, that is, *diadir-dba-aïne*, the day between the two fasts.

Here I beg leave to controvert those who are of opinion that abstinence from flesh meat on a Wednesday was inflicted on the Irish as some ecclesiastical stigma; an assertion that has originated either from credulity or calumny; whereas the very name of the day, *ceut aïne*, has been received with the first tenets of revealed religion. For "the old and primitive Christians did not only abstain from meat on Fridays and Saturdays, but even on Wednesdays, as Victor Antiochenus informs us in the 14th chapter of Marcus, which abstinence Ireland strictly observes yet." Peter Redan *, the Jesuit asserts, (and his assertion is corroborated by the Epitome of Baronius, at the year 24. n. 47. "It is very certain our ancestors used to spend the holy week in the greatest abstinence and self-mortification, in conformity to apostolic tradition; as they also did the Wednesdays and Fridays of every week in the year; because on a Wednesday there was a consultation held concerning the manner in which he was to be put to death, and on Friday he was nailed to the cross," &c.—Likewise at the year 57. n. 59. of the fourth and sixth days of every week, beside the apostolic canon 68, and the constitution published by the name of Clement the Roman, book 5. chap. 16. and book 7. chap. 22. we have the express testimonies of St. Ignatius the Martyr, in his epistle to the Philippians, of Clemens Alexandrinus Strom. book 7; of Ori-

* In his Comments on the Macchab. p. 464.

gen, in his tenth homily on Leviticus; of Tertulian against *Psych*; of Peter Alexandrinus, in his canon; of Cyril Alexandrinus, in his tenth book on Leviticus. St. Augustine, assures us "that the people of Rome* fasted in his time every Wednesday, Friday, and Saturday. Before these times, St. Nicolas Pataræus, bishop of Mirea, by divine inspiration, when an infant, abstained from his nurse's breast every Wednesday and Friday until the evening. They abstained from flesh meat in the court of Theodosius, jun.† on Wednesdays and Fridays.

After the example of St. Aidan, our countryman, who was bishop of Lindisfarn in England, in the seventh century, the religious of both sexes made it a custom to fast throughout the year until the ninth hour‡, except the indulgence granted on the fourth day of Paschal Quinquagesima, and the sixth of the Sabbath.

Egbert, archbishop of York, cotemporary with the venerable Bede, writes as follows in his dialogue of the ecclesiastical institution: "Fasts have been appointed on Wednesdays and Fridays, on account of the passion of our Redeemer; and on Saturdays most people fast, because he lay that day in the sepulchre." The fast of Wednesday is in some measure yet observed in Poland. We read thus in the life of Gregory the fourteenth, S. P. "He fasted every Friday, and abstained from meat every Wednesday." The custom of abstinence on a

* In his 86th epistle to Casulanus.

† In the year 421. He married on the 7th of June.

‡ Bede's Ecclesiastical History, b. 3. c. 5.

Wednesday was embraced by the Irish as early as the introduction of Christianity, (as also on a Saturday); and Friday with the fast of Lent, (excepting a collation, which however was great enough with some), and was invariably observed to the year 1671, when at the repeated solicitations of the prelates of this kingdom, the pope granted a bull on the fourteenth of September N. S. by which we were permitted to eat meat on Wednesdays, and to eat eggs on Fridays, according to the custom of other catholic countries; because a great many after their travels took the same privilege at home which were only lawful in other countries, and persuaded others to imitate their example. The reverend father Valentine Brown, of the Seraphic Order, some time provincial in Ireland, who died on Easter Sunday, in the year 1672, having enjoyed a long life employed in meritorious works, used to say, that he went to foreign climes to acquire learning in his youth, and when he returned home, he found more refraining from a milk diet in Lent, than from meat when he was old; which is by much a shorter space of time than Horace describes for the degeneracy and depravity of mankind.

Etas parentum, pejor avis, tulit

Absentiores.*

The common people in general were averse from having the fast on Wednesday and Saturday done away, and looked upon it as inauspicious; wherefore the most of them observed the former abstinence

* The age of our fathers, more nefarious than of our grandfathers, has produced us more degenerate.

Carbry Musc, from whom the family and country of Muscraigia, in the county and diocese of Cork, have derived their names, which is divided into three districts; Muscraighe-breoghain, Muscraighe-mitine, and Muscraighe-thire, which last is known at this day by the name of Ormond in the county of Tipperary; Carbry Baschain, whose offspring formerly flourished in Corcobaskin, a western quarter of the county of Clare; and Carbry Rieda, who is also called Achy Rieda, and by Bede Reuda instead of Rieda, gave name to the country Dalrieda, now contracted into Reuta, extending thirty miles from the river Bois to the cross of Glennfrinnaght in the county of Antrim; the family of the Dalriedinians that presided there anciently, have derived their name and origin from him. Bede explains *Dal* as a part in the Scottish language, but it signifies with greater propriety an offspring, after which tracts of countries were denominated, and certain families, by subjoining the name of the original founder (as families are now distinguished by surnames) as Dalgais, Dal-araidh, Dal-Fiatach, Dalriada, that is the Cassian family, the Aradian family, the Fiatachian family, the Riedan or Riedinan family; they have obtained the appellation Rieda, from the surname of Carbry, the first of that family; who was surnamed Righ-shoda, *i. e.* an arm or long wrist, and by emitting the middle consonants in the pronunciation, the words Rioda, Riada, and Rieda are pronounced.

The venerable Bede alludes to this Carbry Rioda when he writes, "The Scots under the command of Reuda leaving Ireland, obtained settlements among

among the Picts either by an alliance, or the sword, which they possess yet." But he uses the patronymical name of the family instead of this chieftain's proper name, which he supposes. The Dalriedinians almost three hundred years after this Carbrý their progenitor, being headed by generals of the same family, the sons of Eric, who was the son of Achy Munreamhar, setting sail from Dalrieda in Britain to the north of the bay of Dunbríton, contiguous to the boundaries of the Ulterior Roman province, comprehending Kentire, Knapdal, Lorna, Argyle, and Brun-alban, (or Braid-alban) with the neighbouring islands.

The most eminent and distinguished of these sons of Eric were the posterity of Fergus, who founded a Scottish monarchy, and from whom the most illustrious kings of Great Britain and Ireland are descended. To this the words of the very ancient and impartial writer quoted by Camden refer; "Fergus the son of Eric was the first, who, of the line of Chonaire," that is Conary, "founded the monarchy of Albany from Brunalban to the Irish sea, and to Insegall *i. e.* the Hebrides, and kings of the posterity of Fergus reigned there in Brunalban, or Brunherc, to the time of Alpin the son of Eochaidh," who was the father of king Kineth, who, after subduing the Picts, enlarged the possessions of his ancestors, and transferred his residence from Dalrieda to Pictavia. Therefore Fergus is looked up to as the first on account of the extraordinary and matchless renown of his posterity, not that he was the sole leader in this expedition,

dition, or had a superior command to his brothers. For his brother Loarn is ranked before him in the Scottish catalogue of the kings of Scotland, composed in metre in the reign of Malcolm the third; of which poem Ward speaks in the life of saint Rumold, page 361, 362, 371; and Colgan in his Trias Thaum. p. 115, where omitting all that is said of the Picts in this poem, the first distich begins thus, translated from the Irish:

*Erciadum post hos * armis Albania cessit :
Conarii hæc soboles ; & gens selecta Gadellum †.*

We have expatiated enough on the posterity of king Conary the second, till we come to the periods of the sons of Eric.

Ogaman of the Dalriatachian family, or of the line of Fiatach king of Ireland, was the first Herimonian king of Ulster, having succeeded Tiprad Tir. Down to this period, Ulster was governed by the Rudrician posterity of Hir the son of Milesius, when by the co-operation of king Conary this Herimonian family stepped in, because Conary and Ogaman were descended from the same branch of the Ernaans.

Nemeth son to Srabginn king of Munster, and grandson to Niul of the line of Fothad, who was son to Deag the progenitor of the Deagads, and

* Scilicet the Picts.

† After these Albany yielded to the arms of Eric's descendants: this is the offspring of Conary, and a select race of the Gaide-lians.

prince of the Ernaans of Munster, murdered his relation king Conary, and married his wife Saradia.

C H A P. LXIV.

Artur the Melancholy, the 123d monarch of Ireland.

ARTUR the Melancholy, the son of Conn, succeeds his brother-in-law king Conary. Mauda the daughter of Canan de Cualann, from whom Rathmeadhbha the palace of Temor has taken its name, deriving her pedigree from Leinster, was king Artur's queen, but she was not the mother of his son Cormac. The different periods sufficiently evince her not to be Mauda the mother of Niacorb, and Cormac the sons of Cucorb king of Leinster, as I have hinted in a preceding chapter*. King Artur banished from the confines of Temor his uncle Achy Finn Fothart † and his sons, because they assassinated their brothers Conla and Crinn, and betrayed his father Conn to the Ultonians. Uchdelba was wife to Achy, the grand-daughter of Cathir king of Ireland, by his son Curric. He marches into Leinster, and as king of that province divides the two districts called Fotharts from his surname, the one from the confines of Munster to the mouth of the Slane, the

* c. 55.

† *Eochadh fionn, fuath Airt.*

Achy the fair, of Art the noted foe.

other from the opposite bank, the Slane running in the center of both to the harbour of Wexford. There his posterity enjoyed the sovereignty many ages to the death of O'Nuallan the last proprietor, who died not long ago. They also possessed other tracts called Fotharts; as Fothart Airbreach, which is also called Bri-eli, held by the posterity of Corc, Lugad, Crumath the grandsons of Achy* (by his son Ængus) the posterity of Fergus Tarbry were in possession of Fothart to the east of the Liffey, the offspring of Sedny the son of Artcorb, were masters of Fothart Imchclair near Ardmagh, and the posterity of Adnad the son of Artcorb, inhabited Fothart Fea, and Fothart Moyitha. There were besides, Fothart File, Fothart Thuile, and Fothart Bile. Bressal the grandson of Conla the son of Artcorb by his son Deny, after whom Hy-bresail in Hyfalgia is denominated, was the great grandfather of St. Brigid, the patroness of Ireland.

In the consulate of the emperor Maximinus with C. Julius Africanus; St. Ursula with eleven thousand virgins suffered martyrdom.

- | | |
|--|---|
| * 80 Achy Finn Fothart, the son
of Fedlim the Law-giver | 85 Conla the son of Artcorb,
in the year 236 |
| 81 Ængus Meann | 86 Donogh |
| 82 Cormac | 87 Bressal |
| 83 Carbry Niadh | 88 Dremry |
| 84 Artcorb | 89 Dubthach |
| 85 Fergus Tarbry, Sedny, File,
Adnad and Conla | 90 St. Brigid |

C H A P. LXV.

Olill Olom, king of Munster.

OLILL Olom*, the son of Eugenius Mognuad by Bera the Spaniard, and son-in-law to Conn king of Ireland, having taken his daughter to his second wife, with his sons and the three Carbries sons to Conary the 2d Monarch of Ireland, drew out their forces in order of battle at Kenfebrat, against Nemeth Prince of the Ernaans of Munster, who had assassinated King Conary the second, and against Lugad Mac-con the son of Macniad, the grandson of Lugad Laid, who was the son of Daire of the family of Lugad the son of Ith; this Lugad was step-son to Olill by his mother Saba. In this engagement Eugenius, Olill's son, slew Dader the Druid, Carbry Rieda sacrificed Nemeth to his father's manes, and Carbry Musc wounded Lugad in the leg, from which he was ever after lame.

After this battle Olill having banished his rival step-son beyond sea, aspired to the dominion of all Munster, which he conferred on the posterity of Eugenius, and Cormac Cas his own sons of the Heberian descent, to be enjoyed alternately, while an Irish monarchy should stand; when prior to this the ancestors of that Lugad mostly, and very often the Ernaans the posterity of Herimon, alternately discharged the kingly function.

* King of Munster in the year 337, the battle of Kenfebrat.

C H A P. LXVI.

Fiach Araidh, king of Ulster.

FIACH Araidh *, founder of the Dalaradian family and country in Ulster, of the Rudrician family, king of Ulster, to whom the kings of Ulster of the Hirian line, and many families are indebted for their origin. Hyconall in the county of Louth, and as many places as there are of that name through the kingdom, were inhabited by his descendants. Sodan his son, was the progenitor of the Sodanians, who possessed Sodan Aitch in Fernmoy in Ulster, Sodan in Meath, and Sodan in Hymania, in the county of Galway. The families of the O'Wards and O'Duvegans, great antiquarians and poets, are descended from them.

C H A P. LXVII.

Lugad Mac-con, the 124th monarch of Ireland.

LUGAD Mac-con † of the Ithian descent, after the slaughter of his uncle Artur, is proclaimed Monarch of Ireland.

This Lugad being vanquished in the battle of Kennfebrat, by his father-in-law and his forces,

* In the year 240.

† In the year 250.

having

having spent some time in exile, puts into Galway with a great multitude of foreign auxiliaries, and seven days after his arrival, on a Thursday (as Tigernach has accurately remarked) he obtained a signal victory over king Artur at Moymucroimhe near Athenry, eight miles from Galway. Forga king of Connaught, among others, fell on the side of Artur; who was succeeded by his uncle Kedgin Cruachna. On the same side fell the seven nephews of king Artur by his sister Saba, the sons of Olill Olom king of Munster, and brothers to this Lugad, *viz.* Eugenius, Dubmercon, Mogcorb, Eugad, Achy, Dicorb, and Thady, besides whom there were, when their father Olill was alive, two brothers by the same mother, Cormac Cas who was king of Munster after his father's decease, and Kien the progenitor of the Kienacts or Keniads, of the Elians, Lugnians, and Galengs, by his son Thady. Eugenius the oldest of the brothers, who was slain by Benn the Briton in this battle, had a son called Fiach Broad-crowned, by Monica, daughter to Dil the Druid; he was born after his father's death, in child birth of whom his mother died; he was king of Munster after his uncle, whose posterity the Eugeniads called the countries they inhabited Eoganact, *i. e.* the tribe of Eugenius. There were the Eoganact of Ania, the Eoganact of Lochlenn, the Eoganact of Cashel, the Eoganact of Rathlenn, the Eoganact of Glenndamnach valley, the Eoganact of Arran, an island in the bay of Galway, and the Eoganact of Rosar-

Q 2

gaid,

gaid, beside the Eoganaet of Moy-gerrgin in Scotland*. There is a very ancient poem of king Olill † to his grandson Fiach, expressing his inconsolable grief for the fall of his seven sons in the battle of Mucrom, but Eugenius was the subject of his most piteous lamentations, and his son Fiach who was left in deplorable distress, being deprived both of his father and mother; however I do not suppose the poem to be genuine, because in the benedictions which he gives Eugenius living and dead, he uses a stile and expression totally unknown to pagan ages. Lugad Laga the brother of Olill, but related to Lugad Mac-con by his mother, and Ligurn of the Fotharts ‡, whom Artur banished, Lugad's companion in his exile, pursuing Artur after the battle, stood at a brook in Aidhnia and attacking him there, tumbled him to the earth, and as he lay almost breathless, cut off his head and brought it to the conqueror.

But who gave the fatal blow, or who cut off the head, ought not to admit of the smallest enquiry or controversy. But the brook has got the name of Turloch-airt in commemoration of this action, which it retains to this very day, being situate between Moyvoela and Killcornan.

Between the death of king Artur, and of Finn the son of Cuball thirty-five years have intervened; wherefore fifty-seven years should be corrected in

* Where the town of Fordun in Marr is situated.

† *A mbacain na na ci cia so!*

O! child of my soul who knowest not my woe!

‡ 80 Achy Fothart, c. 64. 81 Ængus the dumb
above 82 Ligurn.

the false copy of the Irish poem, as it is in the margin*.

Daire the plunderer, of the line of Ith, by his son Lugad the father-in-law of Herimon, had six sons, *viz.* 1st, Lugad Laid the grandfather of Mac-Con king of Ireland, 2d, Lugad Cal, from whom are descended the Calrigians of Lochgile in Carbury, in the county of Sligo; and not far from that the inhabitants of Dartrigy, the lord of which was Maglanch; likewise Calrigny Luire, Calrigny Anchala, Calrigny Inse-nisc, and Calrigny Muighemurisc in Tirawley; 3d, Lugad Oirche, from whom Corca-oirche is denominated; 4th, Lugad Laighis, from whom are descended the Lagisiäns, O'Nenachlais in Cualann in the county of Wicklow; 5th, Lugad Corb, after whom Dalmescorb in Leinster is called; and 6th, Lugad Coscair, from whom are derived the Coscrads in the Desies, in the county of Waterford; of this family is Daniel the son of Fothad.

Lugad Mac-con † monarch of Ireland, had Macniad, Fothad Airgtheach, Fothad Cairp-

* *Seacht mbliaghna cagad gan cradh.*

Seven and fifty fair and prosp'rous years.

More properly

Chuig bhliaghna trio Chad gan chradh.

Five and thirty fair and prosp'rous years.

† 82 Lugad Mac-con, king of	92 Ængus
Ireland	93 Dung
83 Macniad	94 Murtul
84 Ængus Bolg	95 Dungal
85 Nathy	96 Nuad
86 Ederfcol	97 Finn
87 Brandub	98 Ederfcol
88 Flann	99 Fothad
89 Cobdan	100 Mac-con
90 Flann	101 Finn
91 Folaet	102 Fothad and Kierma.

theach, and Fothad Canann: Macniad, from whom are descended the Corcoloids, had three sons, viz. Ængus Bolg; Duach, from whom are sprung the O'Cowhys; and Fiachre, from whom is descended O'Floinn of Arda: the fourteenth Ederfcol had a great grandson by Ængus, by name Finn, the father of Fothad, and the progenitor of the family of Kiermac O'Kerwick. O'Hederfcol, or Drifcol, derives his pedigree from Fothad, lord of Corcolaid, so denominated from the posterity of Laid. This country, situate in the county of Cork, at Baltimore-bay, is remarkable for the very great take of herrings, from which place they are exported to Spain. Fothad Conann, the son of king Mac-con, has been the original founder of the Campbells, (in Irish *Mac Catblin*) earls of Argyle in Scotland, who are hereditary chief justices of that kingdom, and stewards of the king's household.

There were, beside, of the race of Lugad the son of Ith, Dungal the Valiant; and Lugad Mal, who obtained a victory at Cornmail, in Murthemny, in the county of Louth.

The inhabitants of Corcolaid were the first who embraced Christianity before the mission of St. Patrick; among whom was Liedania, the mother of St. Kieran of Saighir, of whom she was delivered in the year 352, in an island of the sea called Inisclera, and by sailors Cape Clere. St. Fachna, the bishop, was one of this tribe, and of the line of king Mac-con, who erected a monastery, and an episcopal see in this same county (of Cork), in Carbry Rosalithre, near the sea, formerly a learned seminary; as we read in the life of St. Mochoemoc, on

the thirteenth of March: "A city was erected there, to which a great number of scholars resorted." St. Fachna flourished there, in the sixth Christian century, and his commemoration is solemnized on the fourteenth of August. But from Fachna to Dengal the son of Folaet, twenty-seven prelates of the same family have filled that see, according to the following old distich from the book of Lecan:

*Seacht n' Easpuig fhichiod, go lán,
Ro ghaibh Ros, na ffonn fforbhàn,
O rè Fbachtna an bhinnbhlaghagh,
Go rè nòsmhar n' Donghalaigh*.*



C H A P. LXVIII.

Fergus the Black-tooth'd, the 125th monarch of Ireland.

FERGUS the Black-tooth'd†, the son of Imchad of the Dalfiatachian race of the Ernaans, the Herimonian, king of Ulster, when king Lugad Mac-con was dethroned by Cormac the son of Artur, usurped the monarchy.

* Seven and twenty bishops high rever'd
Possessed Ros, of rich luxuriant glebe,
From high-fam'd Fachna's celebrated time,
Till Dungal's day of equitable rule.

† In the year 253.

Maina, daughter to king Conn of the hundred battles, had three sons of the name of Fergus, by Imchad, the grandson of Ogaman, king of Ulster, by his son Finnchad, viz. this Black-tooth'd, the Rough-tooth'd, and Achy with the Long Hair.

After Cormac, the son of king Artur the Melancholy, and grandson of Conn of the hundred battles, deposed king Mac-con, as I have mentioned above*, and had got hostages from all quarters, particularly from Ulster, imagining he had established his claim on a permanent basis, invites Fergus, king of Ulster, his aunt's son, to be one of a party which he was to entertain in North Bregia. But Fergus bearing him a deadly animosity, because he, who was aspiring to the monarchy, was privately concerting measures to supplant his competitor; wherefore, to shew his resentment as soon as possible, one of his attendants set fire to Cormac's hair with a lighted torch; but having escaped with the greatest good luck their insidious plots, he fled with all possible precipitation into Connaught.—Fergus having removed his rival by these means, marched at the head of a very numerous army to take possession of the crown; and having fought two battles, in one of which Kien, and in the other Achy Long-side, son to king Olill Olom, fell,—he went to Temor, where he was crowned king.

But this usurped grandeur† was not of long continuance: for the following year Thady, the grandson of Olill Olom, by Kien, who was slain, mustered a grand army to assist Cormac, in whose cause his

* Par. ii. in the year 254.

† Ibid. 254.

father died, commanded by thirty dynasts and fifty champions. He gave a signal overthrow to the forces of king Fergus at Crinna, in the battle of Bregia: the three Fergus's, the king and his two brothers, were slain in this engagement by the hand of Lugad Laga, who, to make an atonement for beheading king Artur in the battle of Mucrom, if the loss could be repaired by a similar fact, exerted himself to the utmost in this war, to conciliate the favour of Cormac; as an advance towards which he brought the heads of the three he had killed.

After this victory, Cormac being invested with sovereign authority, granted to Thady, in consideration of his valour and noble achievements, a barony in Bregia, from Glaisner to the hills of Maldodadjacent to the river Liffey, denominated Kien-nacta, from the Keniads, or line of Kien. — Thady's sons were, Conla the Leper; Cormac Galeng; Muredach; and Conla Frithir, the poet, from whom are descended Muntir-creachain, in the county Mayo, in Connaught. Conla the Leper's sons were Finnchad Huallach, and Finnacta, from whom are sprung the O'Meaghirs: from Finnchad Coemh*, the grandson of Finnchad Huallach, by his son Fieg, are descended the inhabitants of Kien-nacta abovementioned, in Meath, where at Duleek the memory of St. Kieran is held in the highest

* 87 Finnchad Coemh
88 Tigernac
89 Treney
90 Sedny
91 St. Kieran
O'Connor Kienact

85 Finnchad Huallach
86 Sabarn
87 Eric
88 Inchad
89 Ely, from the book of Lecan,
f. 213. b.

from whom are descended the inhabitants of Corco-raid, and of Fera-asuil, in Westmeath; whose son Fothad had Dubny, whose grandson Diermot O'Duibhne had Lugny Firtrea, that is, the Man of Trea, so called from his wife Trea, who was the grand-daughter of Olill Olom, by his son Kenn, and great grand-daughter to king Conn of the hundred battles, by his daughter Saba. By this wife of Lugny, Artur the Melancholy had king Cormac.—Therefore on account of this alliance, Kenn, his grandfather by the mother, and Thady his uncle, fight Cormac's cause. But there is a very absurd story told, that he had an intrigue with Etana, or Ectana, a blacksmith's daughter, the day before he was killed, as they say, in the battle of Mucrom, the offspring of which embrace was Cormac. Most undoubtedly he was not a posthumous son; for if he were, how is it possible he should banish from Temor Mac-con, who had dethroned his father, and he was obliged to take refuge in Connaught from Fergus the Black-tooth'd, after his hair was burnt: Though I must allow he was a very young man at the time, as his grandfather Olill Olom was alive. Lugny, his stepfather, was descended of a royal stock, and not from Etana, a woman of mean birth, but was surnamed Firtry, from Trea, whose sons are acknowledged on all hands to be the brothers of Cormac by the same mother.

Cormac O'Quin* was patronymically so called, because he was the grandson of king Conn and Cormac of Corann, as being born in Corann, at

* *Cormac Cliriche Corainn.* Cormac, of the Country of Corann. Cormac O'Quinn, so called.

Athcormaic, near the mountain Keis, to the south, and there educated with his step-father Lugny.— The country called Corann, formerly comprehended Galenga in the county of Mayo, Lugny and Corann, in the county of Sligo. The Corco-firtrians, the posterity of Lugny, so called from his surname, inhabited this tract. St. Senach, of Tirolilla, the bishop, was one of these; and Machiag, the poet, who was of the family of O'Conchearta, of Lignathaile, in Corann; also Dobhailen, and the O'Doncaths, who possessed Corann, till the O'Haras, and afterwards the Mac Donoghs, became the proprietors of it. Dian, the son of Keft, of the Dannannian race, the musician, gave the name Corann to this country, as they report, because he obtained this district as a reward for his musical powers.

King Cormac gave Lugny to Cormac, his uncle's son; he gave Galeng to the sons of Lugny, who were equally related to him; and Galenga, in the county of Mayo, a neighbouring barony. We read that these places, and a part of Corann, were inhabited down to this period by the Camnonians and Galenians. Cormac Galeng had three sons; Lugny, from whom the inhabitants of Lugnia and Galenga are descended; Glasrad, the descendants of whom are the Satnies in Meath, and Sescad Sengad*, the proprietor of smaller Galenga, in Bregia. Fidcur†, the great grandson of Lai, from whom are sprung the O'Haras of Lugny, and the O'Garas

* *Seasgad Seangfhada.*

† 85 Lai

86 Niacorb

87 Artcorb

88 Fidcur.

of Culavinn, founded another Lugnia for his posterity in Meath.

Aid, the grandson of Conall Cruachan, king of Connaught* after Kedgin, incurring the just resentment of king Cormac, was totally routed by him in the battle of Moy-ai, in the county of Roscommon; upon which the sovereignty of Connaught was transferred from the Damnonians; and Niamor, the son of Lugny Firtry, and brother of king Cormac, was advanced to the throne of Connaught. But in a short time after, when Niamor was assassinated by Aid, Cormac having exterminated Aid, with the Damnonians from Connaught, substitutes Lugad Niamor's brother, who killed Aid, and reigned thirty years over Connaught.

King Cormac † is also known by the name of Cormac Ulfhada, because he banished the Ultonians far from their native country, once or twice, to the Isle of Man and the Hebrides. He overthrew them in a battle at Granard, in the county of Longford; and in another battle at Sruthair, in the same county; and killed their king, Ængus Finn, the son of king Fergus the Black-tooth'd, in the decisive battle of Crinna-fregabhail, where great numbers of the Ultonians were slain. He was succeeded by Fergus Foga, of the Rudrician family, the last king of Ulster, at Emania.

Dunlong, king of Leinster, the son of Enny Niadh, and great grandson of Cathir, king of Ireland, attacking with more than savage cruelty a boarding-school at Clonfert, most inhumanly but-

* By his son Connaught.

† King of Ulster. He was killed in the year 257.

chered thirty young ladies, of the first distinction, with their three hundred maids. Whereupon king Cormac put to death twelve dynasts of Leinster, who were associates in this assassination of the virgins; and exacted the Boarian mulct of king Tuathal from the Lagenians, with an additional increase.

He equipped a large fleet; which he sent to the north of Britain, where he was committing depredations three years. But Fiach Broadside being declared king of Munster after his father's and uncle Cormac Cas's death, in the year 260, obliged him to retreat at Druim-damhgoire*, and to sign articles by which he was to repair the losses sustained, which amounted to more than the revenue of monarchs in those times.

In this war Mogruth distinguished himself, he was the son of Sindun of Kerry Luachra in Munster, descended from Fergus Rogy king of Ulster, of the Druidic race; who in consideration of his extraordinary skill in music, obtained a grant from Fiach for himself and posterity of the two baronies (now the estates of the Roche's and Condons in the county of Cork) called Fera-muighe-fene, viz. the men of the soldier Mogruth, which is contracted into Farmoy, from which the Roches or viscounts de Rupe take their title. The three families of the Cumscragies, who lived in Farmoy for many ages, are the descendants of Cumscragy the great grandson of Mogruth. Cuann the son of Calchin Dynast of this district, has derived his

* At present Cnocloinge.

genealogy from Cumscragy, greatly celebrated for his egregious generosity in the seventh century, as were also St. Mochull and St. Molagg of Teghmolagg, with other saints. I am inclined to believe that there was another Mogruth different from this Mogruth, whose sons were Buan, after whom Corcomogha in the county of Galway is called; Aret, from whom Carn-aret in Medrigia is denominated Muach, from whom are descended the people of Moyith in Ulster, viz. in Kienact; Medrigia a peninsula to the south of Galway is denominated, as we are told, from Medara their mother.

Cormac exceeded all his predecessors in magnificence, munificence, wisdom, and learning, as also in military achievements. His palace was most superbly adorned and richly furnished, and his numerous family proclaim his majesty and munificence; the books he published, and the schools he endowed at Temor bear unquestionable testimony of his learning; there were three schools instituted, in the first the most eminent professors of the art of war were engaged, in the second history was taught, and in the third jurisprudence was professed. There is a poem consisting of 183 distichs of these three universities, of the grandeur of Temor in the reign of Cormac, and of his encomiums and exploits; this poem is compiled in O'Duvegan's book, fol. 175, which begins thus,

Teambair na ríogh rath Chormaic.*

* *Regia Cormaci, regum Temoria sedes.*

Temor o' th' kings is Cormac's royal seat.

There was a book published in this school, which we call the Pfalter of Temor, in which are compiled the archives of the kingdom, and the series and periods of the supreme and provincial kings are compared with cotemporaries, the taxes and tributes of the provincial kings to the monarchs, as also the bounds and limits of each country from a province to a territory, from a territory to a village, and from a village to the subdivisions of it.

His literary productions in manuscript written in Irish yet extant, prove him to have been an able lawyer and antiquarian; his laws enacted for the public good, which may be seen in his manuscript statute books, were never abrogated while the Irish monarchy flourished. He passed a law to be observed by himself and successors, that these ten should never leave the king's presence; *viz.* a grandee, a druid, a judge, a physician, a poet, an historian, a musician, and three domestics, with this difference only, that a bishop was substituted in the place of a druid. And this custom, after the introduction of Christianity was so strictly adhered to, that there was scarcely any grand principality in Ireland, in which there was not an episcopal see including a diocese within its limits, and lands were assigned certain families, each of which was to be employed in one of the above mentioned offices to the sovereign of that principality. In his retirement at the latter part of his life, he wrote a book inscribed to his son Carby, entitled 'Royal Precepts,' or an essay on the education of a prince.

a prince. This book is extant in the works of O'Duvegan, folio 190. a. wherein he speaks to his son, 192. b. There is another production of Cormac's alluding many things to the number three. We are acquainted with the poem of the Latin poet Ausonius, in which he treats of the same subject, under the title of the 'Riddle of the Ternarian number.' Fithil was his supreme judge, whose lucubrations on jurisprudence, and those of his son Flathra, are to be seen yet in the libraries of lawyers. He is said to have been the first who introduced mills into this kingdom from Great Britain. The Romans in ancient times used to grind their corn in the camp with hand-mills. Even the Emperor Caracalla ground with his own hands as much corn as was necessary for himself, and making a cake, baked it on the coals and eat it.

Ethnea* the daughter of Dunlong king of Leinster, was Cormac's queen; by her he had his successor Carbry, surnamed Liffecar, from the river Liffey in Leinster, near which he was nursed in his mother's country. Some say that Ethnea the daughter of Cathir the Great †, was married to Cormac, but in my opinion the daughter of king Cathir must be an old woman before Cormac was born; but the daughter of Dunlong, the great grand daughter of Cathir, was coeval with Cormac.

* Cormac's wife and children.

† 80 Cathir, king of Ireland	83 Enny Niadh
about the year 174.	84 Dunlong
81 Fiach Bae	85 Faibnea.
82 Bressal Bel	

He had two sons besides, Kellach and Daire, who left no issue; he had a son-in-law Finn married to his daughter Grania, but as she eloped with Diermoit O'Duibhne, he had his other daughter Albea married to him, who was the son of Cuball by Mornia daughter to the druid Thady of the family O'Baisgne, the descendants of Nuad the White, monarch of Ireland; he was generalissimo of the Irish militia, highly distinguished for his jurisprudence, dissertations on which written by him are extant; for his poetical compositions in his native language, and as some write, for his prophecies, he has, on account of his noble military exploits, afforded a vast field of panegyric and encomium to the poets, he was reconciled to his wife, after she had by an illicit connection with Diermot, Donnchad, Illand, Ruchlad, and Herod.

Ængus Gaibhuaibhteach*, a celebrated prince of the Desies of Temor, being very much dissatisfied that the sceptre of Ireland was alienated from his house by prescription, as being descended from the house of Fiach Sugdy, the elder brother of Conn king of Ireland, in vindication of some insult that was given him, assaults with an army the palace of Temor, and kills the king's son Kellach, also Sedny Blathmac's son, major domo, and deprived Cormac himself of an eye, in the second last year of his reign. After this the king expelled the Desies into Munster, after defeating them seven times; where they subdued the country from the

* Hirnath.

Ængus Gaibhuaibhteach.

river Suire to the South Sea, and from Lismore to Kenncriad, the boundaries of Leinster; which tract they called Na-ndesy the name of their former possessions in Leinster. To which possessions Ængus king of Munster, son to Natfraich, added a long time after the plain Moy-lemen, from the Suire to Corcathraeh, comprehending Clonmel*, and a third part centrally situated; when the Desies had vanquished the Ossorians who swayed that district in a hostile manner, they were called the north Desies in respect to the former. The former inhabited the county of Waterford, and the latter the county of Tipperary.

Fiach Sugdy had beside Fiach Raide, whom we have mentioned in the beginning of this chapter, three sons the progenitors of the Desies, whose names were Rofs Righ-fhoda, Eugenius, and Artcorb. The author of the life of St. Declan †, has Rofs Ængus and Eugenius, as also Doctor Keting, but he is not of that opinion, as he acknowledges St. Declan to be descended from Artcorb, instead of whom Ængus is accounted one of the three sons. Ængus therefore, by whose means the Desies were driven into Munster, was not the son of Fiach Sugdy who died before his father, whose death happened in the year 174, but the grandson or great grandson, as Keting imagines; nor was it these three brothers who inhabited Desy in Munster, the youngest of whom, were he alive then, would be

* *Machare Caihl.*

The plain of Cathel.

† Cap. 1. and chap. 33. c. in the reign of Cormac.

upwards of 100, but their posterity who settled there. Artcorb had two sons Eugenius Brec, and Ængus, who seems to be Ængus (the son of Fiack Sugdy, mentioned in place of his father Artcorb) the author of the war, who attacked the palace of Temor, and was proscribed by Cormac. Malachy O'Fælan the last Dynast of Desy of this family, at the first English invasion, lost that sovereignty. It was granted to Robert le Poer, being situate in the county Waterford; whose family ever since have enjoyed the title of lords of Desy.

Cormac having lost an eye at Temor, as above-mentioned, after a reign of twenty-three years, resigned the crown to his son Carbry (tho' another successor had usurped it one year;) for by the law of those times no blind person was qualified to reign. Bazes the son of Cabades king of the Persians was a prince of great intrepidity, but had the use of one eye only: consequently was precluded from the right of succession in conformity to a Persian law, in the year of Christ 531.

They who say Cormac reigned 40 years include the years which he spent in retirement, after abdicating the crown, near Temor at Acoill, and Teachclethigh far from the noise and bustle of court business, where he employed himself in philosophical researches, and abjuring false gods, he began to worship the true and living God. In this recess, where he was employed in sacrificing to the Muses, he was choaked by endeavouring to swallow a bone of salmon that stuck in his throat. We read that

the

King Carbry reinforced by the arms of Aid, king of Connaught, came to an engagement with the Baifgneans and the Fotharts at Gabhra Acoill* near Temor; the latter were assisted by Mogcorb the grandson of Olill Olom by his own son Cormac, who was proclaimed king of Munster after Fiach. But to give a more particular detail of the grounds of this dispute, after the death of Finn in the year 284, his family O'Baifgnea with the life guards revolted from king Carbry, and Aid king of Connaught, whom king Carbry had substituted in the place of the refugees, carried on hostilities against them for seven years; when they solicited the aid of Mogcorb king of Munster their relation, as he was the grandson of Finn by his daughter Samaria, by whom Cormac had Finn, Conla, and this Mogcorb the progenitor of the Dalcaiffians, and with combined forces they marched towards Temor, and came to a decisive battle with king Carbry at Gabhra. In the heat of the battle, Carbry and Osgar the grandson of Finn, by Ossin, came to single combat. The king all covered with wounds slew his antagonist, but he was killed dealing death around him with undaunted bravery by Simeon the son of Kirb, of the race of the Fotharts. But Aid † king of Connaught escaping from the battle, slew Mogcorb king of Munster in the battle of Spairach, near the mountain Sencua in Muscraigia, where he was severely wounded.

* The battle of Gauran was fought near Temor in Bregia, and not near Temor Luachia, in the county of Limerick.

† In the year 296.

Fothad Airgtheach, and Fothad Cairbtheach, the sons of Lugad Mac-con, succeeded Carbry with equal authority; but as they did not reign successively, or alternately, as G. Coeman* informs us, the antiquarians distinguishing an Oligarchy from a monarchy, have excluded them from the number of monarchs. They count three monarchs only of the family of Lugad the son of Ith, Achy Edgathach, Achy Optach, and Lugad Mac-con; doctor Keting † quotes a distich from the poem of O'Duinn;

Tri Righ o mbac Ithe ard †.

however the social reign of the brothers was of very short duration, for;

*Nulla fides regni Sociis, omnisque potestas,
Impatiens consortis erit §.*

Lucan, lib. 1. of the civil war.

Fothad Cairbtheach fell a victim to the ambitious arms of his brother, a year after the commencement of their reign; the surviving brother was, in a short time after, defeated by the Baisgneans in the battle of Ollarba, in Moylinne in the Cruthnean territories, where he lost a life polluted with fratricide, being slain by Cailte the warrior.

* *A Eolcha Eirion airde.*

Ye sages wise of Erin high renown'd.

† *Aoibhin sin a Eire ard.*

Delightful this o' Erin high renown'd.

‡ *Tres Ithi excelso clari de stemmate reges,
Macconius, simul ac bini numerantur Achai.*

Three kings derived from the son of high fam'd Ith.
In the reign of Lugad Mac-con.

§ There is no faith kept between associates in a kingdom, nor power bear a co-partner.

C H A P. LXXI.

British transactions in the reign of king Carbery.

CARAUSIUS*, a citizen of Menapia, as Sextus Aurelius Victor writes, (whom Usher† and Camden‡ conjecture with greater probability to have been a native of Ireland, where Ptolomy places Menapia). He was a man of extraordinary military abilities, and trained up from his youth in naval expeditions; he was intrusted with full power by the emperor Maximian, to bring under subjection the Franks and Saxons, natives of Germany, who were continually annoying the coasts of Belgica and Armorica. He afterwards makes himself master of Britain, and assumes the purple; and, after a fruitless struggle to recover it, at length the emperors cede the dominion of the island to him §.

The British history says, “that they gave a place of residence in Albany” to another colony of Picts from Scythia; which he divided from the other Britons to the south, by repairing the wall, which was the boundary of the other ulterior Roman province, between the bay of Edinburgh and Dunbritton, and fortifying it with seven castles: where he built a round-house of polished stone, (they call it *Arthur's Oven*, and Julius Hoff) on the bank of the river Carun, so called from him; from the

* In the year 285.

† Usher, in the beginning of his Ecclesiastical Britt. p. 585.

‡ Camden's Britt. under the title of *Ireland*.

§ In the year 286.

mouth of which (Abercaron, *i. e.* the mouth of the Carun, contracted into Abercorn, the honorary title of the earls of Abercorn) this wall* is extended through the city of Glasgow to the mouth of the river Cluth and Dunbritton.

*Hic spe progressus positâ, Caronis ad undam
Terminus, Ausonii signat divortia regni †.*

After the death of Carausius, Allectus swayed the British empire three years.

Constantius Chlorus ‡ was sent over to Britain by Diocletian, to oppose Allectus, who, when he landed, burnt his fleet, and obliged Allectus to retire; and coming to a decisive engagement with the general Asclepiodotus, was killed. Constantius, after this, governed that province to his death with great honour and justice, a friend to the Christian cause; and being declared emperor, with Galerius, Diocletian's son-in-law, in the year 304, died in the year 306, on the twenty-fifth of July.

* It is called by the inhabitants *Graham's Dyk*, or *Grahmys-dyk*.—Buchanan, in his *Epithalamium* on Mary Queen of Scots.

† This boundary advancing, laying aside all hopes, as far as the waves of Carun marks the separation of the Roman sovereignty.

‡ In the year 295.

C H A P. LXXII.

Concerning the name of the Scots.

IN the reign of Carbry, king of Ireland, the first Latin writer who made mention of the Scots, was Porphyrius, the philosopher, in the following words extracted from St. Hieronymus*: “Nor did Britain, the prolific province of tyrants, or the Scottish nations, or all the barbarous countries about the ocean, hear of Moses and the prophets.”—About the same period Eumenius, the rhetorician, has mentioned the Picts. In the subsequent age, Claudian and Ammian Marcellinus made use of the same words, and in the fifth century both denominations were very common. But down to the eleventh century, no other country under heaven was known to any historian by the name of Scotia, save Ireland †, an island surrounded by the sea, contiguous to Britain, not by any means joined to it, universally known by the synonymous terms of Scotia and Hibernia, of Scots and Hibernians. In the eleventh century some person remonstrated and complained that the see of Clunmacnois, occupied by St. Kieran, situate in the centre of Ireland, was plundered and sacked by some villains in the year 1042: the effusions of his heart-felt grief may be

* In his letter written to Ctesiphon against Pelasgius, the Briton, and Celestius, the Scot.

† *Isher de Primor*, from p. 728, to p. 735. Ward, in the *Life of St. Rumold*, p. 322, 3.

seen in this Latin distich, in the book of Clunmacnois :

*Hæc urbs horrendis bodie vastata inimicis :
Quæ prolis ante fuit Scotorum nobile culmen*.*

But in the twelfth century, Giraldus Cambrensis, in his dialogue of the Menavian see, about the year 1190, has positively said "that Albany is now abusively called Scotia."

And king Alured, who reigned in England from the year 872 to the year 900, and founded the university of Oxford in the year 895, in his Anglo-Saxon translation of Orosius, and Bede from Latin, most assuredly explains *Hibernia Scotland*, and *Scotta-eoland*, that is, the land of the Scots, and the island of the Scots. Even Gildas, the venerable Bede, and others, use *Hibernia* and *Scotia*, *Hibernians* and *Scots*, as synonymous; but since the eleventh century, as the word *Scotia* might be misapplied, writers, to avoid ambiguity, have made use of *Hibernia* and *Hibernians*, as they had *Scotia* and *Scots* before †. Thus Henry of Huntingdon, who flourished in the year 1130: "The Hibernian nation," (in the reign of Athelstan, king of England from the year 925 to 940) "and the unlucky inhabitants of ships have decayed."

* This city is at this day desolated by the ravaging enemy, which heretofore was the illustrious origin of the Scottish race.

† Where Gildas writes, "the Irish return home." Bede also writes extracting it from Gildas, "the Scots return home." You may see both passages in Usher, in the beginning of his British church, p. 608.

Where

Where they reply, in the Anglo-Saxon tongue, which may be found in the ancient annals, from which Henry has translated it, they are called *Scotta-leode*, that is, the Scottish nation, as Selden affirms*.

Hibernia did not totally relinquish the name of Scotia, or the Hibernians the name of Scots. For from the eleventh to the fifteenth century, Usher † deduces the words of writers who have used Scotia and Scots, for Hibernia and Hibernians, concluding, "We have the suffrages of moderns, carefully collected by D. Roth," bishop of Ossory, "an advocate for Ireland." But Ward, in the Life ‡ of St. Rumold, says as follows of the present age: "We are certainly called at this very day Scots in Germany, as I shall demonstrate elsewhere from the engraved epitaphs of the Irish, and from the printed books of Germans of the first literary abilities, yet living." He produces one instance, D. Edward Gerald, a native of Leinster, a count of the holy empire, who was interred, in compliance with his desires, at Heidelberg in Germany, by the minor brothers of St. Francis, in the inscription on his marble monument he is called a Scot; "the Germans who engraved his epitaph believing, no doubt, and from authority, that the ancient synonymous name of Scots and Hibernians, was not yet obsolete in Germany; as at this day the monasteries of the Scots are so called, every where meaning the Irish, as learned German

* Selden, in his *Mare Clausum*, b. 2. c. 10. p. 136.

† Usher, in the beginning of his *Ecclesiastical History*, from p. 734 to p. 737.

‡ P. 299, the Life of St. Rumold written in the year 1631.

writers prove." Other authors, since the eleventh century, have made a distinction between the two Scotias, to the former of which they have given the appellation of Scotia Major, Ancient, Ulterior, and the Island; to the latter the name of Minor, New, Modern, Albina, the Albiensian and Britannic part of the island of Britain.

Marianus Scotus, born in Ireland in the year 1028, is ranked among the first class of writers who have called Modern Scotland by that name; notwithstanding he acknowledges Ireland to have been "the island of the Scots*." John, the son of Ulgen, the bishop of St. David's, a cotemporary writer of the same century, was the first foreigner who in Latin called Modern Scotland *Albany*.

By which universal name it has been known in Irish from their very origin to this day: Alba, in the nominative; Alban and Albain, in the oblique cases; and the inhabitants Albanach, and Albanaigh, that is, an Alban, the Albans; and Gaoidhill Alban, i. e. the Gaidelians of Albany, to distinguish them from the other inhabitants of Albany, who were not of Irish extraction. "The true and genuine Scots," as Camden † writes, "do not allow this name of Scots, but stile themselves Gaoihel, Gael, and Albanach."

But the origin of the Scots is not to be deduced from these periods in which the Scottish name was known to Porphyrius, and other Latin writers after

* Usher, *ibid.* p. 734, 735, 736.

† Camden's *Brit.* under the title of *Scots*.

him; nor is it the name of a nation which arrived at that time in Ireland, when the Roman empire was in a declining state, after wandering without making any settlements, as Camden* conjectures, a man very well informed in the antiquities of his own country, but very superficially acquainted with the annals of our country, as he was totally ignorant of the language; so that it has been very justly said of him:

*Perlustras Anglos oculis, Camdene, duobus,
Uno oculo Scotos, cæcus Hibernigenas †.*

Nor have they imitated the Britons and Franks, who have deduced their origin from the Trojans about five hundred years ago, 'the Scots about the same time,' as he asserts with too great a degree of confidence ‡; 'to prevent their being ranked among the last have made Scota the daughter of Pharaoh king of Egypt, the head of their progeny.' For beside Giraldus Cambrensis § who wrote about five hundred years ago, and the author of the life of St. Cadroe ||, a native of Lorrain, who wrote six hundred years ago, both of whom corroborated the above account, having extracted it from our histories; the author of the life of St. Abban ¶

* Ibid, under the title of Ireland.

† O Camden, you behold the English with two eyes, with one eye the Scots, and blind you view the Irish.

‡ Ibid, under the title of the First Inhabitants.

§ Topography of Ireland, dif. 3. c. 7.

|| C. 5. in Colgan, 6th of March.

¶ In Colgan 16th of March c. 1. and n. 1. in the same life.

nine hundred years ago, gives the following account: "Hibernia is so called from the river Hiberus*, the inhabitants are called Scots from Scota the daughter of Pharaoh, king of Egypt:" and the Scholiast comments on the following words in the life of St. Patrick, written in Irish metre by St. Fiac, a disciple of St. Patrick, and first archbishop of Leinster, *Potraic priotcais do Scotaibh*; i. e. Patrick preached to the Scots †, that is, to the Irish, who were called Scots from Scota, the daughter of Pharaoh king of Egypt.

Nor has this been the opinion of this old writer only, who has published his comments at the expiration of the sixth century, upwards of one thousand years ago; but it has been the incontrovertible and established opinion of our own historians, so that the above mentioned writer of the life of St. Abban subjoins: "how she came from Egypt into Ireland we shall omit, as the detail of it would be prolix, which is to be found in books, that give us an account how Ireland was inhabited in ancient times." But as I most readily concur with Camden ‡ in rejecting this story, however we must indubitably conclude from thence, that the name was very ancient, concerning the origin of which, this story at so early a period was penned and believed as a fact.

Indeed this people were known by the name of Scots, before they arrived in Ireland, or before they

* The Iberus, the largest river of Old Iberia, or Spain, in Cantabria; from whence the Scots arrived.

† Colgan's Trias Thaum. p. 5. n. 21.

‡ Before in par. 2. at the year 2453.

were called Irish, so that they received the appellation of Hibernians from Hibernia, and Hibernia was called Scotia from the Scots, to illustrate which, we must observe that Hibernia was the name given this island by foreigners, which is not derived from any vernacular word; concerning the etymology of this word, our writers give two or three reasons by way of conjecture, which Lugad O'Clery* demonstrates after this manner, it received the name of Hibernia from Heber Finn, which is inconsistent, as he had not an universal command in this island.

*Cui minime imperium non debet Hibernia nomen
Tota, quod antiquum lingua latina dedit.
Scilicet hyberno demissum tempore nomen;
Cui multum in Banba frigoris ansa fuit.
Codicibus potius patriis inquireto causam;
Quos aliam duplicem commemorare liquet.
Nempe quod hesperio generatur Hibernia Ibero †
Flumine, Golamidum prodiit unde genus.
Vel quod ab Occasu Graio ‡ cognomine phæbi,
Sic sua Milesiis insula dicta foret §.*

And

* In his dispute with Bruodin, poem 1. distich 12.

† As above, from the life of St. Abban

‡ This is derived from the Greek etymology in Cormac Culennan, who was descended from Heber.

§ To whom by no means all Hibernia is indebted for her imperial name, which ancient name it has received from the Latin language. Without doubt this name has been received from the Winter season, as the great cold in Ireland has been the occasion of this definition, rather demand the reason from the writers of our own country, who are determined to make the name different and two-fold; first, Hibernia is derived

And it has got the appellation of Scotia from the Scots, who possessed and inhabited it.

This people are known by various patronymical names derived from their ancestors; and handed down to us in the vernacular tongue; they are called Milesians, from Milesius the parent of the first leaders of these adventurers into Ireland; and Golamidæ as above, from Golam, another name of Milesius; Gaidelians, from Gaoidheal or Gaidelus, a more ancient progenitor; and Fenians, from Fenius Farfaidh the grandfather of Gaidelus; as may be seen in this old distich in the poem * which Mælmury of Fatha, who died in the year 885, wrote in Irish in these words.

*Feni o Fhenius ad bhearta,
Brigh gan dochta;
Gaoidbil o Ghaoidheal glas gartha
Scuit o Scota †.*

He expressly mentions in the poem, this Scota to be the daughter of Pharaoh; which, though it is greatly celebrated by our historians, as Livy justly

derived from the Hesperian river Iberus, from whence the race of Golam have emigrated; or secondly, Hibernia is deduced from the We', the Grecian surname of Phœbus. Thus their own island might have been denominatad by the Milesians.

* *Canam bunadhas na'n Gaoidheal.*

Let's sing whence sprung the high Gadelian Race.

† Feni are from Fenius nam'd,
And this full well we know;
Gadelians are from Gadel fam'd,
The Scots from Scota too.

says in his preface to the first Decad, "this indulgence is granted antiquity, by blending sacred and profane, to acquire a greater degree of grandeur and pre-eminence for the original foundations of their cities;" notwithstanding the truth shines forth through the darkening mists of fable, they who assert that she was the daughter of Pharaoh, call her Scythia and not Scota; as Colgan writes on the 6th of March, in his annotations on the life of St. Cadroe* in this article (he won an Egyptian wife in war called Scotta, cap. 5.) where we should write Scota with one t, or Scythia according to the derivation of the word; afterwards he subjoins †, 'our historians every where say that Scota the daughter of Pharaoh, was rather called Scythia by her own people, because she was given in marriage to a Scythian, contrary to the custom of her country; and by a corruption of the word, has obtained the appellation of Scota from her posterity.' And the author of the life of Cadroe seems to intimate this, where he says they called it Scottia, from the corrupt name of the wife. It is a certain fact, that all the ancient records, including even the story of the Egyptian Scota, most perspicuously prove, that they were denominated Scots from the Scythians, from whom they derive their origin by the unanimous consent of all writers, as may be seen in the following passages from Doctor Keting: "the sons of Milesius called it Scottia, from their mother Scota, the daughter of Pharaoh Nectonibus; or even because they were themselves

* P. 503. num. 39.

† Ibid. n. 40.

of a Scottish extraction, deducing their genealogy from Scythia, as from Skita Scota * may be derived ;” and in conformity to the above mentioned quotation of Colgan, “ Pharaoh gave his daughter to Milesius in marriage, who therefore is called Scota, because she married Milesius of Scythian origin †.” We must remark that our historians mention two of the name of Scota from Egypt, of the original ancestors of the Gaidelian nation ; the first, they say, was the daughter of Pharaoh who was drowned in the Red Sea, and the mother of Gaidelus ; but we, in concurrence with historians of high esteem, preclude her from a place in the genealogical table of our ancestors : but the different accounts of writers throw a veil of suspicion and uncertainty over the latter, the subject of our present enquiry ; whose father, if he was cotemporary and father-in-law to Solomon, as we read in some of our historians, might very probably be father-in-law to our Milesius. We are informed by some, she was the daughter of Pharaoh Simeses, or Silag, and that she died in Spain ; others write she was the daughter of Pharaoh Nectimnus, or Nectonibus, and that she was killed when her sons were emigrating to Ireland. However, though we should admit her to be the mother of the Milesians, it is clear to a demonstration, that she has not given a name to her

* Keting's hist. p. 2. n. 9.

† Ibid of the arrival of the Gaidelians in Spain, from Geturia, p. 39.

posterity, but that she received a name from them first, because she was married to a husband of Scottish descent.

Our Writers mention the first Pharaoh to have been Pharaoh Cenchres, the father-in-law of our Niul, who was immersed in the Red Sea; and the second to be Pharaoh of the Tower, who expelled the Gaidelians, or Scots with Snius, and Heber Scot from Egypt; and the third to be Pharaoh Nectimnus, or Nectonibus, who was the fifteenth king after Cenchres, and the father-in-law of Solomon and Milesius. The fourth was Simeses, or Silag, of whom we have spoken above. But all acknowledge Niul to be the son of Fenius, who was chief at the tower of Babel, and the great grand son of Noem. Niul therefore was almost coeval with the sixth generation before Abraham, who was born in the year of the world 1949, and from the birth of Abraham to the passage of the Israelites through the Red Sea 504 years have intervened, and nine or ten generations are to be enumerated; but from Niul to Heber Scot, who, as they say, was a young man, four generations only have elapsed. And there are also 480 years from their crossing the Red Sea, to the laying the foundation of the Temple by Solomon; but if you sum up the generations from Heber to Herimon, you will find eighteen.

* 1 Pharao Cenchres, Cingeris,
Singiri Aencheres, as it
is written variously

2 Pharao of the Tower

3 Pharao Nectimnus or Nectonibus

4 Pharao Simeses, or Silag.

It would be fruitless and impracticable to recapitulate the names of the Pharaohs, or to point out the periods of their reigns. Wherefore it would be impossible to ascertain whether it was Cenchres or Amenophis, or what his name was, whom the Red Sea had buried in its waters; or who it was with whom the Israelites were in captivity; Eusebius has given us a chronological table of the different principalities, and the names of their kings; but it is reprobated on all hands. The accounts of the Egyptian priest Manethon, of the dynasties of the Egyptians are mere chimeras, which are interspersed with transactions of an earlier date than the creation of the world; a fragment of his works are to be seen in Josephus and Africanus, but the series of kings are quite different in both; Josephus repeats the very words of Manethon, he enumerates many kings, but he does not prosecute an uninterrupted series of kings, nor do the periods described by him exactly correspond with history. Herodotus and Diodorus assure us that they consulted the Egyptian priests; be that as it may, their accounts differ from one another, and from Manethon. However this is most certain, that the kingdom of Egypt is the most ancient, and that a great many reigned there prior to him who was drowned; whom we have with great impropriety ranked among our ancestors. The first Pharaoh occurs in the sacred writings, when Abraham went to Egypt, which we compute

pute to be the year of the world 2024*, and from that to the crossing the Red Sea 429, from that period to the building of the Temple, the scripture forms an epoch of 480. From this to the destruction of the Temple, in the year of the world 3360, 427 years have intervened; when Pharaoh Waphrès or Apries reigned in Egypt, he is called Ophrea by the prophet Jeremy.

Herodotus is the most ancient historian whose writings are handed down to us, having lived in the year of the world 3504, who, to acquire a more intimate and authentic knowledge in the Egyptian history, went there and improved himself by conversing with the priests, who were the guardians of their annals and learning; he has transmitted to us the six last Pharaohs only, whose actions not being of very ancient date at his time, he was enabled to record with a degree of certainty and precision; the first was Setho, who, according to him, was king of Egypt, when Sennacherib king of the Assyrians and Arabians received a sudden and signal overthrow, being reprimanded from Heaven at the siege of Jerusalem, in the 14th year of Ezechias, and of the world 3235. The second was Psammeticus, one of the twelve kings, who, after the death of Setho, divided the kingdom into so many principalities, after he had

* 2024

429

480

427

3360

reigned

reigned some time in conjunction with the rest, at last cut them off, and reigned alone fifty-four years, which happened in the year of the world 3279. The third king was Necus, the son of Psammeticus, who reigned, as he writes, seventeen years, and fought a battle with the Syrians in Magdolum, in which he gained the victory. The holy writings call him Necho, who in the plains of Mageddo vanquished and slew Josiah, king of Juda, in the year of the world 3338. The fourth was Psammis, the son of Necus, who according to him, enjoyed an inglorious reign of almost six years. The fifth was Apries, (of whom we have spoken above) the son of Psammis, who after a glorious reign of twenty-five years was deposed, as our author writes, by Amasis, a man of low birth, who succeeded him. The sixth was Amasis, who reigned forty-four years, according to our historian, and at the end of his life incurred the displeasure of Cambyfes, then ruler in the East, because he refused him his daughter in marriage; but he died in the midst of his preparations for a war, leaving the kingdom to his son Psammenitus*, who, in six months after, was totally deprived of his crown and dignity; which put a period to the reign of the Pharaohs, and put the crown in possession of the Persians. This happened in the year of the world 3426.. To which of these Pharaoh's daughter Solomon was married, we cannot ascertain; and it is yet more uncertain whether our Milesius was the son-in-law of that Pharaoh.

* The last of the Pharaohs.

Now we must observe, that the sons of Milesius have not given the appellation of Scotia to Ireland, which is the opinion of Keting* in the above quoted passage, and of others: for among the various names of Ireland, in the Scottish vernacular idiom, there is not one name that can be derived from the Scots, and the globe as yet paid no homage to Rome, which many centuries after gave existence to the word Scotia, deriving it from the Scots.— We shall deduce a few more quotations from Keting, proving the Scottish name from the Scythians: “It is the common and received opinion of antiquarians, that the Gaidelians were denominated a Scottish nation, because they derive their origin from the Scythians †.” And in another place: “We read in the book concerning the first inhabitants of Ireland, it is agreed on by all hands that the Scottish language, which we call Gaidelian, was the vernacular tongue of the Nemethians, because they too emigrated hither from Scythia, where this language was spoken ‡.” Likewise, in another place, in the Polychronicle, b. i. c. 37. the Scots, the descendants of Gaidelus Glas, are so called from Scythia §. In the book of Lecan || we also read on this subject: “The Gaidelians are called Scots, from Scota, the daughter of Pharaoh, or from the country, from which they came to the tower of Babel, viz. from Scythia Pætræa, and a

* Keting's history, p. 2. n. 9.

† Ibid. concerning the departure of Niul from Scythia into Egypt.

‡ Ibid. concerning the departure of the Gaidelians from Getulia into Spain.

§ Ibid. of the Darnannian dynasty.

|| Fol. 268 a.

little after the Scythianian country, from whence the Scots in Scythia." It is exceedingly well known, that the Scythians, the posterity of Japhet, were a very ancient people before the building of the tower of Babel; and as we have clearly shewn, that the Scots have not received that name from Scota, the fictitious daughter of Pharaoh, it is more than probable they were called so from some disjunctive particle, to which opinion antiquarians in general subscribe. Let us now consult foreign writers on this head, who are also persuaded of the same.

Propertius, in the reign of Augustus, a little before the nativity of Christ, has this verse in book 4. eleg. 3.

Hibernique Getæ, pictoque Britannia curru.*

Where the Getæ, a people of Scythia, (who were afterwards called Goths, according to the opinion of most writers) are understood to be the Scots, as they were of Scythian descent.

Gildas, in the year of Christ 564, writing of the destruction of Britain, calls the Irish sea "the Scythian valley," as Selden† asserts. To this Nennius, the Briton, alludes, who published a history of Britain in the year 858, which is falsely ascribed to Gildas; "so the best informed of the Scots have assured me; the Scythians obtained Ireland in the fourth age of the world‡." He has received this information from none, save the most learned of the

* The Hibernians and Getæ, and Britain with her painted chariots.

† Selden in his *Mare Clausum*, b. 2. c. 1.

‡ Usher *de Primor*, p. 731.

Scots, that the Scythians possessed Ireland in the fourth age of the world; and in the beginning of his book he computes the fourth age of the world to be "from David to Daniel." Henry* of Huntingdon makes use of this quotation, when he says, "the Britons emigrated to Britain in the third age of the world, and the Scots arrived in Ireland in the fourth." These gentlemen write Scots and Scythians, as well as the literati of our own country; whose arrival in this country was in the reign of Solomon, David's son, as we have proved in a former part of this work †.

Radulphus thus writes, speaking of Dicitus, in his *Imaginibus Historiarum* ‡: "from the country called Scythia, the words Scita, Scitic, Scotie, Scot and Scotia are derived;" as from the country called Getia, Gete, Getic, Gothic and Goth are deduced. — And Reinerus Reinecius, in his preface to the Julian history, with propriety asserts, that the name of the Scythians at this day remains among the Scots; wherefore king Alured, in the version of Orosius, sometimes translates the word *Scots* into *Scytten* in English; and the Belgians of the Lower Germany call the Scythians and Scots by the common denomination of *Scutten*. Beside, the Irish idiom indicates the name of Scots to be rather derived from their country, than to be a patronymical one, from *Scota*, or any ancestor: for we do not say in Irish *Clanna Scot*, that is, *the Scots tribe*, as we do *Clanna Mile*, *Clanna Gasidbiol*,

* Hist. b. 1.

† Par. 2. at the year of the world 2933.

‡ At the year 1185.

that is, *the Milesians and Gaidelians*, but we always say, *Scot, Scuit, Scotaibb, Kine Scot, Scoitbherla*, that is, *a Scot, the Scots, to the Scots, the Scottish race, the Scots language*. Therefore the Hibernians, since they obtained the possession of this island, are called Hibernians from the name of the island; but they were called Scots a long time before, from Scythia, the native soil; with which name I find Heber Scot particularized the first of our ancestors, the great grandson of Gaidelus, who was many generations prior to the Milesian colony.

Afterwards, the Scottish people, having appropriated the soil of Hibernia, called themselves however Scots; wherefore Latin writers, from an analogous deflexion of the word, have given their country the name of *Scotia*, as Camden* with great justice remarks, that people have been known by their own names before countries, and that countries have been denominated from people. Nor are we to suppose this opinion to be groundless, because before Porphyrius, the Latins were unacquainted with the Scottish name, and therefore made use of the names of *Hibernia* and *Hibernians*; when, as Camden† writes, many people are distinguished by their neighbours, by names quite different from what they use themselves: and, in another place ‡, “If you should minutely investigate ancient and modern history, you will find nations denominated by others by different names from what they call themselves.” According to this mode of ratiocination,

* Camden's Britain, under the title of the British name.

† Ibid. under the title of *Scot*.

‡ Ibid. under the title of *Briton*.

the Scots colony called themselves among the various tribes of Ireland; but foreigners have called all the inhabitants of Ireland, Hibernians without distinction, 'till the fame of the Scottish achievements was spread abroad, when they were called Scots and Irish by foreign as well as by domestic writers.

We know that Ionia, in Asia Minor, has been so called, because an Athenian colony, mostly Ionian, under Neleus, the son of Codrus, emigrated thither. To distinguish this from the native country of the Ionians, that in Greece was called Ionia *Ægialensis* for some time, but afterwards was commonly called Achaia. In like manner, the north tract of Great Britain, when various Scots colonies emigrated thither, and in progress of time totally subdued it, is universally known by the name of Scotia, to all foreigners; and as they formerly said Scotia simply, now it does not convey a true meaning, without the addition of Old, Greater, or some such distinguishing epithet. On the other hand, the Hibernians, who were the primitive Scots, have not called the colonies they sent thither Scots, but Albanians, from the country they occupied, to distinguish them from themselves.

For time immemorial that country is called *Alba*, i. e. Albany, and the inhabitants promiscuously Albanians, in the Scots tongue, the vernacular language of the two nations, though Albany was not known to the Latins before the eleventh century. Words, as well as other sublunary things, are subject to vicissitudes, as the poet with great truth remarks:

Verborum

————— *Verborum vetus interit ætas ;
Et juvenum ritu florent modo nata, vigentque.—
Nunquam sermonum stat honos, & gratia vivax.—
Namque hæc sunt in honore vocabula, quæ volet usus,
Quem penes arbitrium est, & jus, & norma loquendi*.*

The modern Scotch have the presumption to assert, that Scots and Hibernians, Scotia and Hibernia, have been the same formerly, and have insisted, under a pretext of the name, with an astonishing degree of assumption, the Scots of every age to be the inhabitants of the British Scotia: all this they will have in opposition to a multitude of ancient writers, but they have been most irrefragably and clearly refuted by writers of the first abilities in the last and present age; as by Molan, in his *Saints of Belgium*; Serarius, in the *Life of St. Kilian*; Camden, every where, in his *Britain*; Peter Lombard, primate of Ardmagh, concerning Ireland; David Roth, bishop of Ossory, in his *Ireland*; Hugh Cavell, primate of Ardmagh, in the *Life of St. Aidan*; Thomas Messingham, in his *Florilegium of the Irish Saints*; some anonymous writer, in his appendix to the *Vindication of Ireland*; Thomas Jaim, in his annotations on Luitprandus; James Usher, in the beginning of his *British Churches*; Hugh Ward, in the *Life of St. Rumold*; John Colgan, in his *Trias Thaumaturga*, and *Acts of the Irish Saints*; Sir James Ware, in his *Antiquities of Ireland*; and John Lynch, in his *Cambrensis Ever-*

* Words perish through every age, and those of late produced flourish and arrive at a vigorous maturity, like men in prime of life.

Much less can the honour and beauty of language be long-liv'd.

Many words which are now in vogue shall die, if the fashion will have it so, to which belongs the judgment, the right, and standard of language.

Great numbers suffered martyrdom in the Roman territories in Britain, which, however, did not eradicate the Christian religion. In this persecution fell St. Alban of Verulam, the first British martyr, being run through the body on the twenty-third of May.

Constantine the Great* assumed the government of Britain after his father Constantius, who died at York on the twenty-fifth of July, some little time after he had triumphed over the Picts. "Britain can boast to its eternal honour and aggrandizement, that as it first acknowledged Lucius a Christian king before any Christian nation on earth, so it gave birth to the first Christian emperor, Constantine, by Helena, of pious memory, and first conferred on him the title of Augustus †." Radulphus Niger writes that Constantius brought a colony of Britons to Armorica; Gulielmus, of Malmſbury, ſays, it was his ſon Constantine; Nennius, Godfrey of Monmouth, and others contend, that Maximus the Tyrant was the leader of this emigration. But others, with a greater degree of probability inform us, that this happened after the arrival of the Saxons; and in corroboration of this aſſertion they ſay, that before the reign of Childeric the firſt, who began his reign almoſt the ſame year with Hengiſt, there is no authentic account in hiſtory of the Britons inhabiting Gaul.

The general council of Arles in France, was held againſt the Donatiſts, at which the Engliſh biſhops preſided.

* In the year 306.

† Camden's Brit. under the title of *Yorkſhire*.

C H A P. LXXV.

*Colla Huas**, the 130th monarch of Ireland; *Muredach Tiry*, the 131st.

COLLA Huas, the grandson of king Carbry by his son Achy Doimhlen, monarch of Ireland.

Achy Doimhlen had three sons by Alechia the daughter of Updar, of Albanian extraction, viz. king Colla Huas, Colla Meann, and Colla Da crioch, whose three names were Carell, Aid, and Muredach. They, through an insatiable thirst for empire, defeated and slew their uncle Fiach, king of Ireland, in the south of Talten, at Crioch-rois in Bregia. It was called the battle of Dubcomar, from Dubcōmar, king Fiach's druid, who was slain there.

Muredach Tiry†, king Fiach's son, being advanced from the crown of Connaught to the monarchy, drove king Colla Huas, with his two brothers and thirty nobles, into British Albany.

Aifea, of the Gall-gaidelian family, was king Muredach's mother. I am persuaded these Gall-gaidelians were the Gaidelians who possessed at that time the islands adjacent to Britain: for I find, Donald the son of Thady O'Brian, whom the nobility of Mann, and the islands selected as protector of their dominions, was called in Irish king of Insegall and Gallgædelu. The Hebrides are called by our writers *Inse-gall*.

* In the year 327.

† In the year 331.

The three Collas * being deserted by their confederates, to the number of twenty-seven, returning home in the course of a year, were reconciled to their cousin, king Muredach, and were supplied by him with the means of carrying on a war with Ulster, an inveterate enemy to his family. Having therefore prepared every thing necessary for carrying on the war, they march towards Ulster, being reinforced with seven legions † of Damnonian auxiliaries of Connaught, called *Olnegmaç*. They came to a decisive engagement at Carn-eacha-leth-derg, in Fernmoy, in which Fergus Fogha, king of Ulster, was vanquished and killed: on the side of conquest Colla Meann fell. Immediately after the battle, marching to Emania they took it, and totally demolished and reduced it to ashes. In the reign of Muredach Tiry, the English bishops in the council of Sardica, held on the confines of Thrace and Mysia, gave their suffrage towards the condemnation of the Arian heresy, and the absolution of St. Athanasius ‡.

Colman the presbyter, and afterwards an exemplary bishop, flourished, who baptized St. Declan, a native of Ireland.

St. Kieran, of Saighir, the patron of the Ossorians, is born §.

* In the year 332.

† *Catha.*

‡ In the year 347.

§ *Ibid.* 352.

C H A P. LXXVI.

The Orgiellians, the posterity of the Collas, and their territories.

AFTER the battle of Achalethderg, which is called the battle of the Collas*, and of the three Collas, the conquerors having driven the Ultonians beyond Glenrigny and Lough Neach, made themselves masters of very extensive possessions, giving them the name of Orgiellia; wherefore it is written Uriel, and Oriel in English. It has been divided into the counties of Louth, Ardmagh, and Monaghan, within our own memory. By this we may suppose the posterity of the three Collas to be a spreading and extensive one.

His son Achy had for Colla Huas, monarch of Ireland, three grandsons, the principal branches of his family, Eric, Fiachre Tort, and Brian: from this Brian, by his son Cormac, is Hy-Cormac, so denominated.

Hy, or *I*, (which calls for an explanation) is the plural number from *Hua*, or *O*, a grandson, and is frequently prefixed to the progenitors of families, as well to particularize the families as the lands they possess, as Dal, (of which we have spoken above, chap. 63.) Siol, Clann, Kinel, Mac, Muin-tir, Teallach, or any such name importing affinity, pursuant to the adoptive power of custom.

* *Cath na Ccolla*, The battle of the Collas. *Cath na tiri Ccolla*, The battle of the three Collas.

Hy-Cormaic, is a barony in Hy-mac-cartheann. The Hyturtrians, Firlians, and Hymachuais *i. e.* the posterity of king Huas, whose country was also Hymachuais, still a barony in Westmeath, are descended from Fiachre Tort* ; Hyturtre is a country in Dalriatach, and county of Antrim, having Lough-neach to the west; which way they come from Dalaradia by Fersat-tuam, a passage over the river Bann. St. Trea was an Hyturtrian, who was cloathed with a veil sent her from heaven by St. Patrick. Echin, Mann, Laogary, Aengus, Nathy, Cormac, and Muredach Broc, were the seven sons of Fiachre Tort. O'Floinn, formerly dynast of Hyturtry, is descended from Fedlim the son of Echin. The Firlians near the river Bann are the offspring of Laogary.

Eric †, the oldest of king Colla Huas's grandsons, had Carthenn, whose sons were Forgo, from whom Hymac-carthen near the bay of Lough Fevail which washes Londonderry, is called; Eric Amalgad, the proprietor of Firluirg; and Muredach, from whom St. Maidoc, archbishop of Ferns

* Fiachre Tort, Hymchuais	88 Echin
Hyturtry	89 Fedlim, from whom is descended O'Floinn of Hyturtre.
87 Fiachre Tort, the son of Colla Huas	
† 87 Eric	90 Amalgad
88 Carthenn	91 Feredac
89 Eric	92 Eric
90 Fiachre	93 Sedny
91 Sirlam	94 S. Maidoc.
89 Muredach	

in Leinster, and patron of the Brefinians in Connaught and Ulster is descended. The Hyfiachrii of Ardratha, are the descendants of Fiachre the son of Eric, and Kinel-sirlam is denominated from Sirlam the son of Fiachre.

Hyfiachre, is a country of Tyrone, in which Ardratha lies, formerly an episcopal see near the river Derg, afterwards annexed to the see of Clogher, (in Tyrone, first the residence of the princes of Orgiellia, afterwards converted into a cathedral) but about the year 1266, it was taken from the see of Clogher, with many other churches of Hyfiachre in the gift of the Tyronians, and was incorporated with the see of Londonderry.

From this Eric* the son of Carthenn, Godfrey has deduced his pedigree lineally, but removed fifteen generations; from whom many noble families in Scotland, and from thence in Ireland; have derived their genealogy. Somarly, the eight from Godfrey, had two sons, Ranulph and Dubgall; from whom Mac Dowel. Ranulph begat a son called Roderic; from whom is sprung

* 104 Godfrey	115 Ængus
105 Mannor	116 Ængus
106 Nielg	117 Joannes
107 Suibney	118 Joannes
108 Mergagy	119 Donald, king of the He- brides
109 Solomon	120 Joannes Cathanach
110 G. Adamnan	121 Alexander
111 G. Brigid	122 Somarly
112 Somarly	123 Earl Ranulph
113 Ranulph	124 Marquis Ranulph, Colla Meann, Mugdorn.
114 Donald	
114 Donald	

Mac Rory, lord of the Hebrides, and Donald, from whom the Mac Donells are descended. Donald had Ængus, and Alexander the father of Donald, Donnchad, and Achy Donn. Sithic the son of Achy Donn, is the head of the Mac Sichies in Munster. Donald the great great grandson of Ængus, from whom the Mac Donells are sprung, was lord of the Hebrides and of Kentire in Scotland, in the reign of James the third: this Donald was the fifth lineal predecessor to Randal the illustrious marquis of Antrim, a most noble family of the line of king Colla Huas; who dying at a very advanced age, in the year of our Lord 1683, was succeeded by his brother Alexander, the present earl of Antrim.

Colla Meann, who was slain in the battle of Achalethderg, left seven sons, *viz.* Kerball, Bernan, Crimthann, Donnchad, Imanac, Artrac, and Mugdorn; whose seven families got the barony of Mugdorn, which is a mountainous country in the east of Ulster, on the confines of Hymethy. Those who have been latterly the proprietors of Mugdorn, are the posterity of Artrac's two sons, Cathald and Suibne. Papa, one of Mugdorn's seven sons, planted the Papradians; and Sord, another son, settled the Sordratians in Hycrimthan. Colla Da-crioch, the third brother had four sons. *viz.* Finchad, who left no male issue; Rochad, Imchad, and Fiachre Cassan, from whom the Orientals in the county of Ardmagh, so called from their living to the east of Orgiellia, have deduced their origin through the means of his
three

three grandsons by his son Fedlim, viz. Bressall, from whom Hybressail-macha, Achy, and Fieg.

From Achy, B. Kellach archbishop of Armagh, Celfus*, and many others are descended, against whom, St. Bernard † inveighs, they would admit no bishop among them, save one of their own tribe, or family; having carried this malicious monopolizing spirit through fifteen generations. Immediately after, he says; 'they were in possession of the sanctuary of God, i. e. the see of Armagh, for almost two hundred years, claiming it as their indubitable birth right.' Wherefore St. Bernard bears testimony to the divine vengeance that fell on them in his time; "the memory of them perished in a few days with their name: how were they desolated? They were instantly annihilated, they were swept away for their iniquities, the rapid destruction of that generation, is marked by those who knew their insolence and power, as a signal and miraculous judgment." See Colgan, in his Trias Thaumaturga, page 301, 302.

* St. Bernard in the life of St. Malachy.

† Ibid.

88 Achy

89 Olill

90 Amalgad

91 Feredac Chuldubh

92 Sinac, from whom are

sprung Clan. Sinaigh

93 Dubdaleth

94 Arect

95 Cotman

96 Flanagan

97 Kellach

98 Achy

99 Malmar

100 Amalgad

101 Malicia

102 Aid

103 Kellach, the primate.

Fieg

Fieg * had two sons, Niellan, from whom Hy-niellan, and Fiachre Kennfinain, from whom the Fera-rossians are sprung, whose country lies contiguous to Mugdorn in Orgiellia, and in the diocese of Clogher. Daire was a Hy-niellian prince of the Artheri or Orientals of Orgiellia, who granted to God and St. Patrick, ground at Armagh for the metropolitan see of Ireland, in the year of Christ 445. O'Hanlan, proprietor of the two baronies of Arther or Orientals, is the descendant of Muredac, this Daire's uncle, whose family is yet extant.

Rochad the son of Colla †, whose posterity enjoyed the principality of Orgiellia, had a grandson by his son Dorn, by name Fieg, the father of Crimthann, surnamed Grey, O'Brian, after whom Hy-briuin is called, a northern district in the diocese of Armagh, and of Laurad, from whom Hy-Lauraid is denominated. Crimthann was prince of Orgiellia, from whom the family Hy-crimthann (so called every where among the an-

* 85 Colla Dacrioch
86 Fiachre
87 Fedlim
88 Fieg
89 Niellan

90 Eugenius
91 Finchad
92 Daire
O'Hanlon.

† 85 Colla Dacrioch
86 Rochad
87 Deag Dorn
88 Fieg
89 Crimthann Grey-haired

90 Achy
91 Carbry Damhairgid
92 Damin
93 Conall Dearg
94 St. Enny, abbot of Arran,

cients,

cients, a royal family who was in possession of the principality of Orgiellia) in Ulster, an extensive and illustrious race in former days, have derived their name and origin; he had six sons, viz. two called Achy, one of whom reigned in Orgiellia at the arrival of St. Patrick, Enny, Fergus, Muredach, and Lugad. But Hykrimthann tho' greatly celebrated in ancient history, is now an inconsiderable district on the confines of south Orgiellia belonging to the barony of Slane in Meath.

Achy prince of Orgiellia died in the time of St. Patrick, and was by his mediation restored to life, and baptized, he had two sons after this, Bressal the older, who obstinately opposed the Gospel, on which, he with his whole race were extirpated and extinguished, in consequence of the dreadful imprecations denounced on them by St. Patrick; his other son was Carbry, surnamed Damhairgid*, who most willingly embraced the principles of

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|--|---|
| * 91 Carbry Damhairgid | 99 Kernach |
| 92 Nat Sluag, from whom are descended the M'Mahons | 100 Udhir |
| 91 The same Carbry | 101 Dalach |
| 92 Cormac | 102 Egný, from whom the O'Hegnies are descended |
| 93 Aid | 100 The same Udhir |
| 94 Fergus | 101 Orgiell |
| 95 Cormac | 102 Serrac |
| 96 Egný | 103 Udhair, from whom Maguire is sprung. |
| 97 Irgall | |
| 98 Lugan | |
| 85 Colla Dacrioch | 88 Brian |
| 86 Imchad | 89 Eugenius |
| 87 Muredash Meith | |

truth,

truth, and enjoyed the blessings imparted to him and his posterity; from him a numerous succession of Orgiellian princes, and many saints are descended. He had seven sons, *viz.* Damin, from whom the Clan-damhin are sprung, his grandson by his son Conal Dearg, was St. Enny, abbot of Arran, in the bay of Galway; Nat-Sluag, whose descendants are the Fern-moians; Cormac, whose progeny are the Clann-lughain and Longfech, whose offspring are the Hy-longfians; Olill, Achy, and Tiprad, who left no issue. Mac Mahon is the descendant of Nat-Sluag, sovereign of that part of Orgiellia, which lies in the county of Monaghan.

Udhir (whose grandfather was Lugan, the progenitor of the Clann-lughain) the eighth from Cormac, had a grandson by his son Dalach, from whom is descended O'Hegny, the ancient lord of the county of Fermanagh; he had also a great grandson by his son Orgiell, named Udhir, from whom is sprung Maguir, lord of Fermanagh and baron of Iniskillen.

Imchad, the son of Colla Da-crioch, had two sons, Muredach Meith, whose offspring are the Hy-methians; and Donald the progenitor of the Imanians.

Hymethy, is a country in Arther or Oriental Orgiella, adjacent to Mugdorn, comprehending Hymeith-mara situated near the sea, and Hymeith-tire, at a greater distance from the sea. When St. Patrick was inculcating the principles of revealed religion, Eugenius prince of that country, grand-son

son to Muredach Meith, by his son Brian, and all his subjects, without the smallest hesitation, subscribed to this heavenly doctrine: however he could not be persuaded to pay implicit faith to the general resurrection. Wherefore the Saint, at his most earnest request and entreaties, restored to life his grandfather Muredach, the progenitor of the Hymethians, who had been many years reduced to ashes. Who, after his resurrection, gave an account of the torments of Hell, and most devoutly begged to be baptized, which, when he had received, and seeing the eucharist, he was again remanded to eternity. He was interred in Omnarenne, in the confines of Hymethy and Mugdorn.

An epistle of St. Patrick's to some correspondent abroad, corroborates prodigies of this nature, this is the purport of it according to Jocelinus Furnesius*: "The Lord has granted me, an unworthy man, the power of working miracles among a barbarous people, such as have not been performed by the great apostles themselves; so that in the name of our Lord Jesus Christ, I have resuscitated bodies many years consumed to ashes. However, I entreat that none will imagine I compare myself on the presumption of these actions to the apostles or any perfect men; as I am of little esteem, and a sinner, and contemptible."

Even in the present age, a certain holy monk had flourished in Germany, of whom Gabriel

* Jocelin, in the Life of St. Patrick, c. 82.

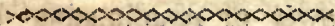
Bucelinus, in his Universal History thus speaks at the year 1616. "Our age has produced nothing so remarkable, as the monk P. Candidus, who died this year; who with astonishing success possessed the power of re-animating bodies a long time mouldered."

Mann the Great, the grandson of Donald, the son of Imchad *, was the son of Achy Ferdaghiall, he obtained Imania in the south of Connaught and county of Galway, which his posterity greatly enlarged, and extended beyond the river Suc to the Shannon, through the county of Roscommon. Bressal the son of Mann had five sons, *viz.* Fiachre Fionn, from whom O'Naghten is descended; Dallan, Conall, Crimthann, and Mann, from whom Hy-maine Brengar is called.

Cormac the son of Carbry Crom, and great great grandson of Dallan, had Eugenius Fionn, and Eugenius Buac; from the former, O'Kelly, lord of Imania is descended; from the latter, O'Maden is sprung, proprietor of Silanmchad, and Lufmagh, at the other side of the Shannon, in the county of Galway. Amchad the son of Eugenius Buac, has given the name of Silanmchad to

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|---|--|
| * 85 Colla Dacrioch | 93 Feredac |
| 86 Imchad | 94 Carbry Crom |
| 87 Donald | 95 Cormac |
| 88 Achy Ferdaghiall | 96 Eugenius Fionn, from whom
are descended the O'Kellys |
| 89 Mann, from whom are
sprung the Imanians | Buac |
| 90 Bressal | 97 Amchad, from whom Stolanm |
| 91 Dallian | |
| 92 Lugad | |

the possessions of his posterity, which are situate in the county of Galway, opposite Leinster; being divided from it by the river Shannon.



C H A P. LXXVII.

The errors of Mr. Edmond Spencer.

MR. Edmund Spencer, secretary to the lord Arthur Grey, deputy of Ireland under queen Elizabeth in the year 1580, stands indicted for plagiary; "he was the most eminent English poet in his age*, and is ranked next to Chaucer, the prince of English poets for an unbounded genius, and a rich and unexhausted vein of poetry †." Who, in his dialogue between Eudoxus and Ire-næus, concerning the state of Ireland, in which there is a dissertation on the various origins of the nation, on the rites, laws, morals, and religion, undertakes to make a political reformation, he affirms the following families are of English descent, the Mac Mahons, and Sichys, whom we have mentioned above; also the Mac Swinys of the Niellian line; the Kevanaghs descended from the kings of Leinster; the Tooles and Birnes, who are also sprung from the kings of Leinster; the south Mac Mahons and Mac Namaras, the poste-

* Ware concerning the Irish writers, b. 2. p. 137.

† Camden's Brit. under the title of Middlesex.

rity of the kings of Munster. He says that Mac Mahon in the north, came over to Ireland by the name of Fitz Urfula, with Robert Vere, earl of Oxford; who had been proscribed in England by the malignance of his opponents, whereupon he took refuge in Ireland; being also persecuted there by his enemies, he fled again to England, where he fell a victim to their rancour; having endured the most excruciating tortures, his relation, who was also a rebel, adopted the name of Mac Mahon, which is the Irish expression for a *bear*, and recommended it to his posterity: also the Mac Mahons of the south, the Mac Swinies, and Sichies, usurped these names through an implacable animosity to the English, for the unjust death of Thomas, earl of Desmond, under Edward the 4th (in the year 1467) he describes the Brans, Toolles, and Kevanaghs, to be Cambrians; and the Mac Namaras to be the descendants of the Mortimers;

Speſtatam admiſſi riſam teneatis amici.*

While he investigates the genealogies of families in a foreign ſoil, and is employed in enquiring into their laws and morals, he appears a novice, and totally uninformed in the hiſtory of his own country. He aſſerts, the code of laws peculiar to the English was brought by William the Conqueror in the year 1066, from Normandy. He writes, that

* Cou'd you refrain from laughter, were you admitted to behold.

Edward the fourth, king of England, sent his brother the Duke of Clarence over to Ireland, where he married the Earl of Ulster's daughter, an heiress; and being viceroy of Ireland, he was called over to England by the king his brother, through the means of the mal-contented, and in a little time after was cut off by their hellish machinations and plots.— This for the present suffices to exempt Spencer from all credit as an historian. For this earl of Oxford, an egregious instance of the instability of fortune, was appointed chief governor of Ireland under Richard the second, in the year 1385: however, he never was in Ireland, nor was he put to death in England; but after receiving a signal defeat from the nobles, he was obliged to forsake his native soil, and having past the residue of his days in the greatest anguish of mind and penury, in Lovain, died there, in the year 1392. In the mean time, his delegates appointed to administer the affairs of Ireland, were, Sir John Stanley, from the year 1385 to the year 1397; Alexander, bishop of Meath, to the year 1389; afterwards Stanley, a second time, to the year 1392, when James Earl of Ormond was substituted before the demise of the earl of Oxford.

The laws of England before the Norman invasion were distinguished into three parts; the laws of the West-Saxons, of the Danes, and Mercians.— From these triple laws the 32 shires or counties of England underwent a triple division; nine shires belonged to the West Saxons, fifteen to the Danes, and eight to the Mercians. “William the Conqueror (having annulled some of these laws which were against his interest, and supplied their place with

with Norman institutions) empowered the English judges to collect and revise the laws of king Edgar and king Edward, which had been buried in oblivion, and obliterated during the Danish usurpation*,” and compiled from them all the common English code of laws. Hence we may deduce the origin of the institution of twelve jurors sworn in the discussion of all civil and criminal affairs, by whose verdict the judge's conduct is invariably regulated. Camden†, however, proves, from the laws of Etheldred, that this form of process was in use many years before William.

George Duke of Clarence was born at Dublin in Ireland, and was constituted by his brother Edward the fourth, viceroy of that kingdom, during life, in the year 1463: he discharged that high office by different deputies to the year 1478, not having seen Ireland all that time, when being sentenced by his brother to lose his head, he breathed his last in a hoghead of wine. The Earl of Ulster was not his father-in-law, but he was father-in-law to his lineal ancestor in the fifth generation, Lionel Duke of Clarence: in sole right of whom Richard Duke of York, father to king Edward the fourth, and to George, claimed the crown of England as the lawful heir of this Lionel. George Vere, the Duke of Clarence's father-in-law, was the most puissant Earl of Warwick. Richard Nevil, surnamed the King-maker, who tossed the diadem of England between Henry the sixth and Edward the fourth, like a handball, placing it alternately on them as he pleased,

* Sleiden concerning Eadmer. fol. 171.

† Camden's Brit. under the title of *Norman*.

that you may observe what brilliant luminaries he had, and how near his own time, though Spencer has committed numberless mistakes.

The two heiresses of this earl, were Isabella, Duchess of Clarence; and Anna, first married to Edward Prince of Wales, Henry the sixth's son; afterwards to Richard III. she was Duchess of Gloucester and Queen of England. Edward Earl of Warwick, son to the Duchess of Clarence, and grandson to the Earl of Warwick by his daughter Isabella, was the only legitimate male branch of the royal house of Plantagenet; but this unfortunate prince was kept in close confinement, from his infancy, in the tower of London, to the year 1499, when he was beheaded in the tower by king Henry the seventh in the flower of his youth, being offered as a victim to the nuptials which Henry was concluding between his son and the daughter of his catholic majesty Ferdinand, the most certain presage of an inauspicious marriage.

We cannot but admire the poet's knowledge in domestic affairs! We are astonished at the politician's puerility in history! So Cicero* very justly compares those who are unacquainted with the historical transactions of former ages, to children. — However, it is not my design at present to refute the false and calumnious assertions of this writer: Let us prosecute our history.

* Nescire, quid antequam natus sis acciderit id est semper esse puerum.
CICERO *de Oratore*.

To be ignorant of what might have happened before your birth, is to remain ever a boy.

C H A P. LXXVIII.

Coelbad, the 132d monarch of Ireland.

COEGBAD, king of Ulster*, the great grandson of Fiach Arad, king of Ulster, ascended the throne of Ireland after the slaughter of king Muredach Tiry, at Portrigh, on the banks of Daball, a lake in Orgiellia. He was the last of the Rudrician house, and of Hir, the son of Milesius.

The writers of St. Patrick's Life † relate, that there were twelve sons of this Coelbad in Dalaradia in the time of St. Patrick, three of whom they name only, viz. Saran, at that time prince of Dalaradia; Conla, (Jocelin calls him Collad) who bestowed the saint the ground of the church of Domnach-commuir, and defrayed the expences of building it, which noble convent of Commuir lay in the diocese of Down and Conner: the third was Nat-Sluag, who granted Culrathen ‡, on the north side of the river Bann, where St. Carbry, his grandson by his son Degill, in some time after held his bishopric.

But we must not look upon these as the sons of Coelbad §, as Coelbad, in the opinion of all our

* In the year 357.

† Jocelin, c. 136, in the Tripartite Life of St. Patrick, par. 2. c. 131.

‡ So called from Ferny Ground, which is corruptly called Colerain, a town in Ulster near the river Bann.

§ 86 Coelbad, king of Ireland. 90 Saran

87 Conall

88 Fothad

89 Mann

91 Mongan, from whom is sprung the name of Magen's.

writers, died seventy-four years before the mission of St. Patrick; and Saran, who opposed St. Patrick, received baptism a great many years after the death of Coelbad, from Olcan, who was then bishop: (he was born after St. Patrick's arrival, in the year 440, and was consecrated bishop in the year 474.)

But Saran, who held the principality of Dalara-dia in St. Patrick's time, about the year 474, is no other than Saran the son of Mann, and grandson of Fothad, sprung from Conall, the son of king Coelbad; from him Mac-cartan, of Clannfogarty, is descended. Magenis, viscount of Iveachia, derives his pedigree from Mongan, Saran's son; Iveachia is a country of Dalaradia, and has taken its name from the posterity of Achy Cobha, grandfather to king Coelbad, patronymically called Iveachians from him. Bracon, who is called the son of king Coelbad, and grandfather to St. Cathan, the son of Muadan, seems to be either the brother or near relation of Saran, Conla, and Nat-Sluag.

The catalogue of the kings of Ulster mentions eight kings of Ulster descended from the line of Conla, viz. Achy, Conla's son; Congal, Cu-cuaran, Tomaltach, Malbressall, Lethlobar, Longfech, and Aid, Longfech's son. Although it was the custom with our writers to call them so, yet they only received it as a title, when all Ulster almost was subdued by the founders of O-giellia, and in some time after by the sons of Niell, the great monarch of Ireland; having shut up within the limits almost of the county of Down, called by the ancients Ulidia, the Rudrician and Dalfiatachian posterity, (who were indeed of the line of Herimon, but were for
many

the successor of Cathir, was the sixth lineal ancestor to Achy, cotemporary with Enny.

At this time, we are told, a priest was sent from Rome to Ireland, to propagate the Christian religion. By him St. Alby was baptized when a boy.

At the same time St. Dimma, a religious wise man, flourished in Ireland, who is said to have educated St. Declan, patron of the Desies, and St. Carbry, who were afterwards promoted to the mitre.

Eucharis*, bishop of Tholouse, and Eliphis his brother, with their sisters Libaria and Susanna, fellow-citizens of St. Mansuetus, the first from Ireland, who had been bishop of Tolen, had suffered martyrdom in Lorrain, in the Julian persecution. The memory of another of their sisters, the virgin St. Menna, is held in the highest veneration there in the church de Portu Suavi.

St. Mochelloc †, after whom the town of Killmallock in Munster is so called, St. Bean, St. Colman, St. Lachnin, St. Mob, St. Findlug, and St. Caminan, flourished in the plains of Scutum, in the country of the Desies, not far from Lismore.

Murinda, daughter to Fiach, was mother to king Achy; Mogfinna, the daughter of Fidach ‡, and sixth descendant of Olill Olom, king of Munster, and Carinna, a lady of Saxon descent, were his consorts.

* In the year 362.

† Ibid. 364.

‡ 81 Olill Olom, king of Munster

85 Daire Kerb

82 Eugenius

86 Fidach

83 Fiach, king of Munster

87 Mongfinna, queen of Ireland.

84 Olill Flannbeg

The posterity of queen Moginna enjoyed the sovereignty of Connaught, she had four sons, *viz.* Brian, from whom the Hybriunians in Connaught are sprung; Fiachre, the progenitor of the Hyfiachrians of Connaught; Fergus, and Olill: the line of Olill is extinct. From him the barony of Torolill, in the county of Sligo is denominated. Here St. Patrick baptized St. Mann, afterwards bishop, the great great grandson of this Olill, and by divine inspiration informed him, there was an altar in a stone quadrangular cave, of exquisite workmanship, having four glass chalices underground, an incontrovertible proof, that the martyrs took asylum in these subterraneous caverns from the rage of persecution.

We are told Brian had twenty-four sons; six of whom, Bogna the Red, Derthraet, Echen, Crimthann, Coelcharn, and Achy, were solemnly regenerated in the laver of baptism by St. Patrick, as we read in the tripartite life*, in the plains of Moy-scola, where he erected Domnach-mor † cathedral, on the banks of Loch-sealga ‡, and had the sacred name of Christ inscribed in three languages on three pillars, which had been raised there in the ages of idolatry, in commemoration of some transaction or Pagan rites; on one of which was cut *Jesus*, on the second *Soter*, and on the third *Salvator*, with a cross over each.

* Par. 2. c. 52. the offspring of Brian.

† At this day Domnach Patruig, in the barony of Clare and district of Galway.

‡ At present Lough-hacket.

Beside these six sons, the life of St. Benignus mentions six others, *viz.* Duach Galach, Fergus, Eric the Red, Ængus Baldearg, Tened, and Muchitt. Likewise Conall Orison, Conall Glu, Conall Corthoine, NeQan, and Carbry, were of the race of Brian.

Duach Galach, was the founder of the Hybriuin-ai, of the Hybriuin-brefne, and Hybriuin-seola families, from which the kings of Connaught are sprung.

The inhabitants of Umallia, and the mountainous parts of Partry, near the banks of Lough Orbsen, whose prince was O'Maille*, are the posterity of Conall Orison.

The Kinel-macerca, have deduced their origin from Eric the Red †: Eric had by his son Ængus three grandsons, Ida, Ono, and Dobtha; the descendants of whom, are the Kinel-dobhtha, among whom was O'Hanly, and O'Broenan, in the district of Corcachlanda, in the county of Roscommon, between Tir-ollill to the north, and the mountain Bagna to the south; this Dobtha was the fifth lineal predecessor of St. Berach. Ida, and Ono, lords of Corcachlanda, were druids.

This Ono, from whom the country Hy-onach and family are descended, made a present of his

* O'Mally.

† 88 Eric Dearg

89 Ængus

90 Dobtha

91 Mal

92 Finlan

93 Nemagen

94 Nemand

95 St. Berach

Olsinn.

palace to St. Patrick, called Imleach-ona; where the Saint founded the episcopal see of Oilfinn, which continues to this day richly endowed, these many centuries. This church has obtained that name, because in the place where it was built, a limpid well was sunk in a night by the Saint, Fionn, *i. e.* lucid or clear, and on the margin of that, a great stone was erected a long time; for *Oil* or *Ail* in the pure original Irish, signifies a stone or rock: wherefore Oilfinn is of the same import with the rock of the limpid well.

As a further remark, this stone fell in our time in the year of Christ 1675, on the ninth of October; and which is yet more admirable, there was one who predicted the fall of it on the very day and hour on which it happened, and called people whom he informed, to have ocular demonstration of the fall of it, on the very hour which he had prophecied. The following June, the well was enclosed by the proprietor of the place, and in August a lake about a thousand paces from it, was changed into blood, and appeared fifteen days or more: Lochan-docre is the name of the lake.

Conall Glu*, Brian's son, was the founder of the Hybriunians of Sinna, whose country was Tir-mbruin on the banks of the Shannon, in the county of Roscommon.

* Conall Glu
Hybruin
Sinna

Carbry Hybruin
Ratha

The Hybriuns Ratha are descended from the son of Brian, in whose tract in the west of Connaught called Hybruin Ratha, comprehending fourteen villages, is situate Knocktua mountain, where a battle was fought between Kildare and Clanrickard, in the year 1504, about six miles to the east of Galway. St. Barry, the first bishop of Cork, in Munster, is sprung from this tribe. Also the O'Canvans, physical professors in my family; and the O'Callanans, physicians, are descended from them.

Fergus was the great great grandson of Ængus, the son of Brian; after whom Clann-fergaille is called a district, comprehending twenty-four villages, on the east side of the river of Galway, in the west of Connaught, by which river the celebrated town of Galway is washed. The O'Hallorans, the descendants of this Fergall, held this tract anciently under my family.

Carinna, king Achy's second wife, by birth an old Saxon, was the mother of Niell the Great, the original founder of almost all the subsequent kings of Ireland; who stands high in historical fame for his foreign expeditions. Those who would assert that she should be called a Briton, rather than a Saxon, in the old records, support their assertion by proving, that the Saxons had not arrived at this period, being confirmed by this hypothesis, that she was a native of Britain, which the Saxons afterwards occupied. By that the Saxons in conjunction with our countrymen the Scots and Picts, made frequent excursions to Britain

tain a long time before they made settlements, is incontestible, as we can assure you from Ammianus, Marcellinus, and Claudian*, who lived in this century. In the second last year of the emperor Constantius's reign, in his tenth, and Julian's third consulate, that is, in the year of Christ 360, Ammianus† writes, that the Scots and Picts not only invaded these places in Britain that were adjacent to the Roman boundaries, but that in the first year of the emperor Valentinian, in the year of Christ 364, a combined army of the Picts, Saxons, Scots, and Attacots, reduced the Britons to the utmost distress‡. At which time Theodosius, the grandfather of the emperor Honorius, was sent to Britain by the emperor to relieve them; of whose achievements then, Claudian says as follows, in his panegyric on the fourth consulate of Honorius.

————— *maduerunt Saxone fuso*
Orcades, incaluit Pictorum Sanguine Thule,
Scotorum cumulos flevit glacialis Ierne §.

He introduces Britain talking thus of Stilico, the father-in-law of Honorius, who fought against them under Honorius.

* They both lived in the year of Christ 380.

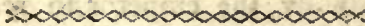
† In the beginning of b. 20.

‡ B. 26, and 27.

§ The Orkney isles were dyed by the effusion of Saxon blood. Thule was warm'd with Pictish blood; and icy Ierne has wept over her heaps of Scots.

*Illius effectum curis, ne bella timerem
Scotica, ne Pictum tremere, ne littore toto
Prospicerem dubiis venturum Saxona ventis*.*

From which we may conclude there was a common league between them, and that intermarriages, and commercial intercourse subsisted. For we read in the history of our nation, that Eugenius the son of this Niell, the progenitor of the O'Neills, princes of Tyrone, married a Saxon princess called Indorba, the mother of his son Muredach. But where the Saxons then lived shall be the subject of the following chapter.



C H A P. LXXX.

*The ancient settlements and country of the Saxons,
Angles, Jutæ, and Franks.*

THE Saxons in this age, inhabited the Cimbrica Chersonesus, now called Denmark, according to Ptolomy †; who first made mention of them, occupying all that tract of country from the river Alb towards the north, to the river Eidora, and lake Sliä, an arm of the Baltic sea, from which the city Sleswic, that is, the harbour

* By his endeavour it has been effected, that Scottish wars I should not dread, nor by Picts be overawed, nor Saxons behold, hither by dubious winds driven, all our shores to assail.

† Who flourished in the year of Christ 140.

of Sliá*, has taken its name; the Eidora divides them from the Frisons, and the Sliá from the Old Angles in Denmark; but to the south in Germany, the Old Franks were their neighbours between the sources of the Elbe and Rhine. And as Ammian informs us in his twentieth book, that the Franks were masters of that country as far as the Rhine, so according to his twenty-seventh book, the Saxons were their neighbours: and Julian the apostate confirms this account in his first Greek oration, in praise of the emperor Constantius, wherein he says, “that both these nations were the most warlike of all the nations that inhabited beyond the Rhine and the western sea.”

Therefore Old Saxony is not Westphalia, as some imagine †, but that country, which was denominated in the time of Bede, of Afferius, a native of Manx, and of Ethelwerd, *Ealdsexe*, or the country of the more ancient Saxons, and from its situation on the other side of the river Elbe, the residence of the Nortalbingian and Transalbianian Saxons, now called the Duchy of Holface, which comprehends Holface, properly so called, Dithmaria, and Wagria. In latitude it extends from the city of Sleswick to Hamburgh, the capital of Stormaria; in longitude it extends from the Western Ocean of Germany to the east of the Baltic sea.

* *Wick* in the German language, signifies a port or safe harbour, where people dwell, with houses quite adjacent.

† Theoderic Engelhusius, Wernerus Laerius, Albertus Krantzius, Maginus, and other moderns.

Between

Between Old Saxony and Jutia is the duchy of Sleswick, in which between the Bay of Sleswick and Flamsburgh there is a little province called Angel, or Anglen, to this day by the inhabitants. The Angli came from this duchy, the metropolis of which is Sleswick. When the Angli emigrated from this country in the time of Bede, the Jutæ afterwards occupied it. This duchy of Sleswick was formerly called the duchy of Jutia, and at this day is entirely comprehended within the bounds of South Jutia.

This Jutia, or Gothland, is a well known part of the Danish kingdom, from which the king of Denmark takes the title of king of the Goths. It is yet called by the Danes *Jutland*, in the upper part of Cimbrica Chersonesus.

Those are the Angli, Saxons, and Jutæ, a maritime people of the north of Germany, who subdued Anglia in Britain, being called at that time, indiscriminately, Angli and Saxons, whom our idiom called, and do call at this very day, Saxons; and their kingdom in Britain, Saxony.

The Saxons, skilled in naval expeditions, a long time infested the coasts of Britain and Gaul as far as Spain; at length the Romans were obliged to send an army to obstruct their depredations, under the title of *the Counts of the Saxon Shore along Britain and Gaul*. Eutropius* assures us, that the Franks, their neighbours, as well as the Saxons, committed piratical depredations along the coasts of Belgica and Armorica, in the reign of Diocletian.

* Roman History, b. 9. He lived in the year 430.

Fabius Ethelwerd affirms, "that the Saxons," at the time they were invited into Britain, "were the most celebrated pirates on all the coasts from the river Rhine to the city Donia, commonly called Danmarc." Where that Donia is situate is not well known; but he understands by that maritime city called Danmarc, Cimbrica Chersonesus; and he comprehends under the appellation of Saxons, all those people who inhabited Jutia, Sleswick, Holface, the bishopric of Bremen, the county of Oldenburgh, the two Frisias, and the greatest part of Holland. The Saxons, however, did not emigrate to the south beyond their ancient boundaries before the Franks settled in Gaul, and the Anglo-Saxons in Britain.

After these emigrations crossing the Elbe, they occupied the intermediate places between the Elbe and the Rhine, which the Franks had abandoned. In some time after, penetrating into the interior parts of Germany, they took possession of the country of the Swedes, which is at this day called the duchy of Saxony; divided into Upper and Lower. A part of Lower Saxony was formerly the duchy of Holface, the country of the old Saxons, now belonging to the king of Denmark.

C H A P. LXXXI.

Crimthann, the son of Fidach, the 134th monarch of Ireland.

CCRIMTHANN*, the son of Fidach of the Heberian line, succeeds his brother-in-law Mogmedon, who died a natural death at Temor, and reigned thirteen years. He was remarkable for his foreign expeditions in Gaul and Britain. His consort's name was Fidenga, of the royal line of Connaught; but he left no issue.

In the third year of Crimthann's reign, Theodosius, the father of the emperor Theodosius, a Spanish count, commander of the army under the emperor Valentinian, landing in Britain, subdued the Picts and Scots, and recovered the province that was bounded by the bay of Dunbriton and Edinburgh, which had been totally over-run by the enemy, and re-established it on its former footing, and appointed a ruler over it: it had obtained the name of Valentia from the emperor Valentinian.

Fiach Broad-side, king of Munster, the great great grandfather of king Crimthann, had two sons Olills, distinguished by the surnames of Flannmor and Flannbeg. Olill Fiannmor, king of Munster, leaving no heir, adopted his brother Olill Flannbeg. Olill Flannbeg, king of Munster, had Achy, king of Munster; Daire Kearb, from whom O'Donnavan is descended; Lugad, and Eugenius.

* In the year 366.

Daire Kearb had, beside, Fidach, the father of king Crimthann; and of Mogfinna, queen of Ireland, Fiach Figente, and Achy Liathanach, from whom Hyliathan, in the county of Cork, has taken its name. The country Hy-figenta has taken its name and origin from Fiach Figente, a place formerly celebrated for its various princes, being situate in a central plain of Munster, as far as the centre of the mountain Luachra, in Kerry, to the south of the river Shannon, though it is scarcely known by that name now, but was called the plain of the county of Limerick. St. Molua was of this country, and of the family of Corcoiche; and Luan*, a famous disciple of St. Comgall, who founded the noble monastery of Cluanfert, in the Queen's County, at the foot of the mountain Smoil, which is likewise called Bladma.

Eugenius †, the son of Olill Flannbeg, had a great great grandson, called Eugenius, the father of six saints, who exhibited such shining virtues by their exemplary lives and miracles, both before and after their death, that posterity have canonized them all, as the just recompence for their pious lives. Their names were, St. Cormac; St. Becan ‡, of Kilbocan, in Muskerry; St. Kulan, of Glenncaoin, in Hy-lughaidh, in Munster; St. Evin, of Rosm-hic-treoin; St. Diernot, of Kilmac-neoguin,

* St. Bernard, in the Life of St. Malachy.

† 85. Eugenius

88 Murchad

86 Diernot

89 Eugenius

87 Muredac

90 St. Cormac

‡ Whose Life is given in Colgan, on the 26th of March.

in Carbry, in the county of Sligo; and St. Boetan, of Kilboedan, in Dalaradia.

Corc, the grandson of Olill Flannbeg, by his son Lugad, the founder of the kings of Munster, was the first who kept his court at Cashel, in the county of Tipperary. The place in which it was situate was called Corca-eathrac, which the sons of Amergin, the posterity of Milesius, formerly possessed, extending in length from Tipraid-farann, near the abbey of the Holy Cross, called Huachtar-lamhann, to Dunandreas, and the north of Knockgrafann.

His step-mother Daela, the daughter of Fiachre, lord of Muskerry, conceived a criminal passion for Corc: but when all her tender advances proved ineffectual to induce him to pollute his father's bed, she exclaimed that he, when she had him apprehended in her chamber, intended to force her.—Whereat Corc, being forbid his father's house, went into Albany, and there married Mongfinna, the daughter of Feredach, king of the Picts, by whom he had three sons, viz. Mann Leamhna, or Levinn, from whom the ancient earls of Lennox, in Scotland, have deduced their genealogy; Carbry the Pict, who is also called Carbry Luachra, because he was nursed in Luacar, a mountain of Kerry, in Munster, from whom is sprung Eoganaet, or the Eugeniads of Loch-len, from whom are sprung the O'Murcherties in Munster, and the Eoganaet of Moy-gerrginn, in Marr, a county of Scotland: His third son was Cronan, who coming over to Ireland, obtained the barony where Bruighin-dachocca lies, with his wife Carchia, denominated Cuircnia

Cuirchnia from her, which is now the barony of Kilkenny, in the county of Westmeath.

Levinia (contracted into Lennox, or Lennox) is situate near Dunbriton in Scotland, and has taken its name from the river Levinn, which washes it. This river, flowing from the lake Lomund, in the vernacular idiom is called Leavuin, (there is a river in Munster of the same name), and the country is called Moylea Una, that is, the plain of Levinn.— The title of this dynasty is Mormhaor Leavna, that is, the great Steward of Lennox, which dignified title the posterity of Mann Levinn enjoyed anciently. Buchanan* informs us, this title was formerly in use in Scotland, “in former ages, excepting the Thanes, that is, the governors of districts, and the Quæstor of capital affairs, there was no title more illustrious than the Equestrian order, which, as I hear, is yet observed among the Danes.” And he says a little after, “In the English language, which now pervades our country, the Thanes of districts are called Stuarts in most places, and the chief Thane is now called Stuart of Scotland.” — Thane, or Thegne, an Anglo-Saxon word, signifies a minister; Stuart, or Steward, is an English word, denoting a Quæstor, who receives the revenues; and in Irish *Maor*, which admits of the same acceptance; however, they admit of some more restrictions as to honour and dignity, than the author of *Cambrensis Eversus* †, and others imagine. Therefore

* In the sixth book of his History of Scotland, concerning which you may also consult Hæctor Boetius, b 11. and 12.

† Page 250.

the governors of districts in Scotland were distinguished by the title of *Maor*, that is, *Questor*; and they who were masters of a greater tract of country were called *Mormbaor*, that is, the Great *Questor*: afterwards they were called *Thanes*, having borrowed the word from their Anglo-Saxon neighbours; and those higher in office were called *Abthanes*: at last *Maor* was changed into the English word *Stuart*, of the same signification. Malcolm the second, about the year 1020, divided all Scotland into baronies, and granted to each baron a *foss* and *gallows*, whereby they might punish malefactors within their own jurisdictions, by hanging the men on *the gallows*, and by drowning the women in the *foss*. We cannot entertain the most distant doubt, but those barons were the *Thanes* in ancient times, and that the power which the *Thanes* had over the lives of their subjects was confined to the barons: but the more honourable barons, called *Mormbaor*, were created earls by Malcolm the third about fifty years ago.

In the battle of Clontarf, fought in the year 1014, we read there fell on the side of Brian, monarch of Ireland, Donald the son of Evin, the son of Canich Mormhaor Mair, and Muredach Mormhaor Leavna: from the former, the descendant of Carby the Pict, are sprung the ancient earls of Marre; from the latter, we are of opinion, the earls of Lennox, the posterity of Mann Levinn are descended. There is in Selden* a letter patent of William, king of Scots, in the year 1171, of some

* Selden, under the title of *Honor*, par. 2. c. 5. b. 2. p. 848.

grant to Morgund, earl of Marre, the son of Gilloch, formerly earl of Marre. But the title of Thane is not quite so obsolete, but that some are yet distinguished from barons and earls, as in the preface of the abovementioned letter to his Bishops, Earls, Abbots, Priors, Barons, Soldiers, Thanes, and Governors: and afterwards, by the Barons, Soldiers, and Thanes of my kingdom. Wherefore, as Buchanan says above, "the old title of Thane is yet used." Now a few words about Lennox.

Donnchad, (they call him Duncan) the last of this family earl of Lennox, died (leaving no male issue) in the reign of Robert the second*, king of Scotland; and one of his daughters marrying Alan Stuart, nearly allied to king Robert, transferred the title of earl of Lennox to his posterity. She was the mother of John earl of Lennox, and of Robert, whom Charles the sixth† of France made colonel of a Scots regiment, and created him Lord D'Aubigny, in Avergne. John Earl of Lennox was great grandfather to Matthew Stuart, earl of Lennox, whose grandson by his son Henry was James the sixth of Scotland and first of Great Britain‡ and Ireland, and the progenitor of the kings of England, who after the death of his uncle Charles earl of Lennox, in the year 1759, and of his great uncle Robert bishop of Caithness, and earl of Len-

* Who began his reign in the year 1379.

† Who began his reign in the year 1380, and died in 1422.

‡ 117 Alan Stuart

121 Matthew

118 John

122 Henry

119 Matthew

123 James, King of Great

120 John

Britain.

nox and March, constituted this county into the duchy of Lennox, and conferred the title of it on Esmeus, Lord D'Aubigny, son to his grand uncle John Lord D'Aubigny in France; and created his son Lewis Duke of Lennox, in the year 1614, Earl of Richmond in England, and afterwards Duke of Richmond, who dying without issue, was succeeded by his brother Esmeus, in the year 1619, as Duke of Lennox and Richmond. So much for the posterity of Mann Levin; we shall now resume the story of Corc.

Corc returning home, succeeded his uncle Achy as king of Munster: He had by Abinda, the daughter of Ængus Bolg, a prince of Corcalaidia, Natfraich and Cas. Natfraich, after his accession to the crown of Munster, had Ængus, the first Christian king of Munster, and Olill, of whom we shall treat in their proper place. The O'Donnoghs, and the O'Mahons, are descended from Cas.

After the death of Corc, Crimthann, monarch of Ireland, conferred the sovereignty of Munster on Conall Each-luath, as Keting* writes, whom he had adopted: he was the great great grandson of Cormac Cas, king of Munster. But he is not enumerated among them in the poem of the kings of Munster.

* Keting, in the reign of Crimthann.

O'Donoch O'Mahon.

82 Cormac Cas Meann, king of Munster, c. 69.

83 Mogcorb, king of Munster, cap. 70.

84 Fercorb

85 Ængus Tire

86 Lugad Mean

87 Conall Eachluath, in the year 3790.

His sister Mongfinna poisoned her brother king Crimthann at Inisdorn-glas, an island of the river Muad, that her son Brian, for whom she had the most unbounded affection, might the sooner be seated on the throne: however, this execrable act had not the desired effect; for neither Brian nor any of his posterity was ever king of Ireland, excepting Roderic the last king, and Turlough. — She died herself of the poison she had drank to her brother in the island; and her brother, on his way to Munster, died of the plague at this side of Limerick*. The empress Agrippina† poisoned her uncle Claudius; queen Mongfinna poisoned her brother; both actuated by similar motives of ambition, the aggrandisement of their offspring. The former was justly punished for this atrocious deed by her son Nero, and the latter inflicted on herself that punishment the merited reward of her fratricide. Nero was the last of the illustrious house of Cæsar; none of Mogfinna's children arrived to the monarchy. — Roderic was the last monarch of Ireland, of Irish descent.

*Rarò antecedentem scelestum
Deseruit pede pæna claudo‡.*

* *Sliabh oidhe an Righ.* The mountain of the death of the king.

† Above, par. 2. at the year 59.

‡ Seldom does punishment, with a lame foot, neglect the villain going before.

C H A P. LXXXII.

The people of Thumond.

LUGAD Meann*, the father of Conall, of whom we have spoken in the foregoing chapter, obtained the country between the city of Limerick and the mountain Ectga, (which we call now the county of Clare) divided by the river Shannon from Munster, and by the bay of Galway from West Connaught: it has been taken from Connaught.—He gave it the name of Thumond, and his posterity were called Dalcaffians. The territories of the Dalcaffians extended from the leap of Cuculand, near the Western Ocean, in Thumond, to the bounds of Offory; and from the mountain Ectga, in the confines of the county of Galway, to the mountain Eblinna. Cas, the son of this Conall, being surnamed Dolabra Mac-tail, from his foster-father, who was a smith, the original founder of the Dalcaffians, from whom his posterity were called Clann-tail, had twelve sons, viz. 1. Blod; 2. Casfinn; 3. Lugad, surnamed Dealbh-aodh; 4. Sedny; 5. Ængus Kennathrach; 6. Cormac, who died without issue, as we read; 7. Carthenn; 8. Cannic; 9. Ængus Kennatin; 10. Aid; 11. Loskinn; 12. Noem. From Ængus Kennethrach, O'Dea†, of Ofearmaic, is descended; and from his brother, Ængus Kennatinn, O'Quin, and Clannisernain are

* 86 Lugad Meann
87 Conall Eachluath

† O'Dea
O'Quin

88 Cas
89 Blod
Clann-isernain
Beg, the son of De.

sprung: from Noem, Beg, the son of Dee, derives his pedigree.

The posterity of Lugad Dealbh-aodh, called Delvinians from their father's surname, founded seven Delvinias beyond the Dalcaffian limits, quite contiguous to each other in Meath and Connaught, viz. Delvin the Great, Delvin the Small, Delvin Eathra, and Delvin Teanntmoy, in Meath: Delvin Nuadhat, Delvin of Cuilfabhair, and Delvin Feadha, in Tir-daloch, that is, in the land of the two lakes in Connaught.

Sigdy, the great great grandson of Lugad, had Treon, from whom Mac-Coghlan, lord of Delvin Eathra, which is now a part of the King's County, is sprung; and Lugad, from whom O'Finnelon, lord of Delvin the Great, is descended. But Hugh Lacy, at the English invasion the conqueror of Meath, after the expulsion of the O'Finnelans, granted Delvin the Great to Gilbert Nugent: from whom the Nugents, barons of Delvin, now earls of Westmeath*, are descended.

The posterity of Sumand †, the son of Lugad, got possession of Delvin Nuadhat, situate between the Sue and Shannon, in the county of Roscommon, until they ceded it to the Imanians.

Gnomor and Gnogbeg, the two sons of Lugad ‡, fixed Delvin Feadha among the Conmacnias, to the west of Galway, between Loch-Orbsen on the

* Nugent.

† 89 Lugad Dealbhadh

90 Boetan

91 Bec

‡ 89 Blod

90 Carthann Fionn

92 Andelac

93 Sigdy

91 Achy Baldearg O'Fly

O'Maldowny.

north, and Loch-lurghan, the bay of Galway, to the south, nine miles from Thumond: their posterity have divided it into Gnomor and Gnobeg, which are at this day comprehended within the barony of Moycullinn. The Mac Conrys are descended from Gnobeg, who, within my recollection, held lands in Gnobeg under the O'Flaherties, who, for a series of eight hundred years past, have held the sovereignty of the Conmacnians and Delvinians there.

Blod, the eldest son of Cass, from whom his posterity, lords of Thumond, are called Siol-mbloid, had four sons, viz. Black Carthenn, White Carthenn, Achy, and Brendan, from whom the O'Hurlies and the O'Malownies are sprung.

White Carthenn was converted by St. Patrick, and baptized at Saingéal (that is, Sain-aingéal, the apparition of the angel), near Limerick. About this time Carthenn's wife was delivered of a monstrous foetus, which was no more than an indigested lump of flesh. St. Patrick being informed of this disaster, desired St. Benignus, who was afterwards bishop of Armagh, to bless that lump of flesh with the staff of Jesus, and then to form in it a human figure, while he was praying to God; which when it had been done, the Almighty, at the instance of his servant, and as a confirmation of the truth of revealed religion, (which was but coldly received at that time) converted that monster into a perfect infant, as to shape and features. The child at his birth was called Achy Baldearg, that is, with the red sign or limb; for *Ball*, in Irish, sometimes signifies *a member*, and sometimes *a vestige*; and *Dearg*

3. Ængus, the son of White Carthenn, whose five sons were, 1. Ronan; 2. Feradach; 3. Falby; 4. Moenach; 5. St. Dima, bishop of Conner, of whom Colgan speaks on the sixth of January.

4. Achy Baldearg, who was animated by St. Patrick: he was the brother of Ængus.

5. Cormac, another brother.

6. Conall, the son of Achy.

7. Aid Flanncathrach, of the line of Fiach Broadside.

8. Aid, the son of Conall, the first Christian king of Munster of this family, who was succeeded by Aid the Black, the son of Crimthann, of the race of Fiach Broadside. St. Brendan, of Cluanfert, was cotemporary with this Aid; St. Moluan, his leprous brother; Carthenn, his son; and St. Theodoric, his grandson, by his son Cathald, prince of the Dalcaifians, who is omitted in the catalogue, because thro' a contempt of all earthly grandeur, he retired from the world, and took the habit of a monk at Lismore. He was the father of St. Fannan, bishop of Killaloe, and of St. Aidan, and the progenitor of the Theoderic family, that is, the Hy-tordhealvay, by his sons Mathgaman, Achy, and Algenan, the head of the O'Maras.

9. Ferdinand*, the great grandson of Cassin, the son of Cas.

* Foranan

89 Cassin

90 Achy

91 Brendan

92 Finan

93 Ferdinand

94 Dominick

95 Olill

96 Ectigern

97 Donald.

10. Dima,

10. Dima, grandson of Ængus by his son Ronan.
11. Dominick, the son of Ferdomac Dima.
12. Andly, the brother of Dominick.
13. Dubdun, another brother.
14. Kernach, the son of Andly.
15. Torpach, the son of Kernach.
16. Donald, the great grandson of Dominick.
17. Finnacta, the brother of Donald.
18. Cormac, the son of Donald.
19. Rebachan, the son of Mothla, the last of the posterity of Ængus.
20. Lorcan the fifth lineal descendant from St. Theodoric, the father of Cosgrach, whose grandson, by his son Ectigern, was Ogan, from whom the O'Hogans were sprung.
21. Kennedy, the son of Lorcan, had twelve sons; one of whom was Donnucuan, the father of Kennedy, from whom the O'Kennedies, proprietors of Ormond, are descended; and of Riagan, the progenitor of the O'Regans; and Ectigern, whose grandson, by his son Flann, was the poet Mac-Craith, the founder of the Mac-Craiths, in Thumond.
22. Lactna succeeded* his father Kennedy three years, from whom Grianan Lactna at Creig-leith is called.
23. Mathgaman, the son of Kennedy, was king of Munster, from whom are descended the O'Beollans, O'Hanraghans, O'Cafls, O'Sbillans, and O'Sidhachans.
24. Brian, the son of Kennedy, king of Munster and Ireland.

* *Grianan Lactna a ceraig leith.* Lactna's tower on the grey cliff.

C H A P. LXXXIV.

The nativity, parentage, and country of St. Patrick.

IN the seventh year of the reign of Crimthann in Ireland, St. Patrick, the son of Calphurnius the deacon, who was the son of Potitus the presbyter, and of Concheffa, the niece of St. Martin of Tours by his sister, descended from the ancient Britons, whose posterity are now the Cambri in Wales, and the Britons in Britannia Armorica, the ancient inhabitants of Great Britain, was born in a remote quarter of the Britons near the castle of Dunbriton. Hence various controversies have taken rise. Some write he was born in Bretagne, a country of Gaul; perhaps for this reason, because he emigrated from his own country thither, with his parents, it being his mother's natal soil, and coming from thence, he himself was brought captive into Ireland; the equivocal word *Britannia* admits of this explication. Others say he was an Englishman, because the Anglo Saxon empire extended afterwards to those territories; for that tract of country between the citerior and ulterior Roman limits, (in the extreme parts of which, St. Patrick was born) in process of time was taken in to constitute the Scottish monarchy, and is the principal part of it at this day; and in the ancient Martyrologies of Bede, Ufuard, Raban, and Adon, "the nativity of St. Patrick in Scotland, falls

falls on the 17th of March ;” wherefore some have been induced to call him a Scot. As therefore his death, and not his birth, is meant under the name of nativity ; so likewise, under the appellation of Scotland, we are not to understand modern Scotland, as no such place then existed, but Ireland.

A very great bay of the Irish Western Ocean runs up the British country a great distance from the west, which formerly divided the Britons from the Picts, and which was appointed as the ulterior Roman limits, by Agricola ; in the north of which, the Scots for a length of time formed settlements, after they arrived from Ireland. The celebrated fortress of Dunbriton stands on a very high and craggy cliff, and commands a prospect of this bay situate between Cluide and Lennox. Cluide, called Glotta by Tacitus, is the river that runs through the archiepiscopal see of Glasgow, and empties itself in the bay of Dunbriton. From this river, Dunbriton was formerly called Arcluid, that is, above Cluide ; or Alchuid, that is, the rock of Cluide, and from the fortress Alcluid, the country or valley of Alcluide, now Cluidesdale, is called. Where below Dunbriton is the plain of Taburn, on which the town Nemthor stood, which gave birth to the illustrious missionary, St. Patrick ; and there he spent part of his youth, as we are assured by the ancient writers of his life.

But the Britons occupied that country to the year 756, when Eadburt or Egbert, king of the Northumbrians, and Cengus or Ængus, king of the

the Picts, subdued the city of Dunbriton, and having expelled the Britons, obtained the sovereignty of it.

C H A P. LXXXV.

Niell the Great, the 135th monarch of Ireland.

NIELL the Great*, the son of Achy Mog-medon and Carinna, the Saxon, after the death of king Crimthann, is proclaimed monarch of Ireland, and reigned upwards of twenty-seven years.

In the fourth year † of the reign of Niell the Great, Clemens Maximus, (by birth a Spaniard) being elected emperor in Britain by the soldiers in the year 382, conquered the Picts and Scots who had made frequent incursions, and marching the military bands of the Britons into Gaul, deprived the emperor Gratian of his empire and life at Lyons, on the twenty-fifth of August.

This same year St. Patrick with his parents emigrated from Alclud to Bretainne, by crossing Muirniect, or the Ictian Sea, which runs between Gaul and Britain, and lived with his mother's relations.

In the ninth year ‡ of king Niell's reign, Clemens Maximus, tyrant of Britain and Gaul, was

* In the year 379.

† 383.

‡ 388.

slain by the emperor Theodosius, on the twenty-seventh of August.

On this year, St. Patrick having almost attained his sixteenth year, was brought among many other captives from Bretagne to Ireland. Concerning which, some anonymous writer of the life of St. Patrick, written in three books, speaks thus* ; “The Scots from Ireland under their king Niell Naighiallach †, desolated many provinces of Britain in opposition to the Roman arms, in the reign of Constantius, Constantine’s son. They first began to lay waste the North of Britain, and in some time the Irish, after various engagements by sea and land, exterminated the inhabitants of that country, and occupied it themselves ‡;” and soon after we read, “St. Patrick was brought a prisoner to Ireland, in the first year of the reign of the emperor Julian the apostate, who succeeded Constantius; and in the ninth year of Niell Naighiallach, monarch of Ireland, who magnanimously swayed the sceptre twenty-seven years, and committed great ravages and devastations in Britain and England, as far as the sea that flows between Britain and Gaul §, where he fell in bat-

* In Usher, in the beginning of his British Church, p. 587.

† King Niell, concerning this surname we shall speak hereafter.

‡ A long time after Niell, the Dalriodians came from Ireland, concerning whom, the venerable Bede’s history, b. 1. c. 11.

§ Unless Anglia in this passage, might have been inserted by any one for Britannia, the author appears to have lived after the year 827, at which time the word Anglia had been generally used.

tle." This same author quoting this passage from the books of St. Patrick's Epistles*. "I was about sixteen years old at that time," concludes that he was so old then, and begins his third book as follows. "In the ninth year of the reign of the emperor Theodosius, who immediately succeeded Honorius, in the fourth year of the reign of Laogary the son of Niell, king of Temor †, and in the sixtieth year of his own age, the glorious archbishop St. Patrick being commissioned by pope Celestine, came to Ireland to propagate the gospel of Christ ‡;" where in this place he very accurately joins the sixteenth of St. Patrick's age, with the ninth year of Niell's reign, when he was brought prisoner to Ireland; and the sixtieth year of his age when he received his mission from pope Celestine, with the fourth of Laogary, and the ninth of Theodosius (who died on the fifteenth of August, after his uncle Honorius) for from the ninth year of Niell, and of Christ 432, forty-four years have intervened; as the difference from the sixteenth and sixtieth year of St. Patrick's age. For from the ninth year of this Theodosius, and of Christ 432, forty-four being subtracted, the first year of Julian's reign does not commence as he calculates. The first year of Julian's reign was in the year of Christ 361, when Achy the father of Niell reigned in Ireland; and he seems to have erred in confounding the Scottish expe-

* Usher, *ibid.* p. 829.

† Temor the palace of Ireland.

‡ Usher, *ibid.* p. 815.

ditions of those days into Britain, which we have mentioned before, when Achy ruled Ireland, and Constantius the son of Constantine, and after him, Julian, were emperors, with the excursions of Niell.

But the providence of heaven wonderfully appeared in this instance; that he a boy at the age of sixteen, (so old was Joseph when he was sold by his brethren into Egypt*) should be taken into captivity far from his friends, and learn a foreign language, by which, in time, this glorious missionary should emancipate that people from the tyranny of Zabul. So Moses was exposed in a basket, afterwards educated in the palace with a knowledge of the polite arts, and destined as the favour of a people groaning under Egyptian bondage. What the flail is to the corn, the furnace to gold, the file to iron, the press to the grape and to the olive, the same is the laboratory of tribulation to the just.

In the third consulate of Theodosius the first †, and of Abundantius, as we read in the chronicle of Florentius of Worcester, Britain, as Gildas says in his destruction of it ‡, was *first* greatly ravaged and distressed for many years, by two very cruel transmarine nations; the Scots from the south, and the Picts from the North.

* Gen. 37. 2. as the vulgar Latin edition mentions, but the Hebrew, Greek, Samaritan, Chaldean, Syriac, and other editions, assert he was seventeen years old at the time. Usher, p. 828. in the place above cited.

† In the year 393.

‡ Usher; *ibid.* p. 593.

The venerable Bede *, repeating these same words of Gildas, adds; "we say these nations were transmarine, not that they were situate beyond Britain, but because they were distant from the quarters of the Britons, two arms of the sea lying between them." In this he alludes to the Picts and Scots, who were inhabitants of Britain in his days. But Gildas does not mean these Scots who had made no settlement in Britain at that period, but the Picts of North Britain; and the Scots, who were then masters of Ireland, and came over to Britain once a year to plunder and carry off booty; as the interpolator of Gildas has commented in the manuscript in the library of Cambridge. Because the Scots, (he says) at that time inhabited Ireland, and the Picts Scotland, that is, from the North, as above mentioned. The venerable Bede himself, positively asserts, as well in his chronicle, as in the 13th and 14th chapters of his first book, that these Scots returned home to Ireland after the third consulate of Ætius (not Bœotius) that is, after the year of Christ 446, which he has extracted verbatim from Gildas; "the Scots return home," as in the Chronicle, "those daring Irish plunderers," as in chap. 14.

Here we must observe, that the word (first) as above in Gildas, is not simply to be taken for the first incursion of the Scots and Picts, against the Britons and Romans in Britain, as appears from the various expeditions against them already mentioned;

* Bede's History, b. i. c. 12.

but it relates to the first of the three incursions which Gildas gives us, that put them under unsurmountable difficulties, and brought them to the verge of destruction and annihilation; the second of which happened according to Usher* in the year 425; and the third, in the year 431. The author † of St. Patrick's life has mentioned the first of these devastations before; the Scots from Ireland, under their king Neill Naighiallach, plundered several provinces of the Britons in opposition to the Roman arms, and he says thus of Neill, "he ransacked Britain and England, as far as the sea that runs between Gaul and Britain." He has likewise mentioned the Irish fleet which invaded Britain at this time; where he introduces Britain talking as follows:

*Me † quoque vicinis pereuntem gentibus: inquit,
Munivit Stilicho, totam cum Scotus Fernen
Movit, & infesto spumavit remige Tethys §.*

In the sixteenth year of Niell's reign ‖, St. Patrick, after serving in quality of Swineherd six years, in the large valley of Arcail, near the mountain Mis,

* In his Chronological Index to the year 393, 425, and 431.

† In this chap. at the year 388.

‡ Claudian, b. 2. concerning his encomiums on Stilicho.

§ Also Stilicho supported me, perishing by neighbouring nations, sayeth she, when the Scots put all Ierne in motion, and when the sea foam'd with hostile mariners.

‖ In the year 395.

in the north of Dalaradia, obtained his freedom on the seventh year; and sailing from Ireland, returned to his friends. "For that Pagan people," as we read in his life*, used on the seventh year of their slavery, to enfranchise their servants, unless they wished themselves to continue in bondage. This sanction of a legal edict was consonant to the redemption and freedom of St. Patrick as Jocelin † says, for by law he was to serve six years, and restored to his liberty on the seventh ‡. But when the proprietor of that country, Milchuo, Patrick's master, would not grant him his freedom without paying a ransom, his guardian angel *Victor* appeared unto Patrick, or perhaps the tutelary *one* of the Irish, as the commentator of Fiec writes §, and shewed him a lump of gold that was dug up by one of the swine, in the place of Sciric, at Arcaile, in the above mentioned valley. At which place, the church Sciric-Patruig, built in the county of Antrim, preserves that name to this very day, and has been greatly resorted to by the faithful, as a place of pilgrimage and devotion. Where the vestiges of the angel were imprinted on the rock, at the time that Fiec, bishop of Sletty ||, and disciple of St. Patrick, the above quoted commen-

* In Colgan, in his *Trias Thaum.* seventh p. 1, c. 21.

† Cap. 16.

‡ Exodus 21, 2. Deuteronomy 15, 12.

§ Num. 7.

|| C. 4. in the *Life of St. Patrick.*

tator*, and the author of the seventh life flourished, as they themselves attest †.

St. Patrick had a vision while he lived with his own people, which we are informed he committed to writing, in these words: "I saw in a dream at night, a man coming from Hiberione ‡, whose name was Victoricius §, with a great packet of letters, and he gave me one of them, and I read the beginning of the letter, purporting *the Voice of the Irish*; and while I was reading the beginning of the letter, I imagined at that very instant that I heard the voice of them who were near the wood of Foclut, which is near the Western Ocean; and they thus exclaimed as if with one voice, *We entreat thee, holy boy, to come and walk among us.* And I was greatly amazed, and I could read no more: whereon I awoke."

But they whose voice he heard in the vision near the wood Fochlaid, in Tirawley, in the county of Mayo, the above-mentioned commentator of Fiec || says, were then infants in their mother's womb, exclaiming in the vision, *All the Irish cry to thee.* They were Crebrea and Lessa, the daughters of Glerann, whom St. Patrick afterwards baptized. "They are," as he says, "ranked in the catalogue of saints at this day, and have been interred in the church of Forchlann, near the river Moy, to the West."

* Num. 9. † P. 1. c. 22.

‡ i. e. Ireland.

§ Victor, the tutelary angel of the Irish. *Trias Thaur* p. 17.

n. 24.

|| Number 15.

Many ancient authors, of very great authority, write, that St. Patrick, after he left Ireland and spent some time as a layman with St. Germain, bishop of Auxerre, lived four years with his uncle St. Martin, and received orders from him. According to this relation, he lived with St. Martin in the years 398, 399, 400, 401: for, in the year 401, St. Martin died "at midnight, on a Sunday," the 11th of November, as St. Gregory of Tours writes. From the consulate of Evodius, which commenced on the first of January, in the year 386, to the death of St. Martin, sixteen years* have elapsed, as Severus Sulpitius, an intimate friend of St. Martin's, writes in his life of him.

At this period flourished, far from Ireland their native soil, St. Alby, St. Declan, and St. Kieran; who, with St. Ibar, were four Irish bishops, who with their disciples were propagating Christianity in Ireland before St. Patrick, whom they assisted in that divine employment. St. Alby, being commissioned by the sovereign pontiff to convert some distant country, is said to have erected a monastery there, and to have left the sons of Goll there, who were saints.

St. Declan and St. Kieran being consecrated bishops by the pope, and having met St. Patrick in Italy going to Rome, came to Ireland, where the former preached the gospel to his own people, the Desies, among whom he founded the episcopal see of Ardmore; and the latter to his own people, the

* 386. 16. 402. On the first of January, after the death of Saint Martin.

Ossorians, having founded the see of Saghir among the inhabitants of Ely: they both converted numbers. Likewise Lugac, Columbanus, Meldan, Lugad, and Cassan, who accompanied St. Kieran from Italy, obtained five bishopricks in Leinster.

In the seventeenth* year of king Niell's reign, Stilicho, master of the Roman militia, secured Britain against the assaults and invasions of the Scots from Ireland and the Picts having appointed a Roman legion on the frontiers to repel them, which the poet Claudian has mentioned in his *Epithalamium on Palladius and Celerina*, speaking of Celerina's father:

*Sparsas imperii vires constringit in unum
Depositum: quæ Sarmaticis custodia ripis,
Quæ sævis objecta Getis, quæ Saxona frænet,
Vel Scotum legio, quantæ cinxere cohortes
Oceanum, quanto pacatur milite Rheus †.*

Also, in his book of the Getic war:

*Venit & extremis legio prætenta Britannis,
Quæ Scoto dat fræna truci, ferroque notatas
Perlegit exanimæ, Picto moriente, figuras †.*

* In the year 396.

† He collects together the scattered forces of the empire, which may guard the Sarmatian banks, which may oppose the cruel Getæ, or subdue the Saxons or Scots, what cohorts plough the ocean? with what forces is the Rhine vanquished, and rendered peaceable?

‡ A legion comes marching before the extreme Britons, which subdues the fierce Scots, and surveys their lifeless bodies pierced with steel, whilst the Picts are expiring.

In the twenty-fourth year* of Niell's reign, Stilicho recalled this legion from Britain into Italy against Alaric, king of the Goths, to fight in the battle of Pollentinum. In which Claudian introduces Stilicho talking thus to his soldiers:

*Credite nunc omnes, quas dira Britannia gentes,
Quas Ister, quas Rhenus alit, pendere paratas
In speculis: uno tot prælia vincite bello.
Romanum reparate decus, molemque labantis
Imperii fulcite humeris: hic omnia campus
Vindicat; hæc mundo pacem victoria sancit †.*

King Niell was surnamed Great, for his power, birth, and offspring; and Naighiallach, so called from the nine hostages which he received from so many nations that were under his subjection. But we have received no account of the name of those countries: they must have been in Great Britain, and the maritime parts of Gaul, excepting the Irish provinces, which are included in the number; both which countries he often invaded, and from whence he brought many captives and rich plunder; as may be seen in the account of the captivity of St. Patrick in his reign. “At this time a squadron plundered St. Patrick's native country, where he then was;

* In the year 403.

† Be assured, that all these nations which dreadful Britain, the Danube and the Rhine maintain, are prepared impending from their watch towers; complete by one decisive engagement, so many battles, repair the Roman honour, support with your shoulder the weight of the tottering empire. This field of battle asserts every thing, this victory ensures the ratification of peace to the world.

and brought away many captives from thence, which was a customary thing; among whom St. Patrick and his two sisters* were taken to Ireland. Also a Scottish army, in a well equipped fleet, frequently made incursions into Britain. In one of these invasions it happened that the boy and his sister were brought into Scotia, among other captives, to the number of a hundred of both sexes †, where the testimony of St. Patrick is subjoined:—
 “I was taken to Ireland as a prisoner with many thousand others ‡, who were all brought thither by different accidents, and enslaved in Ireland.” Also, “In these days an Irish fleet used to sail over to Britain §, to plunder.” Likewise, “A Scottish fleet sailed over to Britain, and brought many captives from thence, which occasioned the first peregrination and arrival of St. Patrick in Scotia ||.”

His posterity perpetuated and established the monarchy of Ireland on so permanent a basis, that almost all the following kings of Ireland were descended from him, besides many noble families and illustrious princes of these families. Also nearly three hundred of his posterity, remarkable for the sanctity of their lives, and their extensive learning, have been enrolled in the catalogue of saints.

His posterity the Hy-niells, or Nelidians, distinguished into South and North, were descended from

* This tripartite work of the Life of St. Patrick, in Usher, cited p. 828.

† In the second Life of St. Patrick, c. 11. in the Tri. Thaum.

‡ Ibid.

§ Fourth Life, c. 15. *ibid.*

|| The old office of St. Patrick, which used to be celebrated in Ireland on his feast. *Ibid.* p. 235. col. 2.

his eight sons: four of whom remained in Meath, which by a decree of king Tuathall belonged always to the reigning monarch, until it was divided among the sons of king Niell, as to Laogar, from whom the Hy-loegarians (of whom O'Coindhealbain was formerly the lord) monarch of Ireland, and father to Lugad king of Ireland: a part was assigned Conall Crimthann, another son, from whom seventeen kings of Ireland sprung: and to Fiach, from whom was descended O'Molloy, lord of Ferakeall, in Meath, but now in the King's county) and Magcoghagan, proprietor of Kenelfiachia: the fourth son was Mann, the progenitor of the people of Tefia, that is, of the Foxes* of Muntir-tadgan, lords of Tefia; the Mogawlies, lords of Calrigia; the O'Braoin, of Bregmania; the Mag-cargamnians, of Cuircnia; the O'Dalies, of Corcaduin; O'Quin, of Muntir-gilgain, in the county of Longford. — The descendants of these four sons of Niell were denominated the South Niells.

But the other four going to Ulster some time before the arrival of St. Patrick, occupied very extensive districts, which their posterity, called the North Hy-niells, were possessed of to the present time, one of whom was Eugenius, the progenitor of the Kinell-eoguin, or Tironians, of whom there were sixteen monarchs of Ireland, the ancestors of the illustrious family of O'Neil†, who are princes and

* O'Molloy
Foxes
Magawley

O'Brain Caron
O'Baly O'Quin

† O'Neil
Carbry

O'Ronan
O'Brenan

earls of Tyrone: Conall Gulban, from whom are descended the Kinell-conaill, or princes and earls of Tyrconal, and ten kings of Ireland: the third son was Carbry, whose offspring, the Kenel-caibre, formerly inhabited Carbry Gaura, in the county of Longford: he was the grandfather of Tuathal, the second king of Ireland, and progenitor of the O'Romans, in Carbry Gaura. The youngest son was Enny Fionn, whose posterity formerly occupied Tirenda, a country of Tyrconel, between the two arms of the sea; that is, between Lochfewail and Suilech: and O'Broenan, in Kinel-enda, near the hill Usneach, in Kinelfiachia.

Keting writes, that Rignacha was the mother of seven of the brothers; and that Indea, the daughter of Lugad, was the mother of Fiach. This Lugad Meann was the grandson of Fergus the Blacktooth'd, monarch of Ireland*, by his son Ængus; but she could not be literally the daughter of Lugad Meann, who flourished in the year 278, as has been already treated of in chap. 69, and the wife of Niell in the year 379. Therefore Indea †, called the daughter of Lugad Meann, was the daughter of Dubthach, the grand-daughter of Mindach, and great grand-daughter of Lugad Meann; for Dallan ‡, the brother of Indea, who was also in a vague sense called the son of Lugad Meann, was the son of Dubthach §, the grandson of Miandach, and great grandson of Lugad Meann ||: the book of Lecan ¶

* The book of Lecan, fol. 137. b, col. 2.

† Ibid. fol. 140. b. col. 3.

‡ Ibid.

§ Ibid. and fol. 139. a. col. 2.

|| Fol. 140.

¶ Ibid. fol. 195. a.

calls this Indea the mother of Conall, Galban, and Eugenius, the sons of king Niell. By this regulation the generations are brought to a coincidence: for, as Niell was the seventh from Conn of the hundred battles, by his son Artur; so was she, by her daughter Maina, the mother of the Black-tooth'd, the seventh from him also.

Eugenius had five sons: 1. Muredach, from whom were sprung kings. He was the father of Muchertach, monarch of Ireland; of Mongan, from whom is descended O'Dongaly; and of Fergall, the progenitor of the Mac Cathmhail. Indorba the Fair, the daughter of a Saxon prince, was Muredach's mother.

His second son was Fergus, from whom is descended O'Conor of Moy-ith. 3. Olill, from whom are sprung Muntir-kelly. 4. Fedlim, from whom O'Dubhirma. 5. Achy Binne, from whom Kinelmibinne.

Tessia, which fell to Mann, the son of king Niell, and his posterity, was formerly a very extensive country in Meath, comprehending five baronies in Westmeath, viz. the country of the Foxes, Calrigia, Bregmania, and Cuirenia, besides the lands assigned the Tuits, Petits, and Daltons: and in the county of Longford, divided into North and South Tessia. North Tessia is Carbria Guara, the possessions of Carbry, the son of king Niell, and his posterity; where the sons of that incredulous Cariry, apprehensive of the consequences of the curse denounced against them, were converted, and entertained St. Patrick in a princely manner, to whom they granted a beautiful place, called Granard. He appointed

appointed Guasact bishop of this place, the son of his quondam master Milchuo, whose herd he was; and he erected a nunnery in another place adjacent to Cluanbronia, for the two Emerias, sisters of Guasact: where, to this very day, as the author* of the seventh life of St. Patrick wrote, the vestiges of their feet are to be seen indented on the stone where they walked, after receiving the veil from St. Patrick, and devoting their virginity to God.

South Tefia, in the county of Longford, as the other part in Westmeath being divided from it by the river Ethne, belonged to Mann and his posterity. St. Patrick regenerated this Mann in the laver of baptism, and built a church in a place called Ardachadh, which to this very day is the see of Ardagh, and consecrated his sister's son, Melus, bishop of it: with whom he left Milchuo, co-bishop, brother to Melus.

King Niell, in the midst of his hostile attacks on Aremorica, was killed by a poisoned arrow thrown at him by Achy, the son of Enny Kensall, king of Leinster, beyond the Loire near the Ictian sea; this Achy bore him a deadly animosity, which occasioned his fatal overthrow.

The British sea which divides Britain from France, extending from the German Ocean to the mouth of the Loire in France, is celebrated by the name of the Ictian sea †, in Irish *Muirniēt* by our ancient writers. But whether it has obtained this appellation from the Ictian harbour, which Cæsar mentions

* Trias Thaum. p. 2. c. 30.

† Usher, cit. p. 823.

when he sailed by it to Britain, or the harbour itself has been called Ictian, from the sea, is a matter not easily determined. Writers are even at this day divided where this Ictian harbour lay. Many are of opinion with Lhyd, that it is Calais; others say it is St. Omer's; but Camden* is convinced that Vitfan, called Whitsan by the English, was the Ictian harbour. Between which Vitfan and Dover in England, before Vitfan was stopped, was the common passage in former ages, as now between Dover and Calais; nor was this sea any where so narrow. Cæsar's passage into Britain was most indubitably by the confines of Picardy, where the Morini formerly resided, in the counties of Bologne and Guines, both which formerly belonged to the county of Artois. In these parts anciently was a most famous passage between Gessoriacum (called by Ptolomy *the naval Gessoriacum*), and the town of Richborow in Kent, frequented by the emperor Claudius, and other generals: but Gessoriacum, to which Pliny alludes by *the British harbour of the Morini*, is clearly demonstrated by Camden† to be the city of Bologne; so that almost all are unanimous on that head. Wherefore I think we can positively assert that there was no place on that continent properly called the Ictian harbour: so that, as Pliny calls the British harbour among the Morini, because there was a passage from thence into Britain; after the same manner the Ictian harbour was so denominated, from its communication with the Ictian sea.

* Camd. Brit. in *Kent*.† Ibid. in *Kent*.

C H A P. LXXXVI.

Torna Egeas.

IN the reign of James, king of Great Britain and Ireland, and in the recollection of our parents, a great poetical contention arose between Thady Bruodin, the son of Daire, of Thumond, and Lugad Clery, of Tyrconel, the antiquary, concerning an ancient Irish poem published under the name of *Torna Egeas*, formerly professor of the antiquities of Ireland, in which this Torna proposes himself as umpire, to reconcile Niell, king of Ireland, and Corc, the son of Lugad, king of Munster, who were formerly instructed by him, and were his particular favourites, but at this time carried on hostilities against each other, as he says in his poem, which begins thus :

Rail catha idir Chorc is Niall.*

Bruody, who commences the controversy, defends the south of Ireland, and Clery undertakes the vindication of the north : they both attack each other in Irish verse.

In the poem of Torna, as nearly as I can comprehend his design, his only scope is to produce the encomiums of Corc and his ancestors, in order to depreciate them tacitly : for which purpose he introduces himself acting for Corc, and his antago-

* The rage of battle between Corc and Niall:

nist, Niell, exulting; as you may partly see from the following lines :

*Tum peto propter aquas extructa palatia Bonni;
Talibus & mecum rex furibundus agit.
Ergone Quintiadum domicilia regia, cui non
Debita Hibernigenum Sanguine sceptrâ, petit?
Non petit hoc Corcus; petat & si forsitan; inquam
Momonium quam re, plus valet ore genus.
Illum Quintiadæ levitatis crimine carpunt;
Grandiloquus juvenis qualiter esse solet.
Regia Lugadii, sed non reprobanda propago;
Hospitio, qua non clarior ullus homo.
Non mihi par teneris fuerat, Rex subjicit, annis:
Nam sua Liber erat, dum mea cura liber.
Auferat ut ferro furor est, aut cæca libido
Temoriæ à Quinti mænia stirpe Ducis*.*

In these verses he not only censures Corc for his ambition, vain glory, and levity of mind, to omit what he derogates from his ancestors, but even takes

* [Torna]. Then I demand the palace which has been built near the Boyne, and the furious king treats with me in the following manner.

[Niell] Wherefore does he demand the royal residence of Conn's descendants, to whom the sceptre is not due, at the expence of the blood of the Irish?

[Torna] Corc does not require that, and should he perhaps require it, I say, the line of Munster is more powerful in words than deeds.—The offspring of Conn charge him with levity; a youth bombastic and lofty in his language, as is his custom. The court of Lugad ought to be reprobated for its mode of hospitality, but not his family, than which none is more illustrious.

[Niell] The king replies, he was not like me in our tender years; for he to Bacchus was devoted, I to my books. Let him take, such is his fury or blind ambition, the walls of Temor from the race of prince Conn.

an opportunity of reproaching him for his inclination to wine, and attachment to voluptuous pleasure, though he had not as yet arrived at the years of maturity; wherein he insinuates and introduces the propensity of Niell to learning. Wherefore Bruody very justly rebukes him thus :

*Momónii visus contendere nominis ergo
Connactorum ultro es victus amore Ducum*.*

And in the second last distich of the same poem :

*Et quæ magnanimo es pro Corco rege locutus
Temoriæ ut celebrent nomina regis, erant †.*

But on this Bruody rests his principal argument, for of the brothers who first subdued Ireland, Clery, in the following distich, carps at Hiber and Herimon, from the former of whom Corc was sprung; and from the latter, who was older, Niell was descended :

*Sensfireacht ni ghabhan ceart
A tthir do gabhtbar le neart;
Calmacht na ffear 'is ceart ann,
'Sni sinsfireacht ffear nanbhan †.*

* You appear to contend on account of the Munster name; however, you are spontaneously conquered by your attachment to the princes of Connanght.

† These expressions you have used for the magnanimous Corc, were calculated to celebrate the name of Tara's king.

‡ Seniority obtains not right of sway

In a country by martial force subdu'd;

There might of men maintains the right of rule,

And not the seniority of feeble sires.

Which verses, by varying the expression, I have paraphras'd for my amusement, and shall, with the permission of the reader, insert them here.

*Fus nihil est natale solo, quod quaeritur armis ;
Fortior imbelli sit seniore prior.*

*Non fratrum natu, sed robore maximus est dux
In terris, victrix quas premit ense manus.*

*Non frater senior praestat, sed dignior armis ;
Cum ruit hostiles vis inimica lares.*

*Res igitur ferro siquando ; non quotus annis,
Sed quotus est palmis anteferendus erit.*

*Si plagis subigenda plaga est, maturior aetas
Posthabita est ausis praecocis ingenii*

*Fura paterna domi seniore ex besse manebunt :
Parta ex asse foris prosperioris erunt.*

*Naturæ abripuit virtute, quod illa negarat
Tempore ; germanum gignier ante suum.*

*Marte suo, non sorte patrum quem laurea cingit,
Antevenit meritis tempora iniqua suis.*

*Concedunt animis anni, spoliisque potitur
Non citius genitus, sit nisi Marte prior.*

*Devictis potitur fundis praestantior armis ;
Non refert natu an major, utrumve minor ?*

*Junior aut senior partos vi possidet agros
Frater uter terris acer, & acer equis*.*

But

* No native right to soil belongs, which by arms is acquir'd. The stronger sways the unwarlike senior. Not birth, but strength, dominion gives in countries which victorious hands with the sword subdue. Not the older brother is preferred, but he in arms more famed, when the enemy's forces rush to attack the hostile household gods. Should it be necessary to decide any matter by the sword, we should prefer a man not

But it would be as consistent and proper to say, one pound is equal to an hundred pounds, as that any other family should compare with the line of Herimon, in the number of its kings, the propagation of different branches of its families, the multitude of its saints and illustrious men, or in the extent of its possessions.

There have been more of this family kings of Ireland, than of all the other families taken together, without any intervals, and not in a desultory series, but in such a manner as that there was scarcely from Herimon to Niell any in a right line, except a king of Ireland, or son to a king of Ireland, for the space of fourteen hundred years; and all the succeeding kings of Ireland were most of them descended from the race of Niell, according to the fluctuation of the regal axiom. From this family kings were given to each of the provinces of Ireland; to Leinster and Connaught, in a perpetual series; some were assigned to Munster, and

in consequence of his years, but in consideration of the victories he has obtained. Should any country be attacked in order to be subdued, maturity of years must yield to the maturity of an enterprising genius.—Paternal right sanctions and entitles the senior to the inheritance at home; but all external acquisitions shall be the property of the most prosperous and successful. The more powerful man rescues by valour, from nature, what she had denied in time, that is, the prerogative of an elder brother. The hero crowned with laurel, anticipates not by chance, but by valour and deserts in arms, the unjust distinctions mark'd by seniority. Years to renown in arms must submit, and not the first-born, but the most valiant, will the spoils enjoy. The most distinguished champion makes himself master of the conquered land, without reference to seniority or minority. Whether senior or junior that brother be who possesses lands by force of arms, he is stiled the lord of them, by being the more courageous among the infantry or cavalry.

many to Ulster, all which province was generally under the dominion of the Herimonians. From this family, at length, all the kings of Scotland, from Fergus the Dalriedian, have derived their paternal ancestry, if you except the Baliols and the Bruces, who were heirs to the crown in right of their mother.

But, to return to the poem. I am of opinion that Corc, who, as he declares, was very young in school, and in his youth a cotemporary with Niell in the kingdom, was much older, as he was cousin to the father-in-law of Niell; and I am convinced he died before the commencement of Niell's reign, because king Crimthann, the successor of Niell, had substituted Conall Eachluath in the government of Munster, after the decease of Corc, as Dr. Keting assures us in his account of the reign of Crimthann, extracted from Cormac O'Culennan, bishop and king of Munster, who was exceedingly well informed in the antiquities of his country.

Wherefore their mistake appears the more manifest* in Colgan, who insinuates that Corc was coeval with St. Patrick, in the year of Christ 438; whereas Ængus, the grandson of Corc, was the first king of Munster, according to the account of all our antiquaries, who, by the means of St. Patrick, embraced the Christian religion.

Whether Torna was the author of that poem, or in what age he flourished, and whether he was a Christian, are matters with which I am not ac-

* Tr. Thaum. Append. 4. in the Life of St. Patrick, p. 214. n. 6. Keting, in the Reign of Laogary the second.

quainted; this only I shall beg leave to inculcate, that it has been a practice amongst the ancients to publish their works under the names of others, that their assertions might gain the greater weight and authority, as Cicero declares, *de senectute*.—— I shall also insinuate, that Torna lived after Dathy the successor of Niell; if that poem* concerning the sepulchre of kings at Cruachan, be ascribed to him, which I am very confident is of a later date.

Torna's brother was Mochonn, the son of Fieg, the son of Aulaimh, the progenitor of the family of O'Conor, of Kerry; who therefore might have lived in the time of Niell, at which period I acknowledge some christians might have been in Ireland; it does not however from thence follow, that Niell, (should he even be his pupil from his infancy) was a Christian, as the reverend father Colgan, our countryman, wishes to make us believe †.

Nor can I be persuaded to believe, that the body of Niell was taken up by St. Kienan, of Damhliagh, after being interred one hundred years, and was found entire; and that St. Carnech of Tulla, by lying in his coffin, was cured of a leprosy, as Colgan in the same place assures us, from the Scholium of Charles Maguir, and from the additions of Ængus, on the twenty-sixth of November. If

* *Ata futsa Riogh fonn Fail.*

Beneath thee lies bright Falia's noble king.

Falia or *Inis Fail*, is an old name for *Ireland*. — See Keting, in the reign of Cormac, the book of Lecan, fol. 79. b.

† Tr. Thaum. p. 173. number 27.

Niell had been a christian, he would most assuredly have left greater instances and documents of this matter in his life, than these fictitious and fabulous miracles, said to have been performed after an interval of one hundred years; and many centuries after, raised from the darkness in which they were enveloped.

Whether Niell was the pupil of Torna, or any christian, be that as it may, this poem however, as I shall immediately demonstrate, is nugatory, weak, and insufficient, to attest or confirm the fact; the author of which, was not only a christian, as he in the last distich acknowledges thus:

*Omnes monte Sion sæclorum, judice Christo,
Convenient homines, quo quoque ducar ego*.*

But even lived at a much later period than Niell, as appears from the following reasons. He pretends that Niell had some mansion in Ulster, in the following distich;

*Quid moror? effrænum Corci, prohibebo furorem;
Pacis et Ultoniam pignora adusque feram †.*

Alluding to the sons of Niell, who, after their father's death, fixed their residence in Ulster, or to their posterity, who settled there; as he or any of

* On Sion's mount all mortals shall appear,
Christ will preside, and they his judgment hear;
What will my fate be when I'm summon'd there? }

† Why do I delay? I will check the unbridled rage of Core, and bring the pledges of peace even to Ulster.

his ancestors had not settlements there. He thus makes mention of Ely O'Carol, in the confines of Ormond:

*Quintiadium octodecim vaccarum millia turme
Heliadum e terris Ormoniis que ferunt*.*

Eile, from whom Ely is so denominated, lived at a much later period † than Corc, who was the fourth only in descent from Eugenius, the son of Olill Olom; and from Olill's son Kien, Eile was the seventh; and a long time after Eile's death, the name of Ely was, as is customary, given to the country which his posterity occupied.

In this poem, Cashel is called *Caisbil na ccllog*, from its bells. We are informed that the use of bells in churches was first introduced into the church of St. Paulinus, at Nola, in Campania; wherefore *bells* are termed in Latin, *nolæ & campanæ*, from the city of Nola, and from the province of Campania. St. Paulinus, in the year 294, secluding himself from, and renouncing the world, retired to Nola, where he died in the year 431. Baronius thus speaks ‡; the very great mention made of bells in the acts of St. Lupus, sufficiently indicates the use of bells in the church of Lionois, in Gaul; and that they were also fre-

* The troops belonging to the descendants of Conn, carry off eighteen thousand cows from the lands of Ely and from Ormond.

† Chap. 68. par. 3.

‡ In Spondanus, about the year 614. num. 6.

quently used at that time, in the Western church, but in the Eastern church, they as yet struck wood; and about the year 865, n. 7. the use of them was well known, as he says, among the Greeks.—The first bell, which I suppose to be in Ireland, was that cymbal which St. Patrick sent, thirty years before his arrival, having given it to St. Kieran of Saighir. After the arrival of St. Patrick, as Jocelin says thus in his life; “it was the custom with St. Patrick and the other ancient Saints, who resided in islands, to use cymbals, as well for the extermination of dæmons, as for awaking and rousing men from corporal sloth, and for some other causes, I know not what. One thing is positively asserted, that many miracles are known to have been performed by the noise or touch of such cymbals. We read in the 7th life of St. Patrick *, that he left in the churches lately built by him in Connaught, fifty bells; but they were some time in Ireland, before he converted Ængus king of Munster, at Cashel. Nor could Cashel be so ornamented, and decorated with churches and bells, as to deserve this epithet, unless in course of time; much less could it be named during the reign of Corc or Niell. In some copies we read, *Caishil na cenoc*, whether from its *bills* or not, I cannot determine.

Besides, in another passage immediately addressed to Niell himself, as if he had been then living, he mentions in the clearest possible terms, churches, the bells, the holy patrons of churches,

* Tri Thaum. 7th life. p. 2. c. 108.

the privileges and immunities annexed to them, and the vengeance of God denounced against the sacrilegious violators of churches, which oblige us to believe, that he lived, whilst the church was in its most flourishing state. There are two poems extant, in both of which, as well as in the former, Torna Egeas declares, that king Niell, the son of Achy Mogmedon; and Corc, the son of Lugad, king of Cashel, were his pupils and favourites. One of these poems contains exhortations and instructions to king Niell*; the other, contains lamentations on the death of Niell and Corc †. Among other precepts, it in particular contains the following:

*Templa cave vires, quæ campanilia adorn :
 Ne temere Indigitum sperne patrocinia.
 Percipe dicta memor, ne ultricia sana fana.
 Floridus arefcit læsus ab igne rubus. †*

Where he speaks of the church situated not under a bushel, as it was during the reign of Niell, and the pagan kings in Ireland; but placed on a can-

* *Gaibh mo theagas ga Neil nar.*
 O mighty Niell my sacred council take.

† *Mo dba dhaltan nir Siobh lion.*
 My two dear wards have often griev'd me fore.

‡ Don't violate temples which bells adorn; do not rashly contemn the patronage and protection of the guardians and inhabitants of temples; faithfully my instruction in your heart imprint; do not profane avenging churches; the blooming bush, when by the fire attack'd, withers.

dlestick,

dlestick, after temples were erected, adorned with bells, dedicated to saints, respected and protected by patrons and benefactors, and dreaded by robbers and plunderers, on account of divine vengeance.

Further Torna, or whoever composed these poems, flourished at this period; in order to promote and serve his own design, one time he introduces Niell and Corc as his darling pupils; another time, after arriving at the years of maturity, rushing on each other with drawn swords, although they never saw each other. Thus Virgil celebrates the amours of Dido and Æneas, notwithstanding she lived almost three hundred years later than Æneas. Wherefore some person has not incongruously said;

*Causidicis fas est alicnam haurire crumenam;
Mililibus, medicis, tortori occidere fas est:
Mentiri astrologis, pictoribus, atque poetis*.*

* Lawyers are licens'd other men's purses to drain,
Soldiers, Physicians, and Executioners, to kill;
Falshood to utter, is the privilege of Astrologers, Painters, and
Poets.

C H A P. LXXXVII.

Dathy, the 136th Monarch of Ireland.

DATHY *, the son of Fiachre, of the Herimonian descent, king of Connaught, after the death of his uncle Niell, was advanced to the monarchy.

The same year Pelagius, a British monk, broached the Pelagian heresy.

Gratian Municeps †, being created emperor in Britain, in a few months after, was assassinated by the soldiers. Constantine was substituted in his place, from the meanest of the soldiery; their motive for electing him was, his ominous name. He passed over into Gaul, and after suppressing whatever military force that was left by Maximus the tyrant, deserted the island, which he left in a defenceless situation. The following year, he appointed his son Constans Cæsar, who was a monk. This same year 408, Fl. Stilicho, of whom we have spoken before, master of the infantry and cavalry, was beheaded.

Some time this year ‡, the Vandals, Alans, and Suevi, invaded Spain; they, in the year 406, on the 31st of December, crossing the Rhine, made a descent on Gaul. In the year 410, on the 24th of August, Alaric, king of the Goths, took Rome.

* In the year 405.

† 407.

‡ 409.

Constantine * and his son Constans, were murdered in Gaul; and Britain from that time, being deprived of Roman garrisons, shook off the yoke.

St. Alby † and his companions returning to Ireland, his native country, landed in the north of Ireland; where, by his commands, Colman one of his associates, built his cell called Kill-ruadh. Then Alby himself, after converting and baptizing Fintan, prince of Dalaradia, took a circuitous tour through the kingdom, converting numbers.

This year Celestius Scotus, a monk in some foreign country, the disciple of Pelagius the arch-heretic, was condemned in the synod of Carthage, being present.

This same year, St. Ninian the Briton, an English bishop, converted the south Picts.

St. Ibar, who is also called Ivor, one of the four Irish bishops ‡ who propagated the gospel in Ireland before St. Patrick, born in Dalaradia, the country of the Cruthneans, and descended from the kings of Ulster, was sent this year to suppress idolatry in Ireland, where he enlightened numbers. First, he resided in the three islands of Arran, situate in the Western Ocean; he also lived some time in the plains of Gefill; but he mostly dwelt in Beg-eria, an island of the sea near

* In the year 411.

† In the year 412.

‡ Of whom we have spoken before in cap. 85, in the year 420.

Wexford, in the south of Hy-Kennsalia, where the highest veneration is paid to his relics.

When * the Scots from Ireland, and the Picts from the North, totally subdued the Britons in the first dreadful invasion mentioned by Gildas, they promising obedience to the Roman empire, obtained an auxiliary legion from Honorius Augustus (in the year 422) which after exterminating the enemy, freed this distressed people from imminent slavery †. Afterwards the islanders built a wall ‡ between the bay of Dunbriton and Edinburgh, as a defence against the ravages of assailants, which proved quite ineffectual.

In the year 425 § happened the second devastation mentioned by Gildas, in which the Scots and Picts, after the Roman legion was recalled, having broken the barriers, desolated and laid waste all the territories of the unhappy Britons. The Britons reduced to the verge of destruction, solicited the aid of Valentinian the Third, who sent over to their assistance, a new auxiliary legion from Gaul; which under the command of Gallio Ravenas, expelled the Scots and Britons, who were carrying off their anniversary plunder.

The following year ||, a stone wall was raised in the place of the sod wall between the above men-

* In the year 422.

† Sigebert. Gemblac, in his Chronicle.

‡ Gildas, quoted in Usher, p. 601. Bede's hist. b. 1. c. 12. Jo. Fordon, in his Scoto Chronicle, b. 3. c. 4.

§ Jo. Major, concerning the transactions of the Scots, b. 2. c. 1. in the year 425.

|| In the year 426.

tioned bays, and castles were erected on the shore, to repel the incursions of the barbarians by the Romans, at convenient distances from each other, to command a prospect of the sea. But in the following year 427, Gallio Ravennas, being called from Britain against Boniface, who rebelled in Africa, was killed immediately after landing, and his army totally vanquished.

King Dathy had Achy Breac, from whom are descended the Hyfiachrians, Aidhne in the county of Galway, to the south of Connaught near Thumond; Olill Molt, monarch of Ireland, and Fiachre Elgad, from whom are sprung the Hyfiachrians Muaidhe, so denominated from the river Moy, in the north of Connaught.

Felia, the daughter of Achy, from whom Cruachan-bri-eli has borrowed its name, was the mother of Achy; and Ethnea, the daughter of Conrach Cas, was the mother of Olill. Rufina, the daughter of Artich Uctlethan, was the mother of Fiachre Elgad, after whom Mullach-ruadha, or the summit of Rufina, in Tirfiachria in the county of Sligo is called.

Tir-amalgad, a barony in the county of Mayo, now contracted into Tirawly, which is divided from Tirfiachria by the river Moy, has obtained that appellation from Amalgad, king of Connaught, the brother of king Dathy; which being ceded by the posterity of Amalgad, the lords of Tirfiachria, after a short interval, became masters of it.

Dathy

Dathy *, the last of the Irish pagan kings, was killed by lightening at the foot of the Alps, after coming off victorious in 150 battles, according to history; he was engaged in the conquest of a Roman province in Gaul, which was the pursuit of almost all nations in those days, whose only ambition was to plunder and desolate the declining Roman empire. His corpse was brought to Ireland, and interred at Cruachan, the palace of Connaught, according to Torna Egeas, or whoever he be, who was the author of the above mentioned poem †, by assuming his name.

They write, that his death was a judgment for having violated the cell and hermitage of Saint Firmin, the anchorite; who, according to the book of Lecan ‡, was a king, and having abdicated the crown, devoted himself to God in solitude, and passed the residue of his days in a turret seventeen cubits high, at the Alps. His brother Amalgad, king of Connaught, was substituted in his place.

* The death of king Dathy, in the year 428.

† C. 86.

‡ Fol. 302. b.

C H A P. LXXXVIII.

Of the wall between the two friths of Dunbriton and Edinburgh.

IN the reign of Dathy, in Ireland, the Firbiffian annals of Lecan record, that the frequent incursions of the Scots from Ireland, and the Picts, obliged the Britons first to raise a sod entrenchment, and afterwards a stone one from sea to sea; and to solicit the aid of the Romans to repel their incursions. You may see in the preceding chapter, at the years 422 and 426, how consonant this account is to the assertions of foreign writers.

Bede* assures us that the stone wall at the year 426, was not made between the Friths of Dunbriton and Edinburgh, between which he says a little before a wall was built, 'as well of sod as of stone;' but contends it was raised between the mouths of the Tyne and Esca, 80 miles nearer to the south, where he himself saw the wall of Severus, (which he supposes was first built of sod by Severus) entirely of stone; for he was born and educated at the mouth of the Tyne, and he is of opinion, that the stone wall was raised in the year 426, having committed a mistake in the distinction of an entrenchment of sod, and a stone wall.

* Bede's Hist. b. i. c. 12.

George Buchanan* writes, that this stone wall was built between the two Friths, but he on purpose, endeavours to persuade us, that the wall of Severus was there, (as does also the interpolator of Nennius, before him) and he says Bede† corroborates his assertion. However, that the wall of Severus was made between the mouths of the Tyne and Esca, is the general and received opinion of Bede, Camden‡, and the other English and Scots writers, as Jo. Major §, Jo. Fordon ||, and others. But Fordon, and before him Ethelwerd, with many others, mistaking Bede, insist, that this last wall of stone, was built where the fortification of Severus stood. It is not by any means reasonable to suppose, that so large an extent of country, as there was between the two Friths and two rivers, retaken by Count Theodosius in the year 369, when it obtained the appellation of Valentia, should be spontaneously abandoned by the enemy; or that the circuit of a wall should be drawn for sixty miles from the mouth of the Tyne and Newcastle (in an oblique and serpentine direction in its ascent and descent, the vestiges of which are to be seen yet) above the river towards Carlisle, when a wall of twenty-two miles in length, in a more commodious place between the two Friths, might be made (for so Fordon has measured the extent of both). Further, it appears this wall

* In the fifth book of his Scottish Affairs in the 41st king.

† Ibid. b. 4. in the 23d king.

‡ Camden's Brit.

§ Jo. Major concerning the Scottish Affairs, b. 1. c. 17.

|| Jo. Fordon in his Scottish Chronicle.

was not built in an oblique, as the wall of Severus, but in a direct course, as Gildas writes, and in a straight line, as Bede acknowledges, according to the situation of the place between the two Friths, from sea to sea. Bede and Gildas write, that the Scots and Picts took "all the northern and remote parts of the island, as far as the wall, as the natives," which can be no other wall than that between Dunbriton and Edinburgh Frith. These two bays, according to him, divided the Scots and Picts anciently from the Britons after the wall was made, when the Romans abandoned that country; and in his own days it was the boundary between them, the English, and Britons*.

Therefore, in the year of Christ 77, Julius Agricola fortified the boundaries of the empire, in the narrowest part of Britain, between Dunbriton and Edinburgh Frith, not with a wall, but with a garrison.

The emperor Adrian, in the year of Christ 117, fixed the limits eighty miles nearer, where he first built a wall from Newcastle and the mouth of the Tyne, to the mouth of the Esca, near Carlisle, (or, as Camden† asserts, Solwey Frith, or Luguwallum, another name of Carlisle‡) on the construction of a mural foss, having laid stakes for a foundation in the ground.

Lollius Urbicus, lieutenant to the emperor Antoninus Pius, in the year 144 enlarged the bounds

* Bede's History, b. 1. c. 1. and 12. b. 4. c. 26.

† Camden's Britain, under the title of *the Pictish Wall*.

‡ Ibid. under the title of *Cumberland*.

farther

farther to the north, having recovered the limits constituted by Agricola, and fortified them by a wall of sod between the two Friths.

The emperor Severus, in the year 208, repaired Adrian's sod wall with a stone wall; but count Theodosius, in the year 369, re-took all the country from that to the two Friths.

At last the Britons themselves raised a wall in the year 422, of sod and stones, between the two Friths, where a less one, erected by Urbicus, stood, which was a fruitless and useless undertaking. In a little time after, Gallio Ravennas, and the Romans, built a stone wall: of which wall Bede speaks as follows in his Chronicon, in the eighth year of Theodosius the younger, and 431st of Christ: "When the Roman army quitted Britain, the Scots and Picts, receiving an account that they would not return, came themselves and occupied the entire island from the north to the *wall*, as natives." The vestiges of these two walls convince us that the one was made between the two Friths, and the wall of Severus between the two rivers; which is supported by Fordon in his *Scotochronicon*, and Buchanan*; the former he calls *Grimesdike*, and Camden in his *Britannia*, under the appellation of *Pictish wall*, assures us he saw the extent of the latter. Buchanan beautifully alludes, in the following lines, to these Roman circumvallations:

* Buchanan in the fourth book of *Scottish Affairs*, in rege 27.

* *Heic & victoria fixit*

*Præcipitem Romana gradum, quem non gravis auster
 Reppulit, incultis non squalens Parthia campis,
 Non æstu Meroe, non frigore Rhenus, & Albis
 Tardavit. Latium remorata est Scotia cursum:
 Solaque gens mundi est, cum qua non culmine montis
 Non rapidi ripis amnis, non obice sylvæ,
 Non vasti spatii campi Romana potestas,
 Sed muris, fossaque sui consinia regni
 Munivit: gentesque alias cum pelleret armis
 Sedibus, aut victas vilem servaret in usum
 Servitii, heic contenta suos defendere fines
 Roma securigeris prætendit mœnia Scotis †.*

C H A P. LXXXIX.

An enumeration of the Pagan kings of Ireland.

WE have given an extract of the Heathen kings of Ireland, to the number of 136, besides ten others, whom some writers insert in the

* Here Roman victory stopped her precipitate course, which the heavy south had not repulled; which Parthia, horrible with plains uncultivated, had not beat back; nor could Meroe, by her heat, nor the Rhine and the Alb by their cold, check the Latian career; yet Scotia has retarded it, and she is the only country of the globe against whom the Roman power has fortified the boundaries of its dominions, not by the barriers of mountains, not by the banks of rapid rivers, nor by the fences of woods, nor by the limits of a vast plain, but by walls and a foss, and when by force of arms she expelled other nations from their settlements, and by right of conquest reduced them to slavery, here Rome was content, in order to defend her own territories, to erect fortifications against the secure Scots.

† From the Epithalamium of king Francis and queen Mary.

catalogue of Irish kings, though they did not attain to the monarchy of the island; however the antiquarians have totally precluded them; they were Heber Finn, and Eugenius Moganuadat, of the same family, kings of the south of Ireland, and the four sons of this Heber, viz. Fram, Orbam, Ferronn, and Fergna, two of the Heremonian line; Fiach Tolgra, the son of king Muredach, and Bau-chad, and the two Fothads, of the line of Lugad, the son of Ith: whom G. Coeman* mentions in his poem.

But the 136 were absolutely kings, nine of whom were Belgians, and as many Danannians; Herimon and his posterity amounted to 60 of the remaining 118; thirty-seven of whom were lineally descended from him, down to Niell; and seven who left no issue; eight from Leinster; three from Ulster; three from Munster; one named Colla Huasius, of the Orgiellians; and one called Dathy, from Connaught: Twenty-nine of the posterity of Heber Finn; twenty-four of the line of Hir, and Macha, an absolute queen; three of the family of Lugad, the son of Ith; and one plebeian, called Carbry Caithean.

A few of these 136 kings reigned alternately; as, the five sons of Dela, of the Belgians; the three sons of the mellifluous Kermod, of the Danannians; the three sons of Herimon, Mummy, Lugny, and Lagny; Achy and Conang, who were also descended from Herimon; Kermna and Sobarch, of

* A. Eolc heriona Airde.

two ancient records corrected by these intervals, which have been perverted and depraved by the negligence of editors.

First, then, let it be established as an incontrovertible point, that St. Patrick was commissioned by pope Celestine a little before his death*, and arrived in Ireland the first year of pope Sixtus†, Celestine's successor; in the consulate of Aetius and Valerius, in the ninth year of Theodosius the younger, after the demise of Honorius‡, and in the fourth year precisely of Laogary, king of Ireland: all which, faithfully compared, coincide with the year of Christ 432.

Therefore§, from the seventeenth of March, immediately following, to the death of St. Patrick, in the year 493, which seventeenth day of March fell on a Wednesday, sixty complete years have elapsed.

From|| this to the death of St. Bridget, (who was born on the eighth of February, on a Wednesday, which also happened to be the eighth day of the moon, in the year 439, and died thirty years after the death of St. Patrick, the first of February, on a Wednesday, in the year 523) a period of twenty-

* Pope Celestine died on the 6th of April, in the year 432.

† Pope Sixtus succeeded him, on the 28th of April, 432.

‡ The emperor Honorius died on the 15th of August, 423.

§ 433
60

493

Years.	Months.	Days,
29	10	15
523		

nine years, ten months, and fifteen days, have intervened.

From * this to the death of Columb Kille, at midnight, on a Sunday, the ninth of June, in the year 597, seventy-four years, four months, and eight days, have expired.

From † this to the eclipse of the sun, at nine o'clock, on the first of May, in the year 664, which was followed by a plague in the month of August, which carried off the following year Blathmac and Diermot, kings of Ireland, sixty-six years, ten months, and twenty-two days elapsed.

From ‡ this to the death of Longfich, monarch of Ireland, which happened on the twelfth of July, on a Sunday, in the year 704, forty years, two months, and eleven days intervened.

From § this to the murder of Fergal, king of Ireland, the eleventh of December, on a Friday, in the year 722, eighteen years and five months have expired.

From || this to the battle of Uchbadh, which happened the nineteenth of August, on a Tuesday, in the year 738; and the fourth year of the reign of Aid Ollann, king of Ireland, fifteen years, eight months, and eight days, have been completed.

From ¶ this to the death of Malachy, the first king of Ireland, the thirtieth of November, on a

Years.	M.	D.	Years.	M.	D.	Years.	M.	D.	Years.	M.	D.
* 74	4	8	† 66	10	22	‡ 664	§ 40	2	11		
597			664				704				
							18	5			
15	8	8	¶ 125	3	11		722				
738			863								

Tues.

Tuesday, in the year 863, a hundred and twenty-five years, three months, and eleven days, have intervened.

From * this to the death of Aid Finnliath, the twentieth of November, on a Friday, in the year 879, are sixteen years, wanting ten days.

From † this to the battle of Mugna, and the assassination of Cormac, bishop and king of Munster, which happened on a Tuesday, on the sixteenth of August, in the year 908; a period of twenty-eight years, eight months, and twenty-seven days, has elapsed.

From ‡ this to the death of Flann, king of Ireland, the eighth of June, on a Saturday, in the year 916, are seven years, nine months, and nine days.

From § this to the death of Niell Glundubh, king of Ireland, who was killed in battle by the Ostmen, the seventeenth of October, on the Wednesday preceding the Paschal Octave, in the year 919, three years, three months, and twenty-one days, have elapsed.

From || this to the fall of Brian, monarch of Ireland, in the battle of Clontarf, which was fought the twenty-third of April, on a Thursday in holy week, in the year 1014, ninety-four years, seven months, and eight days have intervened.

From ¶ this to the death of Malachy the second, which happened the fourth of September, on a Sun-

Years. M. D.	Years. M. D.	Years. M. D.	Years. M. D.
* 26	† 28 8 27	‡ 7 9 9	§ 3 3 21
879	908	916	919
94 7 8	¶ 8 4 10		
1014	1022		

day,

day, and was followed by two eclipses on the following January, one of the moon, and another of the sun, eight years, four months, and ten days have expired.

From this to the comet, the precursor of the Norman invasion in England*, which appeared the twenty-fifth of April, on a Tuesday after the octave of Easter, and blazed four nights successively in the year 1066, forty-three years, seven months, and twenty-three days, were completed †.

From † this to the assassination of Diernot, king of Leinster, the seventh of February, on a Tuesday, in the year 1072, five years, nine months, and thirteen days intervened.

From § this to the death of Turlough O'Brian, king of Munster, which happened the twelfth of July, on a Tuesday, in the year 1086, fourteen years, five months, and seven days have elapsed.

From || this to the death of Donald Mac Lochlain, king of the north, who died the ninth of February, on a Wednesday, in the year 1121, a period of thirty-four years, six months, and twenty-one days have expired.

From ¶ this to the feast of the decollation of John the Baptist, the twenty-ninth of August, falling on a Friday, in the year 1169, on which year the English first landed in Ireland, in the month of

* Camden's Brit. under the title of *Norman*.

Years.	M.	D.	Years.	M.	D.	Years.	M.	D.	Years.	M.	D.
† 43	7	23	‡ 5	9	13	§ 14	5	7	34	6	26
1066			1072			1086			1121		
¶ 48	6	20									
1169											

May,

sense, from the arrival of St. Patrick to the year 1072. First, therefore, from the arrival to the death of St. Patrick, instead of fifty-eight years in the poem, sixty years and a few months are inserted, from the year 432 to the seventeenth of March 493.

1. From the death of St. Patrick on the seventeenth of March 493, to the eclipse on the first of May, in the year 664, one hundred and seventy-one years have intervened; but according to the poem, one hundred and sixty-nine.

2. From the eclipse to the battle of Mugna, 244—211.

3. From that to the battle of Clontarf, 106—103.

4. From that to the year 1072 exclusively, 57—58.

These intervals are arranged in the following manner in the poem :

1st Interval: The poem mentions 30, 20, 20, 33, 20, 21, 25—in all 169.

With more truth, 30, 21, 21, 32, 18, 22, 27—in all 171.

Where between the complete and incomplete years, a small difference arises in this interval.

2d Interval: The poem mentions 55, 17, 7, 20, 41, 39, 32—in all 211.

With more truth, 58, 16, 5, 20, 44, 39, 62—in all 244.

Where 58, 16, 5 and 62, are confirmed, instead of 55, 17, 7, 32; and the Ternarian number in all failing from 41, in order to make it 44.

3d Interval: The poem mentions, 8, 3, 25, 33, 20, 4, 10—in all 103.

With

With more truth, 8, 3, 25, 36, 20, 4, 10—in all 106.

Three makes the only difference in these two accounts.

4th Interval: The poem mentions 9, 42, 2, 5—in all 58.

With more truth, 8, 42, 2, 5—in all 57.

The only difference is 1.

Therefore this chronological poem is to be read as here followeth: to which I have added in the notes the year of Christ exactly corresponding with the more approved number which is laid down first, the former calculations of the poem being inserted last.

From * the death of St. Patrick to the death of St. Bridget, thirty years.

From † that to the death of Tuathal the Bald, king of Ireland, twenty-one years.

From ‡ that to the battle of Culconar and death of Diermot, monarch of Ireland, twenty-one years.

From § that to the death of St. Columba, thirty-two years.

From that to the death of Malcovy, king of Ireland, who was killed in the battle of Mount Toadh, eighteen years.

From that to the battle of Rathruadh, or Moyrath, (called by Adamnan the battle of Rath ||) to the death of St. Mochuda, and to the death of Fálby Flann, king of Munster, twenty-two years.

* 493	† 21	565	20	‡ 32	597	33
30 523	30			§ 18	615	20
21 544	20			22	637	21

|| Adamnan in the Life of St. Columba, b. 3. c. 5.

From

From * that to the plague (after the eclipse of the sun on the first of May) which the following year carried off Diernot and Blathmac, kings of Ireland, St. Fechin and St. Aleran, twenty-seven years.

From † that to the battle of Almhuine, in which fell Fergal, monarch of Ireland, and Conall Mann, fifty-eight years.

From ‡ that to the battle of Uchbhadh, in which Brann, and Aid the son of Colgan, kings of Leinster, lost their lives, sixteen years.

From § that to the assassination of Aid Ollann, in the plains of Seremoy, five years.

From || that to the death of Donnald, king of Meath and Ireland, twenty years.

From ¶ that to the building of Kenann's monastery, in honour of St. Columba, by Keliach, abbot of Hy, forty-four years.

From ** that to the drowning of Turgesius, general of the Danes, and to the death of Niell Culny, king of Ireland, and Fedlim, king of Munster, thirty-nine years.

From †† the death of king Niell to the battle of Mugna, in which Cormac, king of Munster, and Kellach, lord of Ossory were killed, sixty-two years.

From ††† that to the death of Flann, king of Ireland, eight years.

*	27	664	25	†	58	722	55	‡	16	738	17
§	5	743	7		20	763	20	¶	44	807	41
**	39	846	39	††	62	908	32	††	8	916	8
									3	919	3

From

From that to the engagement, in which Niell Glundub, king of Ireland, Conquovar O'Malachluin, son to Flann, monarch of Ireland, Flaherty, Malmith, the son of Flanagan, lord of Bregia, and Aid the son of Achagan, lord of Ulidia, were killed by the Ostmen of Dublin, three years.

From * that to the death of Donchad, king of Ireland, twenty-five years.

From † that to the fall of Reginald, the son of Aulaf, general of the Ostmen, in the battle of Temor, thirty-six years.

From ‡ that to the battle of Glennmama against the Ostmen, twenty years.

From that to the battle of Craibhe, four years.

From that to the fall of Brian, the son of Kennedy, monarch of Ireland, ten years.

From § that to the death of Malachy, the son of Domnald, monarch of Ireland, eight years.

From that to the death of Donnchad, king of Munster, forty-two years.

From || that to the engagement of the Saxons, at Stanford Bridge, near York, in which Harald, king of Norway, was slain, two years.

From ¶ that to the first of January and seventh day of the moon, in the year 1072; in which year Diernot, king of Leinster, was slain, five years.

*	25	944	25	†	36	980	33	
‡	20	1000	20	§		1014		
	4	1004	4		8	1022	9	
	10	1014	10		42	1064	42	
		2	1062	2	¶	5	1072	5

C H A P. XCII.

The synchronism of the Christian monarchs and provincial kings of Ireland, with the kings of Albany, restored to genuine chronology.

THERE is extant a little book, the author unknown, of which Dr. Usher * speaks thus: "He was no modern author who has delineated both the synchronisms of the monarchs and provincial kings of Ireland, and the synchronisms of the kings of Albany." However, there are various readings, according to the different manuscript editions, and a difference in the calculations. Therefore it appears to be necessary in the present case to clear the chronic intervals in that little book from all numerical errors, pursuant to the poem already revised; as follows:

From the arrival of St. Patrick to the battle of Ochan, in which Olill Molt, king of Ireland fell, not forty-three years, according to that little book, but a period of fifty-one years has intervened. For the annals of Ulster† have recorded that this battle was fought in the year 483, and this same year Olill's death put a period to his reign.

From the battle of Ochan to the arrival of the six sons of Eric, the son of Achy Muntemhair, in Albany, that is, two of the name of Ængus, two of the name of Loarn, and two of the name of

* Usher's Primor. page 1028, 1029.

† Ward's Life of St. Rumold, page 364.

Fergus, twenty years have elapsed. This is the exact account in every copy I have read, and is consonant to the calculations of Tigernach*. But as to the number of Eric's sons, the poem of the kings of Scotland, down to Malcolm the third, mentions three only, viz. Loarn, Fergus, and Ængus, as may be seen in Colgan, in his *Tr. Thaumaturga* †, the ancient chronicle of Britain, which Usher ‡ has deduced, speaks of these three with this difference, that they have corrupted the names. We have received accounts only for the descendants of Loarn, Fergus, and Ængus in Scotland.

From the abovementioned battle of Ochan, to the death of Diernot, king of Ireland, the son of Fergus Kerbhevil, twenty-four years have intervened. So we read every-where. However, this incontrovertibly appears to be contrary to the author's intention; for he mentions that four kings of Ireland reigned within the same space; Lugad, the son of Laogar; Murchert, the son of Eric; Tuathal Maolgarb, and Diernot; each of whom, excepting Tuathal, reigned upwards of twenty years; wherefore Ward §, as he has read or corrected in his copy, writes eighty years instead of twenty-four; but from the year 483 to the demise of king Diernot, (in the year 565, as mentioned above) a period of eighty-two years elapsed.

* Concerning whom, *ibid.* page 223 and 361.

† *Trias Thaum.* page 115, n. 144.

‡ Usher, in the passage quoted, page 699.

§ In the passage cited, page 364.

From the death of king Diernot to the death of Aid, monarch of Ireland, the son of Anmiry, not thirty-six, but thirty-four years expired.

From the death of king Aid, the son of Anmiry, to the death of Domnald, king of Ireland, not sixty-three years, but forty-three have elapsed, as we read in Goghegan's version of the book of Cluanmacnois.

From the death of this Domnald to the demise of Aid Ollann, monarch of Ireland, there were not 105 years, but 101*: for 178 years intervened between the death of king Diernot and Aid Ollann, as above †. Now 36, 63, and 105 years, make 204.

From the death of Aid Ollann to the death of Aid Finnliath, king of Ireland, not 132, but 136 years have expired, as we are fully convinced from the time of king Finnliath's death †.

From the death of Aid Finnliath to the death of Brian Borom, king of Ireland, not 137 or 138, as we read in several accounts, but 135 years, which can be well authenticated §.

From the battle of Boromy to the death of Murchert O'Brian, king of the south of Ireland, 104 years were indeed completed; however, there

• 483
82
565
34
599
43
642
101

† Cap. 91.

‡ Ibid.

§ Cap. 90.

are

513. Murchert Mac-erea*, the son of Murchertach, and the grandson of Eugenius, and great grandson of Niell the Great, enjoyed the monarchy of Ireland twenty-one years.

He † was patronymically called Mac-erca, from his mother Erica, the daughter of Loarn, who was the sixth lineal descendant from Conary the second, monarch of Ireland, and the original founder of the Dalriodini in Scotland.

We have given by the authority of Ware, from the Ulster Annals, an inter-reign of five years antecedent to this, and a reign of twenty-one years to Murchert. They who ascribe twenty-four years to Murchert, include the inter-reigning space among them; for besides the interregnum, he completed twenty years only, and a part of the twenty-first. For Tigernach has mentioned the year in which he died before the first of November, and on which his successor commenced his reign, on a Saturday, the first of January; who reigned eleven years by his computation. Wherefore it ought to be the year of Christ 533, from which to the year 544 are eleven years, in which his successor was put in possession of the crown, who died twenty-one years after the death of Saint Brigid.

* Murcherthach Mac Éarca.

† 82 Conary the second, king of Ireland in the year 212.

83 Carbry Rieda, from whom the Dalriodini are sprung.

84 Fergus Ula.

85 Ængus Fear.

86 Achy Munreamhar.

87 Eric.

88 Loarn, in chap. 92.

533. Tuathal Maolgarb*, the son of Cormac,
11. the great grandson of Niell the Great, by
his son Carbry, was monarch of Ireland eleven
years.

544. Diermot †, the son of Fergus Kerbheoil,
21. the great grandson of Niell the Great, by
his son Conall Crimthann, swayed the sceptre
twenty-one years.

565. Domnald and Fergus ‡, the sons of king
1. Murchert, reigned jointly, one year.

566. Boetan §, the son of king Murchert, and
2. Achy ||, the son of his predecessor Domnald,
reigned co-partners, two years.

568. Anmiry ¶, whose father Sedny and king
3. Murchert were twin brothers, the sons of
Conall Gulban, was the great grandson of Niell
the Great, by his son Fergus, and enjoyed the
monarchy three years.

571. Boetan **, the son of Ninnedy, and first
1. cousin to his predecessor, reigned one year.

572. Aid ††, the son of king Anmiry, was
27. king of Ireland twenty-seven years; he
was killed in battle on the fourth of the ides of
January, in the year 59⁸.

599. Aid Slane ††, the son of king Diermot,
6. and Colman Rimhe §§, the son of the first
Boetan, reigned jointly six years.

605. Aid Huaridne ||||, the son of king Dom-
7. nald, possessed the crown seven years.

* Tuathal Maolgarb † Diarmait Mac Fergusa Cerrbheoil.

† Domnall and Fergus. § Baothan Mac Murcherthaigh.

¶ Eochaid Mac Domnall ¶ Ainmhire, Mac Sedbna mhic Fergusa
Ceanfhoda. ** Baothan Mac Nincadai. †† Aodh Mac Ainmhire.

‡† Aodh Slaine. §§ Colman Rimhe. ||| Aod Uairiodnach.

612. Malcovy the Cleric*, the son of the
3. first Aid, king of Ireland three years.
615. Survney Meann †, the son of Fiachna, the
13. grand nephew of king Murchert by his
brother Feredach, king of Ireland thirteen years.
628. Domnald † the second, son to king Mal-
14. covy, king of Ireland; 'he died the latter
end of January in the fourteenth year of his reign,
in the year 641-2.' *Ware.*
642. Kellach § and Conall, the sons of king
12. Malcovy, reigned twelve years with equal
authority.
654. Then Conall || after the death of Kellach,
4. was sole monarch for four years.
658. Blathmac and Diermitius ¶, the sons of
7. king Aid Slane, after a social reign of seven
years, 'died of the plague in the year 666.' *Ware.*
665. Sachnafach**, the son of his predecessor
6. Blathmac, reigned six years.
671. Kennfæl ††, the brother of his predecessor,
4. was king of Ireland four years.
675. Finnachta ††, the son of Donchad, and first
20. cousin to the deceased brothers, after a
reign of twenty years, was killed on the fourteenth
of November in the year 695.
695. Longfech §§, grandson to Domnald the se-
9. cond, by his son Ængus, was monarch of
Ireland nine years; with this account, Gmoduda
with propriety coincides. For Tigernach writes,

* Maolcobha un Cleirech

† Subhne Meann

† Domnall Mac Aodha Mic Ainmhere. § Kellach || Conall Caoll.

¶ Blathmac and Diarmaic

** Seachnafach

†† Kenfaoladh

‡‡ Fionachta Fledach

§§ Loingfeach Mac Aongusa.

he fell in battle on the fourth of the ides of July, at six o'clock on a Saturday, which exactly corresponds with the year 704.

704. Congal Kennmagar *, the son of Fergus, 7. and first cousin to the former king, wielded the sceptre of Ireland seven years, as all agree: concerning whom there is this very old distich:

*Congal Cinnmaghair maith Rì,
Bliaghuin da bliaghuin fo thrì;
D'Eirin, gan Chogadh, gan chaith,
Fà Rìgh sona seacht bhliaghnach †.*

711. Fergal †, the son of Maldun, the son of 11. Malfithric, and grandson of king Aid Huaridne, king of Ireland eleven years, as is corroborated by his death, which according to Tigernach, happened on the sixteenth of December, on a Friday, in the year 722.

722. Fogarty §, the son of Niell, the grandson 1. of Kernach, and great grandson of Diermot, monarch of Ireland a year and some months.

724. Kineth ||, whose grandfather was Conang, 3. nephew to king Diermot by his brother Congal, was the son of Irgal, and reigned three years.

* Congal Kennmagair.

† Congal Kinnmair, a good and prosp'rous king;
A year and twice three years he peaceful reign'd.
For these seven years of happy sway was fixed
Green Erin's isle from dreadful wars alarms.

‡ Fergal Mac Maoladduin.

§ Fogarthach Mac Niel mic Kernaigh Sotail.

|| Kionaoth Mac Iorgalaigh.

727. Flaherty *, the son of king Longfech, king of Ireland seven years; he then assumed the monastic habit.

734. Aid Ollan †, the son of king Fergal, monarch of Ireland nine years. In the fourth year of his reign, the battle of Uchbhadh was fought on the fourteenth of September, on a Wednesday. *Tigernac.*

743. Domnald the third ‡, the son of Murchad, the grandson of Diarmot, the great grandson of Conall Guithbhinn, the fifth in lineal descent from Surone, and sixth from Colman, who was the son of Diarmot the first, was monarch of Ireland twenty years. "He died the twelfth of December, in the island of Iona, in the year 763, on a pilgrimage." *Ware.*

763. Niell Frassach § of the Showers, brother of king Aid Ollan, after a reign of seven years abdicated the crown, and entered into orders in the island of Iona, and in the monastery of St. Columb Kille, in Scotland; his remains were interred there, in the year 778.

770. Donchad ||, the son of king Domnald the third, born in the year 733, enjoyed the sovereignty of Ireland twenty-seven years, having reigned eight years in the life-time of his predecessor the monk, and nineteen after his decease. In this king's reign, in the year 795, the Danes began to infest the coasts of Scotland and Ireland.

* Flaithbherthach Mac Loingligh.

† Donnall Mac Murchada

|| Donchad Mac Domhail.

‡ Aid Ollan.

§ Niall Frassach.

797. Aid Ornid*, the son of king Niell Fra-
22. sach, was king of Ireland twenty-two
years: "He enjoyed the crown twenty-two years,
and died in the year 819, or, according to others,
820, in the sixtieth year of his age." *Ware.*

In his reign the Danes, Norwegians, or Ostmen,
as they are denominated by different writers, in the
year 798, committed piratical depredations a second
time on Ulster and the Hebrides. In the year 807
they, for the first time, invaded Ireland; they made
a second descent in the year 812. Lastly, in the
year 815 Turges, the Dane, landed in Ireland; and
from that time forward the Danes began to have set-
tlements in the island.

819. Conquovar †, the son of king Donnchad,
14. reigned king of Ireland fourteen years.

833. Niell Calney ‡, the son of king Aid Ornid,
13. was king of Ireland thirteen years. He
was drowned in the river Calne, "in the year 846,
and fifty fifth of his age." *Ware.*

846. Malachy §, nephew to king Conquovar by
16. his brother Malron, ruled Ireland sixteen
years. He died the thirtieth of November, on a
Tuesday, according to the annals of Dunegal.—
Wherefore it must have been in the year 863, after
a reign of sixteen years and a few months.

863. Aid Finliath ||, son to king Niell Calne,
16. reigned sixteen years. He died on the
twelfth of December, on a Friday, as Tigernach

* Aod Oirdnidhe.

† Niall Calne.

|| Aodh Finnliath.

‡ Conchubhar Mac Donchada.

§ M^oilefachluin Mac Maolruanaidh.

writes, or the Chronicle of the Scots: which most obviously appears to be the year 879.

879. Flann Sinna*, the son of king Malachy, 37. reigned monarch of Ireland thirty-seven years. "He enjoyed the crown thirty-six years, six months and five days. He died on the twenty-fourth of May, in the year 916, and sixty-eighth of his age." *Ware.*

This account is thus corroborated by the above-cited Chronicle of the Scots: "He died on the twenty-fourth of May, on a Saturday, in the thirty-seventh year of his reign."

916. Niell Glundub†, or Black-knee'd, the son 3. of king Aid Finliath, son-in-law to his predecessor, swayed the sceptre three years. He was killed in an engagement with the Danes, or Ostmen, near Dublin, on the thirteenth of September, on a Wednesday, as the annals of Dunegal have marked. The Scottish Chronicle, which we have quoted above, adds that Easter-day this year was on the twenty-fifth of April, and that the octave of Easter was in summer, which is confirmed by queen Gormlathia deploring the fall of her lord Niell, in verses quoted in the annals of Dunegal, with other verses of Comgall, remarking that this was Easter-day that year. All which circumstances prove it to be the year 919 through that entire century.

919. Donnchad the second‡, the son of king

25. Flann, reigned twenty-five years: "He died suddenly in the year 944." *Ware.*

* Flann Sienna.

† Niall Glundub.

‡ Donchad Mac Floin.

944. Congal the second*, whose father Malmith
12. was the sixth lineal descendant of Congal,
uncle to king Kineth, possessed the crown twelve
years, being slain in battle by the Danes, in the
year 956.

His mother was Ligacha, the daughter of king
Flann, and grand-daughter to Kineth, the son of
Alpin, king of the Albanian Scots, by his daughter
Malmaria, and step-sister to Donnchad the second,
and to Gormlathia Niell, Glumdub's queen, and
sister to king Glumdub, by the same mother Mal-
maria.

956. Domnald O'Neill †, grandson to king Niell
24. Glumdub, by his son Murchert, was king
of Ireland twenty-four years.

980. Malachy the second ‡, the grandson of
23. Donnchad the second by his son Dom-
nald, was monarch of Ireland twenty-three years.
“When he had reigned about twenty-three years,
the kingdom was ceded to Brian, king of Munster.”

Ware.

The twenty-third year, in which both partly
enjoyed the crown, is allowed to be completed by

* Congalach Mac Maoilmithe.

94 Congal, whose nephew Kineth, by his brother Irgal, was king
of Ireland in the year 724.

95 Amalgad.

96 Conang.

97 Congal.

98 Kellach Domnall O'Neill.

99 Flannagan.

100 Malmithe.

101 Congal.

† Domnall Ua Neill.

‡ Maoilseachluin Mac Domhnaill.

both;

both; as from the death of Brian most writers grant nine years to Malachy the second, within which space it is evident eight years, four months, and ten days intervened.

1002. Brian Boromy*, of the line of Heber, as 12. above-mentioned in chapter 83, was advanced from the throne of Munster to the monarchy. He fell in a bloody engagement fought against the Danes at Clontarf, near Dublin, in the eighty-eighth year of his age, with his son Murchad, in his sixty-third; and Tordelvach, Murchad's son, in his fifteenth year; with many others of the nobility, on a Good Friday, according to the annals of Dunegal and Keting; the Octave of Easter running in on the Summer quarter, as we read in the Scottish Chronicle: however the following account is more accurately extracted from Marianus Scotus: "Brian, king of Ireland, is killed on Good Friday, the twenty-third of April, his mind and thoughts wholly employed on heavenly pursuits." From all which concurrent circumstances, we are fully persuaded that it happened in the year 1014, and twenty-third of April.

Malachy the second reigned a second time, from the death of king Brian to the second of September 1022, eight years, four months, and ten days.

1022. Malachy the second, the last of the forty-eight Christian kings, in the seventy-third year of his age, paid the grand debt of nature. The day of his death is thus described by Tigernach's Scottish Chronicle of Cloyne, and in the annals of Dune-

* Brian Boroinche.

gal copied from that. In the sixteenth year of the nineteenth cycle, Malachy the Great, king of Ireland, the supreme head of the orders and nobles of the west*, died with the utmost resignation, in the island of Lough Croine, in Andinn, near his palace of Dun-na-Skiath, "in the forty-third year † of his reign ‡, the second of September, on a Sunday, the moon in her second quarter, in the presence of the heirs and successors of the venerable St. Patrick, Columba, and Kiaran." And there is added after the first of January, the following year, an eclipse of the sun at noon-day, and an eclipse of the moon the same month: in both quoted passages there is this epitaph of king Malachy:

*Tri chead port aig an Righ,
Im a topar broit is bidh;
Altrom ò Righ nan duile
A meodhan gach duine dhiobb §.*

* Of Ireland, which was then believed to be the most remote country of the world to the west.

† These matters are so written in Latin in the Scots Chronicle.

‡ 23 years before Brian, 12 years during Brian's reign, and 8 before the death of Brian.

§ The king possessed thirty regal ports,
With each a copious source of raiment and of food;
In each rich port was in the centre fix'd
The poor's assylum from great nature's king.

C H A P. XCIV.

The other Christian kings.*

AFTER the death of Malachy the second, the monarchy of Ireland fell into a state of anarchy and confusion; and our historians have denominated those kings "with reluctance," who were in possession of sovereign power, though not absolute in regard of the projects laid by rival princes to undermine them. G. Modudius, an antiquarian, who flourished in the following century, has made an inter-reign of seventy years after Malachy the second: in which interval I shall subjoin the names and dignities of the princes, as they are described in the annals, whom some writers have stiled *kings*, to the very periods of their existence.

1024. Cuan O'Leochain, the most celebrated Irish antiquarian, died in Tessia, who, we are told, governed in conjunction with Corcran Cleric, after the king Malachy's death. I am of opinion their jurisdiction did not extend far beyond the boundaries of Meath, and had continued two years only to the death of Cuan.

Corcran, the clergyman, primate of the Irish anchorites, a man of the most exemplary piety, died at Lismore.

1064. Donnchad, king of Munster, the son of Brian, king of Ireland, undertook a pilgrimage to

* *Righe gi ffrasabbra*. Kings with opposition. Meaning kings whose authority was disputed.

Rome, where, dying in the monastery of St. Stephen, he obtained a recompence so justly due to his penitential peregrination.

1072. Diermot, the son of Malnambo, of the line of Cathir, king of Ireland, the seventeenth from Ennius Kensalach, king of Leinster, son-in-law to Donnchad, king of Munster, having been married to his daughter Dervorgalla, king of the Lagenians, Danes, and the south of Ireland, was slain in the battle of Odhbha, on a Wednesday, in February: according to the chronological poem of the same period, and the annals of Dunegal.

1086. Tordelvach O'Brian, the grandson of Brian Boromy by his son Thadeus, after great opposition arrived at the monarchy. He died at Kenncoradia * after a tedious and lingering illness, in the twenty-second year of his reign, and seventy-seventh of his age, the sixth of July, on a Tuesday, after exhibiting an egregious specimen of equanimity, patience and resignation, having participated of all the rites of his church. There are extant, in the annals of Dunegal, verses mentioning the year 1089, the day of the month, and of the week, and the years of his reign, twenty-two:—wherefore we must conclude his reign commenced in the year 1064, when he succeeded his uncle Donnchad to the sovereignty of Munster.

A letter of St. Lanfranc, bishop of Canterbury, written to this king in the year 1074, says thus:

* This is not the Kenncoradia situated at the river Brassinogh, as Ware imagined in his *Antiquities of Ireland*, c. 4. p. 28. but another, lying at the river Shannon, near Killaloe.

“ To Tordelvach, the magnificent king of Ireland:” whom he tacitly allows to be “ a lover of peace and justice,” and that it was a signal act of the Divine clemency to the Irish, “ that the Omnipotent had granted, to your excellency the right of regal jurisdiction over that country*.”

An inter-regnum of seventy-two years having elapsed since the death of king Malachy the second, during which time the above-mentioned kings, Donnchad † and Tordelvach, kings of Munster, and Diermot, king of Leinster, were stiled kings of Ireland, when Murchert O'Brian, and Domnald Maglochluin got themselves crowned kings of Ireland, having reigned twenty-five years; the former over the south, and the latter over the north of Ireland.

Murchert was the son of his predecessor Tordelvach. Domnald was the grandson of Lochlun, by his son Ardgall, after whom he was patronymically called Moglochluin, and great grandson to Malachy, the great great grandson of Malron, the fifth lineal descendant of Flann, and the sixth from Domnald, the brother of Niell Glundub, king of Ireland.

* Usher's Sylloge, epist. 27.

† 86 Enny Kenfalach, king of Leinster, c. 7.	95 Aid
87 Crimthann, k. of Leinster	96 Diermot
88 Dathy	97 Carbry
89 Eugenius	98 Kineth
90 Silan	99 Kellach
91 Foelan	100 Domnald
92 Foelaha	101 Diermot
93 Onchu	102 Donnchad Malnambo
94 Ragall	103 Diermot

Mur-

Murchert O'Brian, king of Ireland, a little before his death; passed the residue of his days at Lismore, in all the rigours of Christian abnegation, and died on the festival of St. Mochoemoc, according to the annals of Dunegal; for which reason the successor of Tigernach, in his work, has marked the year of his death on the third of the Ides of March, and not on the sixth, with this character, that is, on the Kalends of January, falling on a Wednesday; and the sixteenth day of the moon; which exactly corresponds with the year 1118-19. This Murchert, in a letter he wrote in the year 1096, to St. Anselm, bishop of Canterbury, subscribes himself thus, "I Murchert, king of Ireland:" and in another letter to the same, in the year 1102, he writes, "Murchardoc, king of Ireland, to Anselm, archbishop of the English." St. Anselm also, in a letter addressed to him in the year 1100, says thus: "To Murchardac, the glorious king of Ireland." And the same may be seen afterwards in other letters, in the Sylloge of Usher, epistle 34, 35, 36, and 37.

Domnald Maglochluin, king of Ireland, after exhibiting great acts of charity and clemency to the poor and of liberality to the rich, died in the abbey of St. Columba, in the seventy-third year of his age and twenty-seventh of his reign, on the festival of St. Mochuaroch, the ninth of February, on a Wednesday. Thus says the annals of Dunegal.—Wherefore in the year 1094 and the year 1121, twenty-seven years of inter-regnum intervened, as also between the year 1094 and the year 1119, in

which king Murchert died, there was the space of twenty-five years during which he reigned.

Further, an inter-regnum of fifteen years, which Ware mentions, is to be deducted, during which period no one obtained the title of king of Ireland: after the expiration of which the reign of Tordelvach O'Conor commences.

Tordelvach O'Conor the Great, king of Connaught, the twenty-third from Achy Mogmedon, monarch of Ireland, enjoyed the sovereignty of Ireland twenty years with reluctance, according to O'Duwegan, and most antiquaries*. The successor of Tigernach, the book of Cluanmacnois, and the annals of Dunegal, thus describe the year of his decease: "In the year 1156, Tordelvach O'Conor, king of Connaught, Meath, Brefsny, Munster, and all Ireland, the supreme head of the ranks and nobles of Ireland, the Augustus of the Western Europe, after having distributed and bequeathed all

* Cambrensis Everfus, c. 9. at the end of p. 85.

Toirdelbach O'Concobair.

86 Achy Mogmedon, king of Ireland, in the year 358.	98 Tomalt
87 Brian	99 Murges, king of Connaught.
88 Duach Golach	100 Thady
89 Fergus	101 Conquovar, king of Connaught.
90 Achy Tirmearna	102 Cathald
91 Aid, king of Connaught	103 Thady of the Tower, king of Connaught
92 Huadac, king of Connaught	104 Conquovar, k. of Connaught
93 Ragall, king of Connaught	105 Cathald, king of Connaught
94 Fergus	106 Thady, king of Connaught
95 Muredach Broad-crown'd, king of Connaught	107 Aid with the broken spear, king of Connaught
96 Indrect, king of Connaught	108 Roderic of the red hound
97 Murgal	109 Turlogh, king of Ireland.

his

his precious household furniture, that is, his gold and silver vases, gems, and other such like valuables, his studs and cattle, his gaming utensils, his bow, quiver, and all other weapons, excepting his sword, shield and goblet, with sixty-five ounces of gold, and sixty marks of silver among all and each of the churches, breathed his last at Dunmore, the nineteenth of May, the first of January preceding beginning on a Sunday, and was interred with all funeral pomp in the church of St. Kieran, at Cluanmacnois, in the 68th year of his age, and fiftieth of his reign, (from the time he succeeded his brother Donald, in the year 1106.)

1156. Murchert Maglochluin, son to Niell, grandson to Domnald, and great grandson to Murchert, the brother of Domnald Maglochluin, succeeded Turdelvach O'Connor in the throne of Ireland, and reigned ten years, and was killed in a battle at Leturluin in Tyrone, in the year on which the first of January began on a Saturday, as the successor of Tigernach has recorded, in the year of Christ 1166. He came to the crown by opposition, according to the same writer, and the annals of Dunegal.

So that, besides the opposition common to all the kings from the death of Malachy the second, which Lugad O'Clery ascribes to these two, as well as to the rest, he and his successor Roderic are ranked among the absolute kings of Ireland.

1166. Roderic O'Conor, the son of king Turdelvach, the last of the Irish kings, commenced his reign.

1169. The English invaded Ireland on the festival of John the Baptist, which fell on a Friday, an inauspicious day to the Irish; (for which see Colgan's *Trias Thaumaturga*, p. 249. at the year 1096. Robert Stephens landed first in the month of May, near Wexford; in a few days after, Maurice Prendergast: immediately after their arrival they write to Diernot, king of Leinster, on the eleventh of May, in the year 1169.

Richard Strongbow, earl of Pembroke, otherwise Strigule, sometimes called earl of Chepstow, landing in Ireland, took Waterford the twenty-fifth of August, on a Wednesday; and the twenty-ninth of December following, on a Wednesday, St. Thomas of Canterbury suffered.

1171. Henry the second, king of England, landed at Waterford on the vigil of St. Luke the evangelist, with four hundred ships and a great army, in order to conquer Ireland, in the seventeenth year of his reign.

1175. Roderic, king of Ireland, received conditions from the king of England.

1186. He spontaneously abdicated the crown, having dismissed all the Irish hostages, and delivered the kingdom of Connaught to his son Conquovar.

1198. Roderic, king of Ireland, dies. The time of his death is remarkably recorded in Irish, in an old parchment in my possession, a production of that age, or most certainly extracted from a manuscript of that time: it has not, however, been of a later date than 1201.

“The first of January beginning on a Thursday, on the twenty-first of the moon, on the second year
of

of the decennial cycle, and second after leap year, Roderic, the son of Tordelvach O'Conor, monarch of Ireland, died the twenty-seventh of November, on a Sunday, on the twenty-seventh day of the moon, in the eighty-second year of his age. He governed Connaught ten years after his father's death, and was invested with absolute power eighteen years, when he abdicated the crown, having dismissed the Irish hostages to their several homes. He spent the thirteen last years of his life at Cong, the abbey of St. Fechin, having performed a pilgrimage. At his death his remains were taken to Cluainmacnois, and interred at the north side of the altar, in the church, with the respect due to so distinguished a personage. He bequeathed gold, silver, and many other presents, to God, to the poor, to all the churches of Ireland, and to the churches of Rome and Jerusalem."

1405. From this to the alienation of the sceptre of Ireland, to the monarchs of Great Britain, of Irish origin, the descendants of the Dalriodians of Scotland, who were the offspring of Herimon, a period of forty-five years has intervened.

1603. The twenty-fourth of March, James, king of Great Britain and Ireland.

1624. The twenty-seventh of March, on a Sunday, Charles the first was crowned king of Great Britain and Ireland.

1649. The thirtieth of January, on a Tuesday, Charles the first was most inhumanly put to death by his subjects, being publicly beheaded by the hand of a common executioner.

1660. The twenty-ninth of May Charles the second arrived in London, being thirty years old the

same day, and has reigned hitherto twenty-four years.

1684. This is the thirty-sixth year since the death of his father, remarkable for an eclipse of the sun, on the second of July, 2699 years since the Scots arrived in Ireland, and the 6397th of the Julian period.

The year of the Julian period when the Scots arrived was	3698
The time since elapsed has been	2699
	<hr/>
The present year of the Julian period	6397
	<hr/>

A TRANSLATION
OF THE
CHRONOGRAPHICAL POEM
OF
MR. O'FLAHERTY:

*Recapitulating the whole of his OGYGIA, from the
Creation of the World to the present Time.*

DIVIDED INTO THREE PARTS.

The first part contains an account of the first inhabitants, colonies, and kings of Ireland, from the year of the world 1960 to the year 4381, (of the Christian æra 432) for a period of 2412 years.

FROM the creation of the world my Ogygian poem shall commence, and from thence continued till our time.—Muse relate, how many nations swayed Ireland, how many kings she knew, and arrange each period. Should you deduct fifty years from four thousand years, the birth of Christ agrees with the æra of the world*.

1656. In the year 1656 the ark floats, and for
1. a year was tossed by the waves. Three
312. hundred and twelve years after the deluge, Partholan discovered the lands of Inisfalia first:

* The year of the world 3950, and first of the Christian æra.

1969. He inhabited Juverna* thirty years only,
 1999. at which period a dreadful plague de-
 30. stroyed his whole race.

2029. Nemeth arrived a second time, after the
 216. expiration of thirty years, when trees
 overspread the land. The Nemethian offspring
 swayed this realm two hundred and sixteen years,
 'till the destruction of thy tower, O Conang.

2245. A third time, Ierne overgrown with wood,
 412. was vacated four hundred and twelve
 years, during which period the Belgians, Damno-
 nians, and at the same time, the Gallenian youth,
 claimed these uninhabited settlements as their native
 soil.—Renowned Dela! this colony was ruled by
 your five sons; from him, O Ierne, your first king
 was elected. The island has been divided into five
 provinces by these brothers; and each monarch
 held the sovereignty in his respective province.

Ireland, as yet unacquainted with the true God,
 was by one hundred and thirty-six pagan monarchs
 ruled †. Belgium granted nine kings for the space
 80. of eighty years, five brothers reigning at
 2737. the same time, and four of their descend-
 ants. The skilful nation of the Dannans, returning
 from the north of Britain, as the posterity of Ne-
 meth, demand their pristine rights. These, as
 many in number ‡, completed the vicissitudes de-
 stined them by fate.

2737. Breas first wielded the sceptre of the Dan-
 7. nans, who was obliged to yield to Nuad
 at the expiration of seven years.

* i. e. Ireland.

† 136 Pagan kings.

‡ Nine kings for the space of 197 years.

2744. A reign of twenty years put a period to
20. the existence of Nuad with the silver-hand.

2764. Lugad Long-headed, commanding a fleet
40. from a northern clime, obtained the sovereignty of the nobles, and ruled over our kingdom forty years.

2804. Dagda, enjoying the crown for eighty
80. years, scarcely supposed the fates could injure him.

2884. Dalboeth, the son of Ogma, succeeding
10. his uncle, sways the Dannanian sceptre ten years.

2894. Fiach, as the heir and successor of Dalboeth, enjoyed the monarchy of all Ireland ten years.

2904. The last three reigning kings were three
30. brothers, who governed Ireland alternately by league concordant full thirty years.

2934. This island has obtained three Irish appellations after their queens, Eria, Banba, Fodla. — Then the Gaidelians, a people descended from the ancient Scythians, set sail, in a Scottish fleet, from the shores of Cantabria. At the same period Solomon dedicated to the true God a temple, enriched with presents, and stupendous for the magnificence and grandeur of its structure. The seventh of the moon, Thursday's sacred light, and the first of May as certain signs denote the year of their arrival. — The offspring of Milesius claim as their right the dominion of Ireland, after conquering and subduing the Dannans.

A pro-

A progeny descended from them, a race which will exist to the end of time, remain illustrious in their native land.

One hundred and eighteen monarchs* have reigned, down to the sacred mission of St. Patrick.

Prince Herimon† and his posterity, have produced sixty of these pagan kings.

Hir‡ exhibits one queen and twenty-four kings. Ith to be the progenitor of three can boast; and Héber adds twenty-nine to the catalogue; and Carbry, from the plebeians elected, completes the number. The offspring of Milesius, were Herimon, Heber, and Hir; but Ith was the uncle of Milesius.

2954. Ireland for one thousand four hundred

1. and forty-eight years worshipped the
— deities of that colony. A year after

2935. his arrival, Herimon was by right of

13. seniority anointed king of the Scots, and
— reigned in Ireland thirteen years.—

2948. Thais, the consort of Herimon, built the lofty citadel of Tara, where the grand convention of the nation met.

2948. Mumny, Lugny and Lagny, the sons of He-

3. rimon, with equal sway ruled three years.

— Euryal, another son of Herimon's, held

2951. the government of the new kingdom for

10. ten years.

— The royal heir, Ethrial, succeeds his fa-

2961. ther, and twice as many years enjoys

20. the crown.

2981. * 118 Heathen kings.

† Herimon, 60

‡ Hir, 25

2981. Connal, the son of Heber, was the first
30. of the Heberian line, who swayed the
— Milefian sceptre thirty years.
3011. Then Tigernmas, the descendant of He-
23. rimon, reigns twenty-three years.
—
3034. After he devoted himself to the worship
7. of idols, there was an inter-regnum of
— seven years.
3041. Achy, of the line of Ith, distributes on
4. the throne, impartial justice, for four
— years.
3045. Sobarch and Kermna, brothers, descended
40. from Hir, reigned alternately forty
— years.
3085. Achy, sprung from Connal, succeeds :
20. his reign lasted twenty years.
—
3105. After him Fiach Labrann, the relative of
24. Tigernmas, is seated on the throne
— twenty-four years.
3129. Achy Mumo, the descendant of Heber,
21. reigned twenty-one years, from whom
— the province of Munster has been deno-
minated.
3150. Ængus Olmucad, of the Herimonian line,
18. (a prince who distinguished himself be-
— yond our shores) ruled over this king-
dom eighteen years.
3168. Enny, of the race of Heber, governed
24. Ireland twenty-four years.
—

3192. Rothead, the grandson of Ængus Olmu-
 11. cad, enjoys the kingly honours eleven
 ——— years.
3203. Sedny brought back the sceptre to the
 5. house of Hir, and swayed it five years.
3208. Fiach, his son and successor, ungracefully
 14. and impiously deprived him of life, and
 ——— reigned fourteen years.
3222. Munemon, of the posterity of Heber, is
 5. crowned king of Ireland, who, after a
 ——— reign of five years, is carried off by the
 plague.
3227. Faldergod, the illustrious son of Mune-
 9. mon, enjoys his paternal crown nine
 ——— years.
3236. Ollamfodla, sprung from the renowned
 40. family of Hir, governs this kingdom
 ——— forty years.
3276. His own son, Finnacta succeeds him, who
 20. after a reign of twenty years, was de-
 ——— stroyed by a plague.
3296. Slanoll, the brother of Finnacta, dies
 17. without pain, after reigning seventeen
 ——— years.
3313. Gedy, after the demise of his brothers,
 12. succeeding to the crown, rules Ireland
 ——— twelve years.
3325. Fiach, assassinating and depriving his un-
 8. cle of the diadem, governs the people in
 ——— an arbitrary manner eight years.

3333.

3333.

3333. Birngall, retaliating the murder of his father, by the assassination of his cousin governs the kingdom twelve years.
3345. Olill succeeds to the throne of his slain cousin, and reigns fifteen years.
3360. Sirna the long-liv'd, restored to the house of Herimon the Hibernian sceptre, and reigned twenty-one years.
- In the first year of Sirna's reign, the Babylonian destroys and lays waste the citadels of Jerusalem, and reduces the magnificent works of Solomon to ashes*.
3381. Rotheact, the descendant of Heber, was killed by lightning, after he had ruled the people of Ireland seven years.
3388. Elim succeeding his father, enjoyed the sovereignty of all Ireland one year.
3389. Gillchad, the grandson of Sirna, presided over the government of this country nine years.
3398. Art, the son of Elim, was king of Ireland twelve years.
3410. Nuad Finnfal, the son of king Gillchad, reigned thirteen years.
3423. Prince Breas, the son of Art, ascended the throne, and enjoyed the monarchy nine years.
- 3432.

* The destruction of Jerusalem.

3432. Achy Optach, the son of Fodla, of the
1. house of Ith, governed the kingdom one
— year.
3433. Finn, the descendant of Hir, discharged
20. the regal functions of Ogygia for twenty
— years.
3453. Sedny, the illustrious descendant of Breas,
14. possessed the regal sceptre fourteen years.
—
3467. Simon, surnamed Breac, the grandson of
6. Nuad, succeeds, and enjoys his heredi-
— tary crown six years.
3473. Duach, sprung from the noble line of
8. Sedny, is sovereign of Ireland eight
— years.
3481. Muredach Bolgra, the son of king Simon,
1. governed the Irish no more than one
— year.
3482. Enny, of the renowned descent of Duach,
5. reigned five years, until the plague de-
— stroyed this descendant of Heber.
3487. Lugad Hiardon, by the consent of the no-
5. bles, was substituted in the place of his
— father, and reigned five years.
3492. Sirlam Long-handed, sprung from the
16. line of Hir, swayed the sceptre of Ire-
— land sixteen years.
3508. Achy the Naval, descended from the
12. house of Heber, was king of Ireland
— twelve years.
3520. The brothers, Achy and Conang, the
5. grandsons of king Muredach, reign five
— years.

3525. Lugad with the red hand, descended from
4. Heber, dethroned them both for four
— years, till
3529. Conang re-assumes the crown by killing
7. Lugad, and again reigns seven years.
—
3536. The renowned Art sprung from the house
6. of Heber, succeeds him, and rules over
— the palace of Temor six years.
3542. Prince Olill Fionn, descended from the
9. same family, reigns nine years.
—
3551. His son Achy succeeds to the crown, and
7. is monarch of Ireland seven years.
—
3558. The exiled Argetmar, of the posterity of
10. Hir, returning to Ireland, governs it
— ten years.
3568. Duach Ladgar, the grandson of king Mu-
10. redach, obtains the crown by force of
— arms, and enjoys it ten years.
3578. Lugad Loegh, sprung from the line of
4. Heber, falls in battle, after a reign of
— four years.
3582. Aid, Dithorb, and Kimbaith, the descen-
21. dants of Hir, reign twenty-one years.
—
3603. Kimbaith, on the first of May, built Ema-
nia* as a palace for the kings of Ulster,
six hundred and sixty-two years after
Ireland submitted to the Scottish yoke.

* Emania was built in the year of the world 3596.

3603. Macha succeeds her father and her father's two cousins, and as queen of Ireland for seven years, is seated on the throne of kings.
3610. Reacht, the illustrious descendant of Enny, of the Heberian line, was king of Ireland nine years.
3619. King Hugony, of the Herimonian descent, transferred the kingdom on himself and his family, and began his reign the year in which Alexander conquered Darius, and extended his arms beyond the Virgivian sea.
3649. Laegary, son of Hugony, was king twice eight years, from whom, as their founder, are sprung the nobility of Leinster.
3665. Cabthac, of the race of Hugony, succeeding his brother in the court of Temor, reigns seventeen years.
3682. Laural, the grandson of Laogary, returning from foreign climes, governed Inis-salia fourteen years.
3696. Melga the Laudable, descended from you, O Cobthac, enjoys the sovereignty of Ireland twelve years.
3708. After whom Mogcorb, of the offspring of Heber, ascended the throne, who reigned unparalleled in Ireland for six years.
3714. Angus the Learned, the grandson of Laured, is monarch of Ireland seven years.

3721.

3721.

3721. Hierngleo, the illustrious descendant of
6. your house, O Melga, for six years su-
perintends the government of the coun-
try.
3734. Conla, thy son, O Hierngleo, reigned four
4. years.
3738. Olill Rough-tooth'd, after the demise of
25. his father, governs twenty-five years.
3763. Adamar, the son of Fercorb, whose tem-
5. ples were covered with long hair, reigns
five years.
3768. Achy, the son of Olill, surnamed Rough-
7. tooth'd, enjoys the crown seven years.
3775. Fergus the Strong, the grandson of Æn-
12. gus, ruled the monarchy of Ireland
twelve years.
3787. Ængus, the heir of Temor, and son of
32. Achy, reigns thirty-two years.
3819. Conall Pillar-like, after the death of his
5. uncle, claims the crown, and reigns five
years.
3824. Niaredemon, of the house of Heber, reigns
7. monarch of Ireland seven years.
3831. Enny, the son of Ængus, and your cousin,
10. O Canal, sways the sceptre of Ireland ten
years.
3841. Crimthann, the grandson of Fergus, after
4. his accession to the hereditary crown,
reigns four years.
3845. Rudric, king of Ulster, of the line of Hir,
17. (from whom the Rudrician family is
descended) is monarch of Ireland seven-
teen years.

3596. From the first year of Kimbaoth* to the
266. death of Rudric, a period of two hundred and sixty-six years has elapsed.
3862. From that to the death of Conquovar,
134. who governed Ireland at the birth of Christ, one hundred and thirty-four years have intervened.
3996. Between Conquovar and the monarch
Subtract 400. Kimbaoth, as learned antiquarians
— assert, a period of four hundred years
3596. has been.
3862. Innatmar, the renowned offspring of Ni-
3. aredamon, reigns three years; the last winter of whose reign was memorable on account of a plague.
3865. Bressal, the son of Rudric, of Scottish descent, is honoured with the regal insignia of the Scots, and reigns nine years.
3874. After him Lugad Luagny obtains the diadem, and enjoys it fifteen years.
3889. Congall, the brother of Bressal, governs the land three years, which had been exempted from any mortality.
3892. Duach, grandson of Lugad, lived seven
7. prosperous years on the throne of Temar.
3899. Faetna Fathach, the grandson of Rudric,
24. reigns twenty-four years.
3922. Achy Fedloch, descended from the race,
12. enjoyed the monarchy of Ireland twelve years.

* The first year of Kimbaoth.

3934. Achy Aremh succeeded his brother, who
10. succeeded his brother, and reigned ten
years, when he was killed by lightning.
3944. Ederfcol, the descendant of Herimon,
5. reigned five years, during which a frog
was not to be found in Ireland.
3949. Nuad the White, of the Lagenian line of
half. Herimon, reigns six months.
3949. Conary, the son of Ederfcol, reigned sixty
60. years, in whose reign the Christian æra
commenced:
- 4009 In the forty-eighth year of Conary's reign,
Conquovar, king of Ulster, died. From
this the ancient regal palace of Emania,
in Ulster, stood two hundred and eighty-
four years.

Of Christ

60. After Conary had been destroyed in the con-
5. flagration of his palace, the throne of Ire-
land was vacated for five years.
65. Lugad, the grandson of Achy Fedloch, reigns
8. eight years, whose skin was marked with
red streaks.
73. Conquovar Abratro, of the Lagenian race of
1. Herimon, ascends the throne, and reigns
one year.
74. Crimthann, the son of Lugad, reigned six-
16. teen years, when he was killed by a fall
from his horse.
90. Carbry, to royalty not allied, reigned five
5. years, and died a natural death.

95. Feredach, surnamed the Just, the son of
21. Crimthann, ruled this kingdom twenty-
one years.
116. Fiatach, of the posterity of Herimon, suc-
ceeds to the crown, whose reign lasted
three years only.
119. Fiach Finnoladh, the son of Feredach the
Just, governs his native land seven years.
126. Elim, king of Ulster, descended from the
house of Hir, sways the sceptre of Ireland
four years.
130. Tuathal, the son of Fiach, enjoys his pa-
ternal crown thirty years.
160. Mal, of the line of Hir, enjoys the sover-
eignty of Ulster, and monarchy of Ire-
land, four years.
164. Fedlim the Law-giver, the son of king Tu-
athal, reigned ten years.
174. Cathir, the descendant of Conquovar Ab-
ratro, the last of the Lagenian line, mo-
narch of Ireland three years.
177. Conn of the hundred battles, the son of
35. Fedlim, subdued the five provinces, and
reigned thirty-five years.
212. On the twentieth of October, on Wednes-
day's sacred light, a violent death put a
period to Conn's existence.
- Conary, the lineal descendant of Conary
the first, and son-in-law of Conn, is mo-
narch of Ireland eight years. From him
are sprung the royal race of Scots in Bri-
tain, who at present sway the sceptre of
the triple empire.

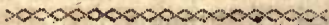
220. Art the Melancholy, the heir of Conn,
30. reigns monarch of Ireland thirty years,
250. Lugad Maccon, of the line of Ith, succeeds
3. him, whose reign lasted three years only.
253. Fergus the Black-tooth'd, king of Ulster,
1. of the Herimonian descent, reigned one
year.
254. Cormac, the son of Art, governs Ireland
23. twenty-three years.
277. Achy Gonat, the grandson of Fergus,
1. reigned one year and one or two months.
279. Carbry Liffecar, the son of king Cormac,
17. king of Ireland, reigned seventeen years.
296. Fiach Srabten succeeds his father, and
31. reigned thirty-one years.
327. Colla Huafus treacherously ascends the
4. throne by defeating his uncle, and reigned
four years.
331. Muredach, the son of Fiach, after expelling
25. his uncle, enjoyed the monarchy twenty-
five years.
357. The second year of Muredach's reign was
memorable on account of the destruction
of Emania.
From this to the mission of St Patrick from
Rome, the space of a hundred years has
elapsed.
Coelbad, the last of the line of Hir, reigns
1. one year.
358. Achy Mogmedon, the son of Muredach is
8. king of Ireland eight years.

366. Crimthann, sprung from Heber, governs
13. Ireland, powerful at home and abroad,
thirteen years.

379. Niell, the illustrious son of Achy, after a
27. reign of twenty-seven years, falls on the
Aremoric shore of the Loire.

406. Dathy succeeds his uncle, and reigned
23. twenty-three years; and in the midst of
his hostilities, he is killed by lightning
at the Alps.

429. Four years from this St. Patrick is sent to
4. convert the kings of Ogygia to Christi-
anity.



P A R T II.

Contains an account of the Christian kings of Ireland, from the year 432 to the year 1022, to the number of forty-eight, for a period of 590 years.

WITH the Christian kings of Ireland the second part of my poem shall commence; who, to the number of forty-eight, were monarchs of Ireland. A period of five hundred and ninety years has been given them, from the arrival of St. Patrick. They were all of the race of Niell, except two. One of these, Olill, was the grand-nephew of Niell by his brother Fiachre; and the other, Brian, was sprung from Heber. Carbry, Eugenius, Laogary, and Conall, with the brothers Crimthann and Gulban, are amongst the rest.

432. St. Patrick arrived in the fifth year of Lao-
30. gary's reign, who reigned thirty years
during the sacred presidency of St. Patrick.
462. Olill Loigh, the son of Dathy, rules Ireland
20. twenty years.
482. Twenty years after the mournful death of
Olill, the Pictish country afforded a resi-
dence to the Scots from Ireland.
483. Lugad, the son of Laogary, after a reign of
25. twenty-five years, was killed by lightning.
508. The supreme throne of Ireland was deserted,
5. and the seat of sovereignty and justice va-
cated for five years.
513. After a reign of twenty-one years, Mac-
21. erca, the grandson of Eugenius, was
drowned in wine and consumed by fire.
533. Tuathal, the son of Cormac, and grandson
11. of Carbry, was king of Ireland eleven
years.
544. Diermot, the grandson of Crimthann, af-
21. ter a reign of twenty-one years, perishes
by fire, sword, and water.
565. Domnald and Fergus, the two favourite
1. sons of Murchert Mac-erca, reigned
jointly one year.
566. Boetan, the son of Murchert, and Achy,
2. the son of Domnald, reigned two years.
568. Anmiry, the great grandson of Conall Gul-
3. ball, enjoys the regal diadem three yeears.
571. Boetan, the great grandson of Gulban, after
1. the decease of his cousin, reigns one
year.

572. Aid, the renowned descendant of Anmiry,
27. after a reign of twenty-seven years, was
killed.
599. Colman, the son of Boctan the first, and
6. Aid Slainy, the son of Diermot, are kings
of Ireland six years.
605. Aid Huaridny, the son of king Domnald,
7. sways the imperial sceptre of Ireland seven
years.
612. Malcovy, the first-born of Aid the descen-
3. dant of Anmiry, is king of Ireland three
years.
615. Suwny sprung from the allied blood of
13. kings, who were the descendants of Eu-
genius, enjoys the crown of Ireland thir-
teen years.
628. Domnald the Pious, the son of Aid the def-
14. cendant of Anmiry, reigned fourteen years.
642. Kellach and Conall, the sons of Malcovy,
12. governed this island twelve years.
654. Conall, after his brother and co-partner had
4. died, reigned four years.
658. Diermot and Blathmac, the sons of Aid
7. Slainy, after a reign of seven years, were
destroyed by the plague.
665. Two hundred and thirty-two years after
the arrival of St. Patrick, there was an
eclipse of the sun in the month of May ;
which eclipse was followed by a plague
equally destructive and fatal to the Irish
and to the Britons, which carried off these
two kings.

665. Sachnarach, the son of Blathmac, the delight of the kingdom, reigned six years.
671. Kennfoel, an honour to your family, O Blathmac, succeeds his brother, and reigns four years.
675. Finnacta, the son of Donchad, and grandson of the illustrious Slain, governed Ireland twenty years.
695. Longfech, the son of Ængus, and grandson of Domnald the second, reigned nine years.
704. On the twelfth of July, on the sabbath, in the year seven hundred and four, he was deprived of life.
704. Congal succeeds his cousin, and, after a reign of seven years, died suddenly.
711. Fergal, the noble descendant of Aid Huaridny, enjoys the crown eleven years.— He fell in an unsuccessful engagement, on the eleventh of December, in the year seven hundred and twenty-two.
722. Fogarty, the great grandson of Diernot, and the descendant of Slainy, reigned one year.
724. Kineth, the son of Irgal, of the line of Slainy, wore the diadem three years.
727. Flaherty, the princely hero, after a reign of seven years, abdicates the crown, and devotes himself to a monastic life.
734. Aid Ollan, your noble offspring, O'Fergal, reigns nine years.

The fourth year of his reign was in the year seven hundred and thirty-eight, on the nineteenth of August, which happened to be a Wednesday.

743. Domnald, the descendant of Slainy after
20. his brother Colman, reigned twenty-years.

763. Niell Frassach, captivated by the love of
7. God, you abdicated the crown after a reign of seven years, and exchanged it for a monastic habit.

770. Donnchad, your son, O Domnald, presides
27. over the government of this kingdom twenty-seven years.

In the twenty-fifth year of his reign a Danish fleet began to infest the Virgivian, or Irish sea.

799. Aid Ornod enjoyed the crown of his father
22. Niell twenty-two miles.

819. Conquovar, the son of king Donnchad,
14. reigned at Temor fourteen years.

833. Niell Calny, after the death of his father
13. Ornid, after a reign of thirteen years, was drowned.

846. Malachy, the offspring of Mabrony, after
16. his uncle Conquovar, enjoys the sceptre of his grandfather sixteen years.

It is recorded, he breathed his last on the thirtieth of November, on a Wednesday, in the year eight hundred and sixty-three.

863. Aid Finliath, the offspring of Calny, rules
16. Ireland sixteen years. The twentieth of November, in the year eight hundred and seventy-

seventy-nine, falling on a Friday, fixes the day of his death beyond a possibility of doubt.

879. Flann, the son of Malachy, sways the sceptre of the Irish thirty-seven years.

37.

Irresistible death deprives this prince of the crown of Temor, on the twenty-fifth of May, on the sabbath, in the year nine hundred and sixteen.

916. Niell Glundub, the son of Finnliath, and grandson of Flann, reigns three years.

3.

The fifteenth of September, on a Wednesday, in the year nine hundred and nineteen, was auspicious to the Danes, by the fall of Glundub.

919. Donnchad, the son of king Flann, governs this island of saints twenty-five years.

25.

944. Congal, of the line of Slainy, in the twelfth year of his reign is killed by the Danes.

12.

956. Domnald O'Niell, the son of Murchert, and grandson of Glundub, reigns twenty-four years.

24.

980. King Malachy, the noble grandson of Donnchad, enjoyed the sovereignty twenty-three years.

23.

1002. Brian Baromy, the descendant of Heber, after dethroning Malachy, reigns twelve years. — This illustrious monarch, after being blessed with a long and happy life, falls by the sword of the Danes, on the twenty-third of April, on a Friday, in the year one thousand and fourteen.

12.

1014. Then Malachy re-ascends the Irish throne,
 8. and is seated on it eight years. The second of September being a Sunday, in the year one thousand and twenty-two, demonstrates the certain time of his decease. Besides, the January following was memorable for two eclipses, one of the sun and the other of the moon.

P A R T III.

Containing an account of the other Irish kings, from the year 1022 to the year 1684, for a period of 662 years.

HITHERTO we have enumerated the kings of Ogygia in order of succession; hitherto a series of two thousand years has expired. All sublunary things are subject to decay. There is nothing immortal under the sun; the destined period arrives sooner or later. As the strong, lofty oak, worn by the hand of consuming Time, declines; so the palace of the Scots, at length shaken, totters. The ancient oak has fallen, but a sucker from it has been derived, which has been planted in the soil of Caledonia. The violation of the parent country, and the ambitious rage of the princes for empire, were the original cause of Ireland's slavery. The adultery of a woman laid open her gates to foreign forces, as heretofore it has destroyed Troy. The love of liberty, and an inviolate adherence to the
 faith

faith of their ancestors, was the ultimate cause of the final subjugation of the Irish.

1022. For seventy-two years after the death of
72. Malachy, the supreme throne of Ireland was destitute of any monarch.

1094. Then two monarchs governed Ireland;
25. one reigned in the north, the other in the south. Murchert, the great grandson of Brian, enjoyed the crown in the south of Ireland twenty-five years :

27. And Domnald Luchlun, descended from Aid Finnliath, governed the north twenty-seven years.

1119. Murchert departed this life on the thirteenth of March, one thousand one hundred and nineteen, at which time the days and nights are nearly equal.

1121. Domnald died on the ninth of February, on a Tuesday, in the year one thousand one hundred and twenty-one.

15. From hence, for fifteen years, your supreme regal seat, O Ierne, has been deserted.

1136. Turlough O'Connor, of the race of Achy
20. Mogmedon, rules Ireland twenty years.

1156. Murchert, the grandson of Domnald
10. Lochlun, discharges the kingly functions ten years.

1166. Roderic O'Connor, the son of Turlough, was the last indigenious king of Ireland.

3. Three years after, in the month of May, the English hoisted their sails in the harbour of Wexford.

1169. The year after, Strongbow, on the twenty-fifth of August, on a Wednesday, makes himself master of Waterford.
1170. On the twenty-ninth of December, on a Wednesday, in the year one thousand one hundred and seventy, St. Thomas, archbishop of Canterbury, suffered martyrdom.
1171. On the seventeenth of October, in the year one thousand one hundred and seventy-one, king Henry landed in Ireland.
27. Twenty-seven years after the arrival of king Henry, Roderic died.
1198. After a lapse of four hundred and five
405. years, Ireland is again governed by a Scottish king.

1603. James, the descendant of Conary, by origin an Irishman, during his reign united the three empires; whom seven nations acknowledge as their ruler, each contending he was sprung from them.

England gives him three nations—the Norman, the Welsh, and the Saxon: and Scotland two, the Pict and the Scot. To him likewise Ireland affords two races—the Milesians, and those whom England sent forth, the ornament of their country. Not force but love inbred of their origin, by close connexion united them, though of discordant minds one from another.

He is a Welshman to the Welsh, sprung from the line of Henry, who was descended from the ancient nobility of Cadwallader. Margaret, the grand-daughter and heiress of the Saxon Edmund, united the Saxon line in her race. Another Margaret, of the posterity of William the first, gives the Norman diadem to the double rose. Kineth, the leader of the sons of Fergus, and heir of the Picts, incorporated the Scottish sceptre with his race.—Ierna boasts him descended of kings through various generations, from Ith, from Hir, from Herimon, and Heber.—The other part claims his descent from an English progeny, as from de Burgo, de Lacy, and Strongbow. Wherefore, as an Englishman to the English; as a Scot to the Scots; to the Irish he was an Irishman by original descent.

1603. After being anointed on the fatal stone,
22. he reigned twenty-two years.

1625. His son Charles succeeded him, and, after
24. a reign of twenty-four years, died on the thirtieth of January, on a Wednesday.

1649. Charles, his grandson, is now in the thir-
36. ty-sixth year of his reign, the second of
— July, on which there has been an eclipse.

1684. of the sun.

GOD, the author of the universe, at whose pleasure OGYGIA will stand or fall, will unravel the secrets of futurity.

NOTES

N O T E S

Appended to the preceding page.

He is a Welshman to the Welsh.]—Henry the seventh, king of England, was descended from Cadwallader, the last king of the Britons.

Margaret, the grand-daughter of Saxon Edmund.]—St. Margaret, queen of Scotland, and wife to Malcolm the third, was grand-daughter to Edmund Ironside, king of England, by his son Edward, and the heiress of the ancient Anglo-Saxon kings. Her daughter Matilda was married to Henry the first, king of England, the son of William the Conqueror, by whom she had the empress Matilda, who, in right of her mother, was the heiress of the Anglo-Saxon kings; and in right of her father, of the Norman kings. The empress Matilda was the mother of Henry the second, from whose male issue are descended all the kings of England, down to Henry the seventh. Also from David, king of Scotland, the son of Margaret, are sprung all the subsequent kings of that kingdom.

Another Margaret, of the posterity of William the first.]—Margaret, the daughter of Henry the seventh, and the grand-daughter of Edward the fourth, king of England, by his daughter Elizabeth, was descended from the three sons of Edward the third, Lionel Duke of Clarence, John Duke of Lancaster, and Edmund Duke of York. She was married to
James

James the fourth, king of Scotland; by which means she transferred her title to the English crown to her great grandson, James, king of Great Britain.

Kineth, the heir of the Piets.]—Kineth, king of Scotland, and the progenitor of the Scottish kings, the son of Alpin, king of the Scots, in right of his grandmother, who was the heiress apparent of the Piets, transmitted the two nations in Scotland to his posterity, by them to be governed. The sixth in descent from Kineth was Beatrix, the grandmother of the abovementioned Malcolm the third.

The kings descended from Ith.]—Thais, the granddaughter of Ith by his son Lugad, was the consort of Herimon, on which account she was stiled the mother of the Herimonians. Ethnea, the daughter of Lugad, of the same house, was the mother of Conary the second, king of Ireland, from whom the kings of Scotland are sprung.

And from Hir.]—Misibocalla, the grand-daughter of Conquovar, king of Ulster, (Conquovar was the son of Factna, king of Ireland) by his son Cormac, of the line of Hir, was the mother of Conary the first, king of Ireland, from whom Conary the second was the sixth in descent.

From Herimon.]—Carbry Rieda, the son of Conary the second, was descended from Herimon, the first Scottish king of Ireland, and the progenitor of the Dalriedinians, from whom all the kings of Scotland, down to Alexander the third, are descended, who died in the year 1285, was the great grandson of the above-mentioned king David, the son of

Malcolm the third. David Earl of Huntingdon, the grandson of king David by his son Henry, begat Isabella, whose grandson Robert Bruce, king of Scotland, by her son Robert, begat Margery, the mother of Robert Stuart, who was king of Scotland in the year 1370, of the same Dalriedinian family: from whom all the other kings of Scotland, down to queen Mary, the daughter of James the fifth of Scotland, the mother of James, king of Great Britain, are descended.

From Heber.]—Duncan, the last Earl of Levin, or Lennox, (who was sprung from Mann Levin, the son of Corc, king of Munster) was descended from the line of Heber, whose daughter being married to Alan Stuart, became the sixth in descent, on the mother's side, before James, king of Great Britain, and transmitted the hereditary title of Lennox to the succeeding Stuarts of the same with the royal house.

And from De Burgh, Lacy, and Strongbow.]—Richard Strongbow, Earl of Pembroke and Strigule, had by Eva, the daughter of Diermot, king of Ireland, Elizabeth, the mother of Eva Breos, whose daughter Matilda was the grandmother of Roger Mortimer, the first Earl of March, whose grandson by his son Edmund, Roger Earl of March, was the father of Earl Edmund, who by Philippa, the daughter of Lionell Duke of Clarence, begat Earl Roger, whose daughter Ann, by her son Richard Duke of York, was grandmother to Edward the fourth, king of England. Moreover, Elizabeth de Burgo, the daughter of William Earl of Ulster, the grandson of Richard the red Earl of Ulster, by his son John, was
the

the mother of Philippa of Clarence. Walter de Burgo, Earl of Ulster and Lord of Connaught, was the father of Richard, whose grandfather by the mother was Hugh de Lacy Junior, Earl of Ulster, Walter de Lacy, Lord of Meath, was the older brother of Hugh, whose grand-daughter by his son Gilbert, was Matilda, the grandmother by her father, of Joanna, the daughter of Peter Genevil, Lord of Meath, and the wife of Roger, the first Earl of March. Joanna was the great grand-daughter of Ann, who was the grandmother of Edward the fourth, king of England, whose grand-daughter, by her daughter Elizabeth, was Margaret, queen of Scotland, and the great grandmother of James, king of Great Britain.

F I N I S.